

CATALOGUE RAISONNÉ

OF THE

BÛHÂR LIBRARY

VOLUME II

ARABIC MANUSCRIPTS.



CATALOGUE RAISONNE OF
THE BŪHĀR LIBRARY

II

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BŪHĀR LIBRARY

VOLUME II

CATALOGUE OF THE
ARABIC MANUSCRIPTS
IN THE BŪHĀR LIBRARY

BY

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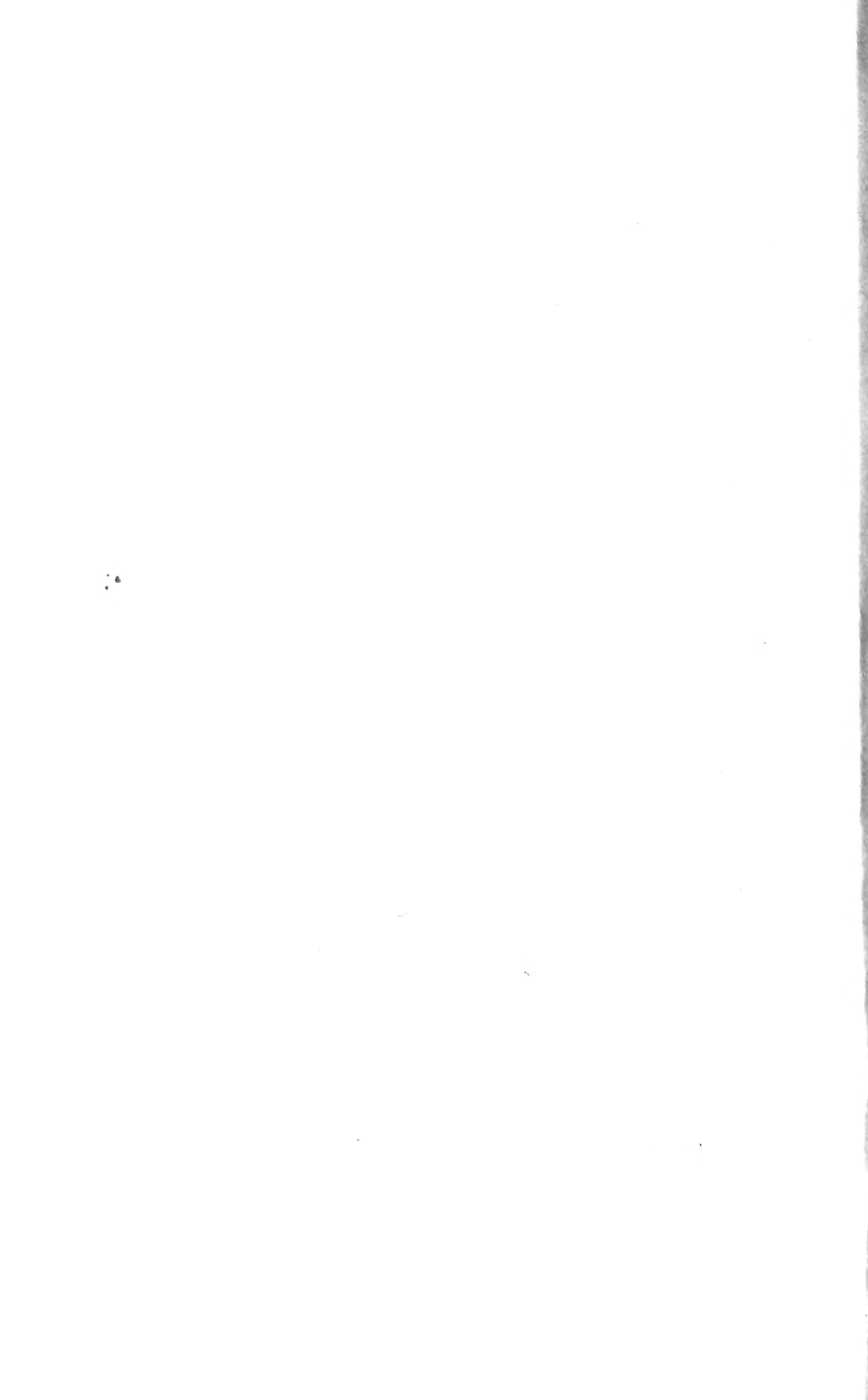
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TABLE OF CONTENTS

	<i>Page</i>
1. Preface	vii
2. Transliteration Table	ix
3. Synopsis of Contents	xi
4. Catalogue	1
5. Alphabetical Index of Titles	531
6. „ „ „ Persons' Names	563
7. Classified Index	601
8. Additions and Corrections	615



PREFACE.

It was stated in Volume I of the "Catalogue Raisonné of the Būhār Library" (*Calcutta*, 1921) that the cataloguing of the Arabic manuscripts had been begun in 1905 to 1906 by Maulavi Abul Khair Muḥammad Yūsuf, and that what Shams-ul-Ulamā' Dr. Hidāyat Ḥusain was appointed to do was to revise and complete what the other had begun. A comparison of Maulavi Abul Khair Muḥammad Yūsuf's and Shams-ul-Ulamā' Dr. Hidāyat Ḥusain's notices has shown that the Shams-ul-Ulamā' had much more to do than revise and complete his brother-scholar's work : he had to write a new catalogue. I have therefore omitted Maulavi Abul Khair Muḥammad Yūsuf's name from the title-page.

The manuscripts deserving of special mention on account of their excellence in calligraphy and illumination are :—Man Lā Yahduruhu'l Faḳīh (No. 50), Dalā'il al-Khairāt (No. 60), Munājāt Amīr al-Mu'minīn (No. 64), as-Ṣaḥīfat al-Kāmila (Nos. 65, 66 and 68), al-Iḳbāl bi Ṣāliḥ al-A'māl (No. 75), al-Asfār al-Arba'a (No. 331), Kalimāt Maknūna (No. 409), and Dīwān 'Alī (No. 426).

From the point of view of uniqueness or rarity the following manuscripts, among others, deserve special mention :—Sharḥ Mishkāṭ al-Masābiḥ (No. 35), Qurb al-Isnād (No. 49), Kifāyat al-Athar (No. 51), Riyād as-Sālikīn (No. 72), at-Ta'liqāt 'ala'l Hāshiya al-Khidriya (No. 91), Nahj al-Mustarshidīn (No. 94), Anwār al-Malakūt (No. 95), at-Taḳdisāt (No. 102), Miftāḥ as-Sarā'ir (No. 128), Sharḥ Zubdat al-Uṣūl (No. 146), Kanz al-Fawā'id (No. 181), Madārik al-Aḥkām (No. 183), al-Iktifā' fī Faḍl al-Araba'at al-Khulafā' (No. 200), Is'āf Iḥwān as-Ṣafā' (No. 201), al-'Umda (No. 203), Kitāb al-Yaqīn (No. 204), al-Kashkūl fī mā Jarā 'Alā 'Al ar-Rasūl (No. 205), Miftāḥ an-Najā' fī Manāḳib 'Al al-'Abā' (No. 208), Manāḳib Aḥl Bait (No. 210), Tarājīm al-Huffāz (Nos. 252-253), Ṭabaḳāt al-Hanbaliya (No. 265), Zahr ar-Riyād (No. 269), al-Hāshiya 'Alā Hāshiyat al-Khatā'i (No. 401), Rasā'il Ibn al-'Amīd (No. 412) and Ilām Nahj al-Balāgha (No. 413, II).

The Arabic collection cannot boast of possessing any MS. of an early age, but the following works may be of some interest for the students of Arabic palæography :—

Name.	Date.
<u>Sharḥ Mishkāṭ al-Masābiḥ</u> (No. 34) ..	A.H. 802 (?)
<u>Hāshiya 'Alā Sharḥ Mukhtaṣar al-Muntahā</u> (No. 138) ..	.. „ 845
<u>Az-Zīḥ al-Mulakhkhaṣ</u> (No. 347) ..	.. „ 800
<u>Kitāb at-Taḥbir</u> (No. 358) ..	.. „ 808
<u>Sharḥ Tajrīd al-'Aḳā'id</u> (No. 452) ..	.. „ 899.

Shams-ul-Ulamā' Dr. Hidāyat Ḥusain has compiled his Catalogue on fuller lines than those of Volume I, devoted to the Persian

manuscripts. Biographies have been given; also references to earlier biographies, and to notices of manuscripts in other collections.

The following are references used: "Asiatic Society Cat." = Shams-ul-'Ulamā' Mirzā Ashraf 'Alī's Catalogue of the MSS. in the Asiatic Society of Bengal; "Bankipur Cat." = the "Maḥbūb al-Albāb" by Khān Bahādur Maulavī Khudā Baksh; "Rampur List" = the hand-list of the Rampur State collection; "Hyderabad List" = the shorter hand-list of the Hyderabad State collection published in 1900, not the fuller list in two volumes published in 1916.

Our thanks are due to the Government of Bengal for placing the services of Shams-ul-'Ulamā' Dr. Hidāyat Ḥusain at our disposal, and to the Government of India for their generous provision of the funds required.

J. A. CHAPMAN.

IMPERIAL LIBRARY, METCALFE HALL,
Calcutta, 17th December. 1923.

SCHEME OF TRANSLITERATION.

اَ = 'a, 'i, 'u.

ث = th.

ج = ch.

ر = h.

خ = kh.

ذ = dh.

ش = sh.

ص = s.

ض = d.

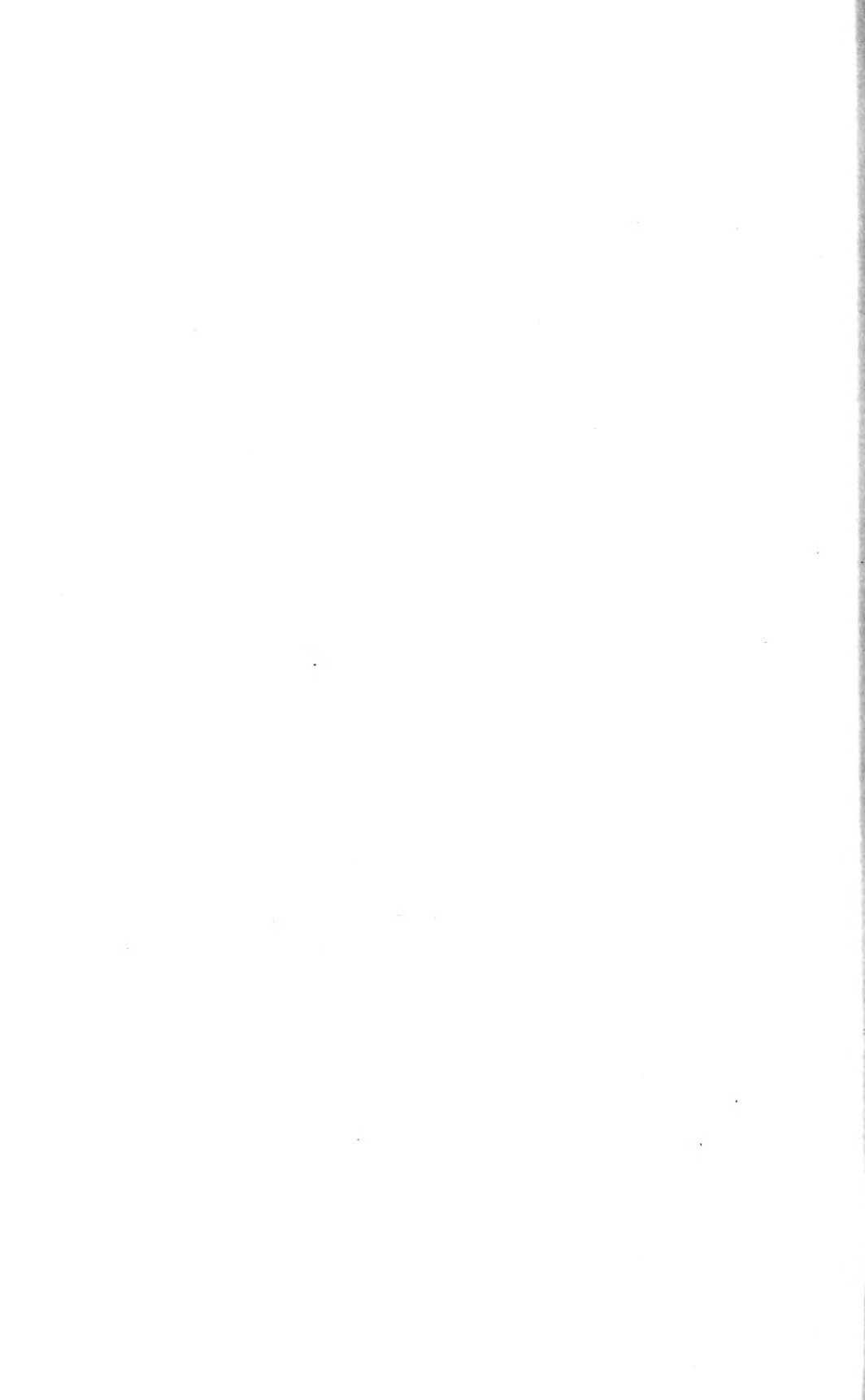
ط = t.

ظ = z.

ع = 'a, 'i, 'u.

غ = gh.

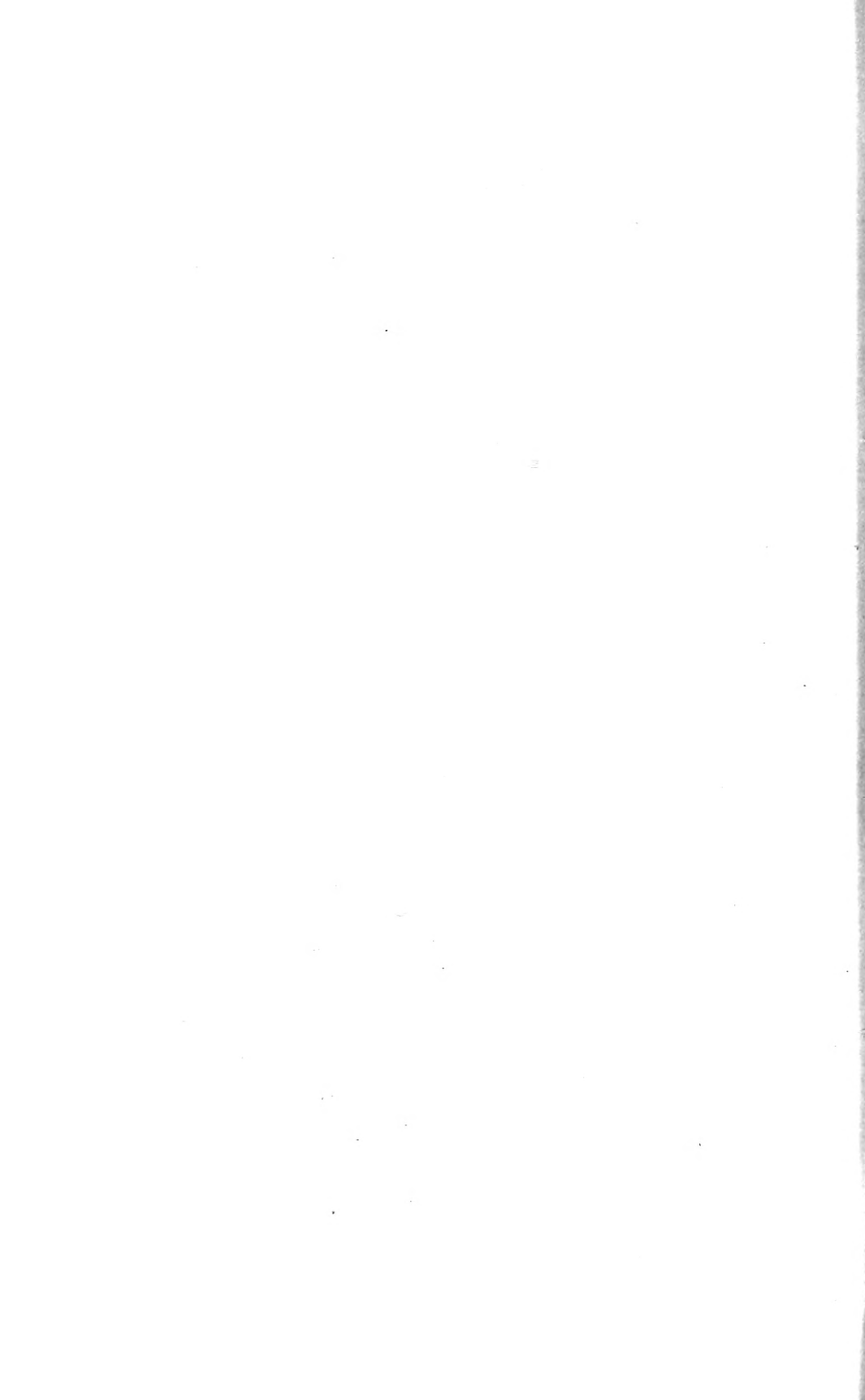
ق = k.



SYNOPSIS OF CONTENTS.

	<i>Page</i>
Various Readings and Orthography of the <i>Kur'ān</i> . No. 1	1
Commentaries on the <i>Kur'ān</i> . Nos. 2-12 ..	2
Commentaries on the <i>Kur'ān</i> according to <i>Shī'a</i> School. Nos. 13-20 ..	13
Traditions (<i>Hadīth</i>). No. 21-48	21
<i>Shī'a</i> Traditions. Nos. 49-54 ..	48
Prayers. Nos. 55-62 ..	58
<i>Shī'a</i> Prayers. Nos. 63-84 ..	65
Scholastic Theology. Nos. 85-110	94
Polemical Works. Nos. 111-116	123
Asceticism and Sufism. Nos. 117-134 ..	129
The Principle of Jurisprudence. Nos. 135-144 ..	156
The Principle of Jurisprudence according to <i>Shī'a</i> School. Nos. 145-149 ..	165
Statutes of Law (al- <i>Furū'</i>)—	
<i>Hanafis</i> . Nos. 150-170 ..	170
<i>Shāfi'is</i> . Nos. 171-178 ..	193
<i>Shī'as</i> . Nos. 179-194 ..	203
HISTORY.	
General History. Nos. 195-197	227
Lives of the Prophets. No. 198	230
Early Caliphs. Nos. 199-201 ..	231
'Alī and his Descendants. Nos. 202-214 ..	236

	<i>Page</i>
<i>Ghaznavīs</i> . No. 215..	260
<i>Āiyubides</i> . No. 216 ..	261
History of Egypt. Nos. 217-219	262
Appendix to History. No. 220	266
Biography. Nos. 221-276 ..	267
<i>Shī'a</i> Biography. Nos. 277-279	307
Cosmography and Geography. Nos. 280-282 ..	309
Logic. Nos. 283-311 ..	312
Philosophy. Nos. 312-337 ..	338
Mathematics and Astronomy. Nos. 338-352 ..	370
Astrology. No. 353 ..	387
Alchemy. Nos. 354-356 ..	387
Magic. No. 357 ..	390
Interpretation of Dreams. No. 358 ..	391
Mechanics. No. 359..	393
Medicine. Nos. 360-363 ..	404
Dialectics. Nos. 364-367 ..	410
Lexicography. Nos. 368-373 ..	414
Etymology. Nos. 374-378 ..	418
Syntax. Nos. 379-396 ..	422
Rhetoric. Nos. 397-405 ..	435
Proverbs and Maxims. Nos. 406-410 ..	443
Prose. Nos. 411-425 ..	448
Poetry. Nos. 426-436 ..	461
Fables and Tales. Nos. 437-447	482
Miscellaneous. Nos. 448-466 ..	486
Supplement. No. 1..	529



Various Readings and Orthography of the Kur'ān.

No. 1.

fol. 51; lines 24; size $9\frac{3}{4} \times 7$; $7\frac{1}{2} \times 5\frac{3}{4}$.

كتاب التيسير

KITĀB AT-TAISĪR.

A well-known treatise on the seven principal "Readings" of the text of the Kur'ān, by أبو عمرو عثمان بن سعيد الدانبي القزطبي Abū 'Amr 'Uthmān bin Sa'id ad-Dānī al-Qurṭubī. He was born in Denia in Spain in A.H. 371, A.D. 981 and made the pilgrimage to Mecca in A.H. 397, A.D. 1006. He remained four months at Kairawān and a year at Cairo. On his return he settled in his native town and died there in A.H. 444, A.D. 1053. For details of the author's life see al-Maḥḥarī, Vol. I., p. 550; Yāqūt, Vol. II., p. 540; Wüstenfeld, Gesch. No. 197; Nöldeke Gesch. d. Qurān, p. 336; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 407.

Beginning:—

الحمد لله المنفرد بالدرام المتطول بالانعام الخ *

The author says in the preface that he composed the present short work on the seven "Readings" of the text of the Kur'ān at the request of his friends and pupils, and concerning each reading he quotes two reliable "narrations" of that "Reading." Before dealing with the "Readings" of the text of the Kur'ān, the author gives a short account of the "Seven Readers" of the text of the Kur'ān and some of their pupils.

For chapters of the work see Berlin Cat. No. 579.

For copies see Bodleian Cat. Vol. II., p. 87a; Cairo Cat. Vol. I., pp. 34, 40, 43; Gotha Cat. No. 550; India Office Cat. No. 41; Berlin Cat. Nos. 579-589; Brill's Cat. 188^o, No. 319; Rosen, Marsigli Collection, No. 56; British Mus. Cat. pp. 69b, 71b, 378b; Br. Mus. Supp. No. 84; Rampur List, p. 46; Hyderabad List, Fann Tajwid Nos. 1 and 26; and Bankipur Cat. p. 95.

Lithographed, Dehli, A.H. 1328.

Headings of chapters are in large character. The last folio has been supplied in a modern hand. Slightly injured by worms.

Written in Naskh. Not dated, apparently 14th century.

Commentaries on the *Qur'ān*.

No. 2.

fol. 452; lines 29; size $14\frac{1}{4} \times 10$; $11 \times 7\frac{3}{4}$.

الكشاف عن حقائق التنزيل

AL-KASHSHĀF 'AN ḤAKĀ'IK AT-TANZĪL.

A well-known commentary on the *Qur'ān*, by أبو القاسم محمود ابن عمر الزمخشري *Abū'l Kāsim Maḥmūd bin 'Umar az-Zamakhsharī*. He was born at *Zamakhshar* in *Khawārizm* in A.H. 467, A.D. 1074. The early part of his life was spent in travelling for the sake of study. He made the pilgrimage to Mecca, and on account of his lengthy sojourn there, he obtained the surname of *Jārallāh* the neighbour of God. He died in the town of *Jurjāniya* in A.H. 538, A.D. 1143. He was a *Mu'tazila* and his commentary is full of the doctrines of the sect. For his life see *Ibn Kḥallikān* (*Teherān* edition) Vol. II., p. 197; *Mir'at al-Janān*, (library copy), Vol. II., fol. 163; *Tāj at-Tarājim*, p. 53; *Nuzhat al-Alibbā'*, p. 469; *al-Fawā'id al-Bahīya*, p. 87; *Brockelmann, Gesch. d. Arab. Litter.* Vol. I., p. 289.

Beginning:—

الحمد لله الذي أنزل القرآن كلاماً مولفاً منظماً اليه *

This commentary is well known in the Islamic world and is specially famous for the light that it throws upon the grammatical, rhetorical and philological aspects of the *Qur'ān*. *Ibn Kḥallikān*, (*Teherān* edition), Vol. II., p. 198, says that "*az-Zamakhsharī* began his preface with the words الحمد لله الذي خلق القرآن (praise be to God who *created* the *Qur'ān*). But when his friends said to him, 'if you use the word خلق (*created*), no orthodox Muhammadan will use it', he changed the word خلق (*created*) to جعل which also according to *Mu'tazila* doctrines, means *created*, though this word has different significations to the orthodox people. Later on this word جعل was replaced by orthodox people to أنزل *revealed*." This work was completed in *Rabī' II*, A.H. 528, A.D. 1134. See *Hājī Khalifa*, Vol. V., p. 179.

For copies see *Berlin Cat.* Nos. 769-87; *Paris Cat.* Nos. 597-603; *Munich Cat.* Nos. 84-6; *British Mus. Cat.* pp. 62-7; *British Mus. Supp.* No. 104; *India Office Cat.* Nos. 52-6; *Algiers Cat.* Nos. 320-5; *Aya Sofia Cat.* Nos. 242-52; *Kopruluzādah Cat.* Nos. 124-37; *Yeni Jāmi Cat.* Nos. 84-91; *Nūri Osmāniya Cat.* Nos. 396-414; *Cairo Cat.* Vol. I., p. 189; *Rampur List* p. 38; *Asiatic*

Society's Cat. p. 4; Bankipur Cat. p. 638 and Hyderabad List, Fann Tafsīr, No. 7.

For supercommentaries see Hājī Khalīfa, Vol. V., pp. 179-198; and Berlin Cat. Nos. 788-799.

This work has been edited by W. N. Lees and Mawlavīs Khādim Husain and 'Abd al-Hai, Calcutta, 1856-59. Also printed with the glosses of 'Alī bin Muḥammad al-Jurjānī, Cairo, A.H. 1307.

Fol. 2 has been bound the wrong way round. Injured at the end by damp. Damage by worms commences from fol. 321 and goes on increasing up to the end. On the title page the MS. bears a few seals among which we observe the seals of Shāh Jahān also. The words of the Qur'ān are written in red ink, there are gold and coloured lines round the pages and the whole MS. has been bordered with modern paper.

Written in beautiful Naskh. Not dated, apparently 15th century.

No. 3.

fol. 197; lines 21; size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

THE SAME.

An incomplete copy of the work noticed above.

It begins with the commentary on سورة الانفال and ends abruptly with the commentary on the verse وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ.

The words of the Qur'ān are in red ink and the first two foll. are ornamented with gold and have a beautiful 'Unwān at the beginning.

Written in fine Naskh. Not dated, apparently 17th century.

No. 4.

fol. 438; lines 27; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

انوار التزويل واسرار التأويل

ANWĀR AT-TANZĪL WA ASRĀR AT-TA'VĪL.

A most popular commentary on the Qur'ān by ناصر الدين عبدالله بن عمر بن محمد البيضاوى Nāsir ad-Dīn 'Abdallāh bin 'Umar bin Muḥammad al-Baidāvī. He was born at Baidā, a little town in Fārs. His father, 'Umar bin Muḥammad, was a grand Kādī of that province. He himself held the Office of Kādī of Shīraz for a

considerable time. It is regrettable and surprising that there should be so great an uncertainty as regards the date of al-Baidāwī's death, whose name is universally familiar to all students of Arabic literature. According to *Tāj al-'Urūs*, Vol. V., p. 11, and *Iktifā' al-Kunū'*, p. 114, he died in A.H. 691, A.D. 1291; *Mir'at al-Janān* (library copy), Vol. II., fol. 313b, and *Ḥabib as-Siyar*, Vol. III., juz' I, p. 77, place the date one year later, i.e. A.H. 692, A.D. 1292; *Tārīkh-i-Guzīda* (Gibb Memorial edition), p. 118 calls him *Nasīr ad-Dīn Abū Sa'd* (according to *Hāji Khalīfa*, Vol. I., p. 469, *Abū Sa'id*) '*Abdallāh bin Muḥammad bin 'Alī al-Baidāwī*'; and gives A.H. 605, A.D. 1208, as the date of his death. *Miftāḥ-as-Sa'āda*, Vol. I., p. 436 mentioned two dates—A.H. 641, A.D. 1243, and A.H. 685, A.D. 1286; *as-Suyūṭī*, in *Bughyat al-Wu'āt*, p. 286, points to A.H. 685, A.D. 1286, and A.H. 691, A.D. 1291. But in my opinion his death took place in A.H. 685, A.D. 1286, as this date is given by *Miftāḥ as-Sa'āda* (Vol. I., p. 436) on the authority of *aṣ-Ṣalāḥ aṣ-Ṣafadī* (d. A.H. 764, A.D. 1362) who again bases the authenticity of this date, A.H. 685, A.D. 1286, on the authority of *Najm ad-Dīn Sa'id ad Dehlī*, nearest in point of time to al-Baidāwī. See also *Nuzhat al-Jalīs*, Vol. II., p. 88; *Subkī*, *Tabakāt al-Kubrā*, Vol. V., p. 59; *Rawḍat al-Jannāt*, p. 685; *Elliot History of India*, Vol. II., p. 252; *Brockelmann*, *Gesch. d. Arab. Litter.* Vol. I., p. 416; *Rieu*, *Persian Cat.*, Vol. II., p. 823; and *Casiri*, *Eacuria Cat.*, No. 1296.

Beginning:—

الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيراً الخ *

This commentary is chiefly based on *az-Zamākhsharī's al-Kashshāf*, but in it the author has added much matters in refutation of Mu'tazilite doctrines, and other matters drawn from other sources. It is the favourite commentary of the Sunnis in the east. See *Hāji Khalīfa*, Vol. I., p. 469.

For copies, see *Berlin Cat.* Nos. 817-823; *Leyden Cat.* Nos. 1676, 2696; *India Office Cat.* Nos. 70-93; *Madrid Cat.* No. 124; *Munich Cat.* No. 88; *Escuria Cat.* Vol. I., No. 1296; *Rampur List*, pp. 20-22; *Bankipur Cat.*, p. 11; *Asiatic Society's Cat.*, p. 1; and *Hyderabad List*, *Fann Tafsīr* Nos. 30-34.

For glosses see *Hāji Khalīfa*, Vol. I., p. 473; *Berlin Cat.* Nos. 835-869 and *Rampur List*, pp. 27-30

The work has been edited by *Fleischer* in 2 Vols., *Leipsic*, 1844-48; and in *Bulāk* with the supercommentary by *Shaiḫzāda al-Khafāji*, A.H. 1283, A.D. 1866; and in *Constantinople*, A.H. 1303, A.D. 1885 (with the commentary of *Jalālāin* in the margin). It has been lithographed in *Lucknow*, A.H. 1282, A.D. 1865 and in *Bombay* A.H. 1277, A.D. 1860.

D.S. Margoliouth has translated and explained the commentary of al-Baiḍāwī on Sura II, called Sura al-‘Imrān, which is printed under the title of *Chrestomathia Baidawiana*, London, 1894.

The first 3 foll. have been recently added. Gold and blue lines are round the pages with a beautiful ‘*Unwān*’ at the beginning. The verses of the *Kur’ān* are in red ink. The first and last foll. bear the seals of Sulaimān Jāh and Amjad ‘Alī.

Written in good Naskh. Not dated, apparently 16th century.

No. 5.

foll. 208 ; lines 25 : size 10 × 6 ; 8 × 4½.

الحاشية على انوار التنزيل

AL-HĀSHIYA ‘ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāwī’s commentary on the *Kur’ān* (see No. 4) by عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني ‘Iṣām ad-Dīn Ibrāhīm bin Muḥammad bin ‘Arabshāh al-Isfrā’īnī. He was a professor in the college built by Shāhrukh Mīrẓā in Hirāt during the reign of Sulṭān Ḥusain Baīkarā, A.H. 873-911, A.D. 1468-1505. But owing to some reason or other he gave up the appointment and went to Bukhārā where he died in A.H. 944, A.D. 1537. See Ḥabīb as-Siyar, juz’ III, Vol. III., p. 348 ; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 410.

Beginning :—

الحمد لله الرحمن الرحيم ربنا ان يهدي الى صراط مستقيم قوله الحمد

لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا الخ *

For copies see Berlin Cat. Nos. 836-7 ; British Mus. Suppl. No. 117. ; India Office Cat. No. 84 ; Aya Sofia Cat. Nos. 324-34 ; Rampur List, p. 27 ; Bankipur Cat., p. 125 ; Hyderabad List., Fann Tafsīr No. 52 ; and Asiatic Society’s Cat., p. 2.

The first 84 foll. are in one hand and the rest in another. The foll. are not in proper order ; foll. 33-48 should come after fol. 24, fol. 49 after fol. 32, fol. 196 after fol. 194 and fol. 197 after fol. 195.

Wrongly designated on the title page as *Rawḍāt al-Jannāt* by Jamāl ad-Dīn al-Karāmānī.

Written in ordinary Nasta’līk. Not dated, apparently 18th century.

No. 6.

foll. 402; lines 22; size $9\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{3}{4} \times 3$.

الكَاشِمِيَّةُ عَلَى أَنْوَارِ التَّنْزِيلِ

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāwī's commentary (see No. 4) of the Kur'ān, by شمس الدين السيالكوتى Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī. He was born and brought up at Siyālkūt in the Punjab. He was the pupil of Mawlānā Kamāl ad-Dīn al-Kashmīrī and was regarded by his contemporaries as a most sound and perfect scholar. During the time of the Emperor Jahāngīr (A.H. 1014-1037, A.D. 1605-1628) he was teaching students in his native land, but in the Emperor Shāh Jahān's reign (A.H. 1037-1069, A.D. 1628-1659) he came to Dehli. The Emperor received him with marked consideration and favour, bestowed on him several villages as *Jā'igīr* and ordered him to teach students and compose books. He died on the 18th Rabī' I, A.H. 1067, A.D. 1656. Āzād Bilgirāmī in *Subḥat al-Marjān*, p. 66, has enumerated 15 works of this author. See *Khulāṣat al-Athar*, Vol. II., p. 318; *Ḥadā'ik al-Hanafīya*, p. 401; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 417.

This copy is defective; two foll. are missing at the beginning. The first line of the MS. runs as follows:—

لا فوق بينهما فى اللغة الا انه قد يراد من التفسير الانزال نجما نجما
على سبيل التدرج النج *

In the preface of the lithographed copy we find that the author dwells upon the benevolence and justice of Shāh Jahān, to whom he dedicated this work.

For copies see India Office Cat. Nos. 90-1; Aya Sofia Cat. Nos. 301-2; Rāghib Cat. Nos. 140-1; Cairo Cat. Vol. I., p. 166; Asiatic Society Cat., p. 2; Rampur List, p. 28; Hyderabad List, Fann Tafsīr No. 53.

It has been lithographed, Dehli by Muḥammad 'Abd al-Majīd.

Foll. 13-18, should come after fol. 10; and foll. 11 and 12 after fol. 18. Some foll. are missing after fol. 223 and after fol. 395. Two foll. are blank after fol. 12. The words of al-Baiḍāwī are introduced with the word قوله in red ink. Wrongly described on the first fol. as تفسير سورة طلاق. Slightly injured by worms. The MS. ends abruptly with the following words:—

قوله و انه يصح النج على قوله ان الخلع

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 7.

fol. 593 ; lines 21 ; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 4$.

الحاشية على انوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A fragment of a supercommentary on al Baiḍāwī's commentary known as Anwār at-Tanzīl (see No. 4) by شهاب الدين احمد بن محمد بن عمر الخفاجي المصري Shihāb ad-Dīn Aḥmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī. He first studied under his uncle, Abū Bakr ash-Shanawānī and then became a pupil of Shāikh al-Islām Muḥammad ar-Ramlī and other eminent 'Ulama of his time. After finishing his studies, he proceeded with his parents on a pilgrimage to Mecca. From there he came to Constantinople and soon became a Qāḍī in Romailia. Sultān Murād being convinced of his ability, appointed him a Qāḍī of Salonica. Later on he was given the Qāḍiship of Egypt, but owing to some reason or other he was dismissed from his post. He then undertook a journey to Constantinople. First he went to Damascus and then to Aleppo and from there he arrived at Constantinople. Yahā bin Zakarīya, the chief muftī of the Capital, refused to receive him, but later on he became favourably disposed towards him and al-Khafājī was again given the Qāḍiship of Egypt. He died on the 12th Ramaḍān, A.H. 1069, 23rd May, A.D. 1658. For details of the author's life see Khulāṣat al-Athar, Vol. I., p. 331 ; his autobiography at the end of his work, called Raiḥānat al-Alibbā, p. 350 ; Wüstenfeld, Gesch. No. 571 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 285.

The MS. is imperfect at the beginning and the first words are :—

عن جرثم انه قيل ان في كلام المصنف رحمه الله اشارة الى ان التسمية
بفاتحة الكتاب من قبيل تسمية المكان النخ *

It contains only a portion of the glosses on Sūrat al-Bakr.

For copies see Yeni Cat. Nos. 108-117 ; Rāghib Cat. Nos. 103-110 ; Algiers Cat. Nos. 338-9 ; Hyderabad List, Fann Tafsir, No. 35 ; and Bankipur Cat., p. 473.

This supercommentary is known by the name of 'Ināyat al-Qāḍī wa Kifāyat ar-Rāḍī and is published in 8 Vols. at Būlak, Egypt, A.H. 1283, A.D. 1866.

Wrongly designated on the top of the first fol. as حاشية تفسير سورة آل عمران.

Written in ordinary Nasta'lik in different hands. Not dated, apparently 18th century

No. 8.

fol. 30; lines 21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

الكَاشِيَةُ عَلَى انوار التنزيل

AL-ḤĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baidāvi's commentary (see No. 4) of Sūrat al-Ḥamd by ملا حامد بن عبد الرحيم الجـونفوري Mullā Ḥamid bin 'Abd ar-Raḥīm al-Jawnpūrī. He was an eminent scholar of Jawnpūr. As he could not prosper in his native land, he came to Dehli where he was included by Shāh 'Ālam (A.H. 1173-1202, A.D. 1759-1788) among the learned men of his court. Later on he became a tutor of the prince Abū Naṣr Mu'īn ad-Dīn Muḥammad (Akbar II, A.H. 1221-1253, A.D. 1806-1837). In the last part of his life, he returned to his native place where he died. See Tajallī Nūr, p. 93.

Beginning:—

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله الخ *

The author says in the preface that during his lectures on al-Baidāvi, he found that many commentators of it had not paid sufficient attention to some abstruse passages of the book and had remained very far from grasping the real sense of them. Consequently he had been led to prepare a supercommentary of al-Baidāvi in order to explain the more subtle and difficult points of the said work.

Half of fol. 10a and the whole of fol. 10b are blank. The last six foll. have been replaced, evidently not long ago.

Written in Nasta'liq. Not dated, apparently 18th century.

No. 9.

fol. 406; lines 25; size $14 \times 9\frac{1}{2}$; $10\frac{1}{2} \times 6$.

جامع التفسير

JĀMI' AT-TAFĀSĪR.

A fragment of a commentary on the Ḳur'ān, imperfect both at the beginning and at the end.

Beginning:—

البلدة اخير بمكة كل شى فقال وله كل شى اى جميع الاشياء داخلة فى ربوبيته الخ *

On fol. 1b سورة القصص commences and its commentary runs as follows:—

هذه السورة مكية كلما قاله الحسن و عطاء و عكرمة و مقاتل فيها من المدني
الذين آتينا هم الكتاب من قبله الى لا يذبغني الجاهلين قيل نزلت بين
مكة و الجحفة النخ *

والشمس
It ends abruptly with the commentary on the Sūra and the concluding words of the MS. are :-
و هذان مادتان مختلفان لا تسبق احداهما

A note, in red ink, in a hand differing from that of the MS. on the top of the first extant fol. of this commentary, calls it جامع
Jāmi' at-Tafāsir known as Tafsir Shāhī.

There is in the Rampur Library a commentary on the Kūr'ān entitled Tafsir Shāhī. Unfortunately that commentary is also incomplete and covers the first three chapters. Its author is Ahmad bin 'Abd Muḥammad bin Sulṭān 'Alī bin Faṭḥallāh al-Badakhshī. It was written in A.H. 1057, A.D. 1647; as the chronogram شاه تفسیر in the following passages of the preface indicates:—

سميت هذا التفسير بتفسير شاه و شاه تفسیر و هما انتاریخان الذان نظمتهما
في وزن الرباعي *
مي گفت یکی مرا که تاریخ بجو
تفسیر شاه یک عددی کم آمد
تفسیر شاه را گفتم که همو
گفت این دل من شاه تفسیر بگو

Shāh 'Abd al-'Aziz in his work, Tuḥfa Ithnā 'Ashariya, p. 233 also cites Tafsir Shāhī.

The verses of the Kūr'ān are sometimes written in red ink, and sometimes overlined with red ink. In foll. 67-68a, 69-70, and 285b-287 the copyist leaves larger space between the lines than usual in the MS. One volume of the MS. seems to have been completed on fol. 26a and another on fol. 260a, because from foll. 27b and 261b the commentary commences with the usual headings of a new volume. Foll. 26b, 27a, 260b and 261a are blank but without causing any break in the MS. Slightly injured by worms.

Written in Nasta'liq. Not dated. C. 18th century.

No. 10.

foll. 221; lines 17; size $6 \times 3\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

تفسیر سورة یوسف

TAFSİR SŪRAT YŪSUF.

A commentary on the 12th Sūra of the Kūr'ān, called Sūra Yūsuf, containing also an account of the prophet Yūsuf.

Regarding its author, Dr. Loth, in his Catalogue of the India

Office, No. 114, says, "It is ascribed to the celebrated Ghazālī (d. A.H. 505)." On fol. 135a the author mentions as his own work the *Kitāb al-Aḥyā'* (admitted on all hands to be a work of al-Ghazālī); so there can be no doubt that the book under notice was, indeed, written by that al-Ghazālī. His full name was *حجة الدين ابو حامد محمد بن محمد الغزالي* Hujjat al-Islām Zayn al-Dīn Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī. He was born in A.H. 450, A.D. 1059 (not in A.H. 441, A.D. 1049 as given by Huart in his *History of Arabic Literature*, p. 265) at Ghazāla, a dependency of Tūs in Khurāsān. After studying in his native land, he went to Jurjān for further studies and then proceeded to Naisābūr where he sat at the feet of the Imām al-Ḥaramain Abū'l Ma'ālī 'Abd al-Malik al-Juwaynī, died, A.H. 478, A.D. 1085 (for his life see De Slane, *Ibn Khallikān*, Vol. II., p. 120), under whose instruction he became a profound scholar. After the death of his master he attached himself to the famous Vizir Nizām al-Mulk (for his life see De Slane, *Ibn Khallikān*, Vol. I., p. 413) who in A.H. 484, A.D. 1091 (not in A.H. 446, A.D. 1054 as written by Huart, p. 265) appointed him as the Principal of the Nizāmiya College at Baghdād. But in the month of Dhū'l Ka'da, A.H. 488, November, A.D. 1095, he gave up all the occupations in which he had been hitherto engaged and gave himself up to asceticism and dervishhood. He then undertook the pilgrimage to Mecca and, on his return, proceeded to Syria and stopped for sometime at Damascus. He then set out for Jerusalem, where he applied himself with ardour to the practices of devotion and visited the holy monuments and venerated spots of that sacred ground. He next passed on to Egypt and remained for some time at Alexandria, and finally returned to his native land, where he died in A.H. 505, A.D. 1111.

The word Ghazālī is also pronounced with double Z as Ghazzālī. De Slane in the translation of *Ibn Khallikān's Biographical Dictionary*, Vol. I., p. 80 says, "*Ghazzālī* is a derivative from *Ghazzāl* (*cotton spinner*), formed after the system generally followed by the people of Khawārizm and Jurjān, who form *Kaṣṣār* (a *fuller*) from *Kaṣṣārī*; and form *'Atṭār* (a *druggist*) from *'Atṭārī*. Some pronounce Ghazālī with a single Z, deriving it from *Ghazāla*, the name of a village in the dependencies of Tūs; but this pronunciation differs from the one in general use, though as-Sam'ānī has adopted it in his *Ansāb*." For his life, see *Ibn Khallikān* (Teherān edition) Vol. II., p. 37; Subki, *aṭ-Ṭabaqāt al-Kubrā*, Vol. IV, pp. 101-182; Yākūt, *Mu'jam al-Buldān*, Vol. III., p. 560; Nafahāt al-Uns, p. 422; Gosche, *Ghazzālī's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp. 239-311; Munk, *Mélanges de philosophie*, p. 336; Schefer *Chrestoma-*

this Persane, Vol. II., p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 419; and Macdonald, Development of Muslem Theology, pp. 215-241.

Beginning:—

الحمد لله الذي شهددت المكونات بوحدانيته الخ *

In Rampur List, p. 31, this commentary is named ad-Durr al-Baidā.

For copies see India Office Cat. No. 114; Hyderabad List, Fann Tafsīr, No. 6; Rampur List, p. 31.

The verses of the Kūr'ān are marked partly with red and partly with black ink. Slightly worm-eaten.

Written in Naskh. Not dated, apparently 17th century. Copyist عمر بن المرحوم المغفور علاء الدين ساكن قصبه امن آباد.

No. 11.

fol. 102; lines 16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

الدر النظيم في فضائل القرآن العظيم

AD-DURR AN-NAẒĪM FĪ FADĀ'IL

AL-KUR'ĀN AL-'AẒĪM.

A treatise on the excellence and the mystic virtues of the Kūr'ān by محمد بن احمد بن سهيل الجوزي المعروف بابن الخشاب Muḥammed bin Aḥmad bin Suhail al-Jawzī known as Ibn al-Khashshāb. He flourished in A.H. 650, A.D. 1252. See Brockelmann, Vol. I., p. 414. In Madīnat al-'Ulūm, fol. 181a, this work is attributed to 'Afif ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī, died, A.H. 767, A.D. 1365 or A.H. 768, A.D. 1366. See for his life No. 196. But Ellis in his Cat. of the Printed Books, Br. Mus., Vol. II., p. 140 says that it is wrongly ascribed to 'Abdallāh bin As'ad al-Yāfi'ī.

Beginning on fol. 47b:—

الحمد لله الذي اطلع من آفاق كتابه العزيز الخ *

For copies see Berlin Cat. No. 452; Leyden Cat. No. 2195; Paris Cat. No. 643; Derenbourg, No. 1329; and Bankipur Cat. p. 272. See also Hāji Khalifa, Vol. III., p. 197.

Printed, Cairo 1880; and lithographed, Lucknow, 1885.

The MS. is incomplete and ends abruptly with these words:—

فقيه او واعظ او متكلم قبل قوله و اشر في القلوب تأثيرا عظيما قوله تعالى *

Foll. 91-102 are a little defective on account of the pasting of some strips of paper over the writing. Foll. 1-45a contain a commentary in Persian by Burhān bin Shihāb ad-Dīn 'Abdallāh al-Jāmī on an-Nasafī's treatise called al-Aḳā'id. Foll. 45b-46a are blank but without causing any break in the MS. Foll. 46b-47a contain no text but the names of the owners.

Written in Nasta'liq. Not dated. C. 19th century.

No. 12.

foll. 454; lines 19; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3$.

الاتقان في علوم القرآن

AL-ITKĀN FĪ 'ULŪM AL-KUR'ĀN.

A work on the exegetic Sciences of the Qur'ān by أبو الفضل Abū'l Fadl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī. He belonged to a Persian family who had been residing for three hundred years at Suyūt in Upper Egypt; but he himself was born at Cairo in A.H. 849, A.D. 1445. He studied under renowned teachers in every branch of Islamic learning. In A.H. 869, A.D. 1464 he went on the pilgrimage to Mecca. On his return, through the influence of his master, 'Alam ad-Dīn Bulḳinī, he was appointed the senior professor of jurisprudence at the Shaikhūniya Madrasa at Cairo. He lost his post in A.H. 903, A.D. 1501. On the death of Ibn Ballān, the successor to his professorial chair, the same appointment was again offered to him, but he refused it. He died in retirement on 18th Jumādā I, A.H. 911, 17th October, A.D. 1505.

as-Suyūṭī most probably wrote a larger number of books than any other Islamic writer. Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., pp. 143-158 contains the names of three hundred and sixteen works written by as-Suyūṭī. Flügel (*Hāji Khalīfa* Vol. VI., p. 666) has drawn up a list mentioning five hundred and sixty one of his works.

An autobiography of the author will be found in *Husn al-Muḥādara*, Vol. I., pp. 153, 203 and Vol. II., p. 65. Also consult *al-Khiṭaṭ at-Ta'wfiqiya al-Jadida*, Vol. XII., p. 105; *at-Ta'likāt as-Saniya 'Ala'l Fawā'id al-Bahiya*, p. 11; *Wüstenfeld, Gesch.* No. 506; *Brockelmann, Gesch. d. Arab. Litter.*, Vol. II., p. 143; and *Goldziher, Sitzungsberichte der Wiener Akademie*, LXIX (1871), p. 28.

Beginning :—

الحمد لله الذي أنزل على عبده الكتاب النج *

This work was completed by the author in A.H. 873, A.D. 1473.

For copies see Berlin Cat. Nos. 423-24; Leyden Cat. No. 1096; Paris Cat. Nos. 656-8; Aya Sofia Cat. No. 63; Algiers Cat. No. 314; Cairo Cat., Vol. I., p. 120; Rampur List, p. 19; Bankipur Cat., p. 9; and Asiatic Society Cat., p. 1.

This work has been edited by Mawlavīs Basheerood-Deen and Noorul Haqq, with an analysis by A. Springer in the Bibliotheca Indica, Asiatic Society of Bengal, 1852-54, and also in Cairo. A.H. 1278 (A.D. 1861) and in A.H. 1306 (A.D. 1888).

Foll. 1-9 are somewhat worm-eaten, foll. 2b, and 3b are completely pasted over with thin paper. Marginal corrections are occasional. It has been compared with the original from which it has been copied. Stained with damp.

Written in Naskh. Dated A.H. 1067.

Commentaries upon the Kur'ān according to the Shr'a School.

No. 13.

fol. 309; lines 21; size $10\frac{1}{3} \times 7$; $6\frac{3}{4} \times 4\frac{1}{4}$.

تفسير الامام جعفر الصادق

TAFSĪR AL-IMĀM JA'FAR AṢ-ṢĀDIQ.

A commentary on the Kur'ān, by الامام جعفر الصادق بن محمد الباقر بن علي بن الحسين بن علي al-Imām Ja'far aṣ-Ṣādiq bin Muḥammad al-Bāqir bin 'Alī bin al-Ḥusain bin 'Alī. He was born at Madīna in A.H. 80, A.D. 699 or A.H. 83, A.D. 702 and died, according to Ibn Ḳutaiba, Kitāb al-Ma'ārif, p. 110, in the same city in the reign of Abū Ja'far al-Manṣūr (A.H. 136-158, A.D. 754-775) in A.H. 146, A.D. 763, or according to other biographers in A.H. 148, A.D. 765. He is reckoned as the *sixth Imām* and was very famous for his learning. See Kitāb al-Ma'ārif, p. 110; Mir'at al-Janān (library copy), Vol. I., fol. 102b; Ibn Khallikān (Teheran edition), Vol. I., p. 112; Khazīnat al-Aṣfiyā', Vol. I., p. 37; Safinat al-Awliyā', p. 25; Tārīkh Guzīda (Gibb Memorial edition), p. 205; and Rawḍāt al-A'imma, p. 140.

The commentary is preceded by an introduction, fol. 1 to 9a, treating in general the various useful subjects connected with the meaning of words and with the abrogated and abrogating verses of the Kur'ān.

The introduction begins :—

تفسير الكتاب المجيد المنزل من عند العزيز الحميد على محمد النبي
الرشيد الخ *

The commentary begins on fol. 9b as follows :—

فاتحة الكتاب مدنية وهي سبع آيات بسم الله الرحمن الرحيم قال حدثني
ابي عن محمد بن ابي تمير عن النضر بن سويد عن ابي بصير عن ابي
عبد الله الخ *

This commentary is narrated by Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī on the authority of his father and others from the said Imām. an-Nu'mānī was a pupil of Muḥammad bin Ya'qūb al-Kulainī who died in A.H. 328, A.D. 939 or A.H. 329, A.D. 940 (vide Rawḍāt al-Jannāt, p. 550) and was a recognised authority on Ḥadīth. He died in Syria. For other particulars of his life see Aml al-Āmil, p. 58; Muntaha'l Maḳāl, p. 252; Shu-Ḍhūr al-Ikṡān, Vol. II., fol. 17; and Rawḍāt al-Jannāt, p. 555.

Dr. Loth in his catalogue of the India Office, No. 50, states that Abū'l Hasan 'Alī bin Ibrāhīm (bin Hāshim al-Ḳummī), who flourished in the fourth century, is the author of a commentary founded chiefly on the alleged sayings of Imāms Abū Ja'far (Muḥammad Bākir) and Abū 'Abdallāh (Ja'far aṣ-Ṣādiq). The general description of the book, which is given in the said catalogue, shows that the MS. under notice is identical with that of the India Office, and I am of opinion that the narrator of the commentary is Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī and not 'Alī bin Ibrāhīm bin Hāshim al-Ḳummī as supposed by the learned doctor. No doubt al-Ḳummī is also an author of a commentary which begins as follows :—

الحمد لله الواحد الاحد الصمد المتفرد الذي لا من شى كان ولا من
شى خلق الخ *

But his commentary is not founded on the authority of Imām Ja'far. See Kashf al-Hujub, p. 131. The only commentary which is composed on the sayings of the said Imām is by an-Nu'mānī. See Kashf al-Hujub wa'l Astār, p. 130; and also Biḥār al-Anwār, Vol. I., p. 7, in which the author, Muḥammad bin Muḥammad at-Taḳī al-Majlisī, has included this whole commentary in the 19th Vol. of the said book which deals with Kitāb al Ḳur'ān.

For copies see India Office Cat. No. 50; and Asiatic Society Cat., p. 2.

This MS. is much worm-eaten and papers have been pasted on many foll. The text of the Ḳur'ān is marked with red line.

Written in ordinary Naskh. The Colophon runs thus:—

قد وقع الفراغ من تسيويد هذا الكتاب المبارك ضحوة يوم السبت
الخامس عشر من جمادى الآخرة ختم الله بالخير والظفر سنة الف وتسعة
عشر من الهجرة على صاحبها السلام على يد الفقير الى رحمة رب الغني
البرؤف الرحيم محمد قاسم بن شيخ ابراهيم حامد الله على نعمائه و شاكر
الآله و على الله على رسوله محمد و آله الطيبين الطاهرين و سلم تسليما *

No. 14.

fol. 307; lines 17; size $9\frac{1}{2} \times 64$; $6\frac{3}{4} \times 4$.

تفسير الامام العسكري

TAFSĪR AL-IMĀM AL-'ASKARĪ.

A commentary on the *Qur'ān* by محمد بن علي بن الحسن الإمام العسكري al-Imām al-Ḥasan bin 'Alī bin Muḥammad al-'Askarī. He was born at Madīna in A.H. 231, A.D. 845 or A.H. 232, A.D. 846 and died, A.H. 260, A.D. 874. He is considered by the Shī'a theologians as the *eleventh Imām*. See for his life Ibn Khallikān (Teheran edition), Vol. I., p. 147, Mir'at al-Janān (library copy), Vol. I., fol 217; Tārīkh Guzīda, p. 207; and Safīnat al-Awliyā', p. 29.

Shī'a scholars differ in opinion about the authorship of the present commentary. Some authorities consider it to be fraudulently attributed to the said Imām, while trustworthy authorities, like Abū Ja'far Muḥammad bin 'Alī bin Bābūya al-Kummī, known as ash-Shaikh aṣ-Ṣadūq, d. A.H. 381, A.D. 991 (see for his life No. 50) and others believe it to be the work of the said Imām. al-Majlisī in his famous work Bihār al-Anwār, Vol. I., p. 9, has also supported the latter view and said that the commentary is one of the known and reliable books and that many learned scholars profusely quoted from it. See also Muntaha'l Maḳāl, p. 283; Kashf al-Hujub Wa'l Astār, p. 129. Shāh 'Abd al-'Azīz ad-Dehlavī, in Tuḥfa Ithnā 'Ashariya, p. 119, considers it to be a spurious work.

The MS. is defective at the beginning and begins abruptly as follows:—

زيدى على ظهر الارض و ان السعادة فيه تصدوه لفضله الخ *

The beginning of the commentary of Sūrat al-Ḥamd on fol. 10a runs thus:—

الحمد لله رب العالمين قال الامام عليه السلام جاء رجل الى الرضا عليه السلام
وقال يا ابن رسول الله اخبرني عن قوله تعالى الحمد لله رب العالمين وما
تفسيره الخ *

For copies see Hyderabad List, Fann Tafsir, No. 112.

It has been lithographed in Teheran under the editorship of
Yūsuf bin Ibrāhīm al Kājūrī A.H. 1268 (A.D. 1851).

The 6 foll. of the MS. at the beginning are much defective.
Two foll. are annexed at the end of the MS., which contain a dis-
cussion about the authorship of the commentary.

Written in fine Naskh. The colophon runs thus :—

فرغ من كتابة التفسير العزيز اضعف عبادة الله المحتاج الى رحمة ربه
محمد بن شيخ احمد بن پير احمد المشهدي غفر ذنوبه وستر عيوبه في سنة
شهر محرم الحرام سنة احدى وخمسين وتسعمائة بدار الكزن قزوين *

No. 15.

foll. 454 ; lines 33 ; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

مجمع البيان للعلوم القرآن

MAJMA' AL-BAYĀN LI 'ULŪM AL-KUR'ĀN.

Vol. I.

The first volume of a commentary on the Kūr'ān by
ابو على الفضل بن الحسن بن الفضل الطبرسى Abū 'Alī al-Faḍl bin
al-Hasan bin al-Faḍl at-Tabarsī. He was an eminent and reliable
'*Ulama* of the Shī'a sect. He went from Mashhad to Sabzāwār
in A.H. 523, A.D. 1128 where he remained till his death in A.H.
548, A.D. 1153. See Muntaha'l Maḳāl, p. 241 ; Aml al-Āmil, p.
56 ; Shudhūr al-'Iḳyān, Vol. I., fol. 534 ; Rawḍāt al-Jannāt, p.
512 ; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 405.

Beginning :—

الحمد لله الذي ارتفعت عن مطارج الفكر جلالاته الخ *

Hājī Khalīfa, Vol V., p. 400, has wrongly assigned the author-
ship of this book to Abū Ja'far Muḥammad bin al-Hasan bin 'Alī
at-Tūsī, who died in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067
(see No. 52) and not in A.H. 561, A.D. 1165 as given by him.

For copies see India Office Cat. Nos. 61-3 ; British Mus.

Cat. p. 671; Bodl. Cat. Vol. I., p. 50; Rampur List, p. 40; Asiatic Society, Govt. Collection Nos. 889-890; Hyderabad List, Fann Tafsir, Nos. 15-16; and Bankipur Cat., p. 767.

The first two pages of the MS. are decorated with a beautiful '*Unwān*' at the beginning. Throughout the MS., on the margins, there are gold lines placed between coloured lines. Foll. 2 and 3 are somewhat damaged in the middle. *Kur'ān* verses are written in red ink. This volume ends abruptly with the commentary of the last but a few verses of سورة يوسف. It bears the seal of Wājid 'Alī Shāh.

Written in elegant Naskh. Not dated. C. 18th century.

No. 16.

fol. 453; lines 33; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

THE SAME

Vol. II.

The second volume of the work noticed above. This volume is a commentary on the remaining part of the *Kur'ān* up to the end, by the same author.

Beginning:—

الرسول و الذين آمنوا معه متى نصر الله الا ان نصر الله قريب وهذا

يعيد النخ *

The lower part of fol. 1a is blank, as the commentary on *Sūra Yūsuf* ends here. There are similar blank spaces on foll. 75a, 173b and 262b. On fol. 1b begins the commentary on *Sūra ar-Ra'd* سورة الرعد with the following line:—

الحمد لله رب العالمين والصلاة والسلام على محمد وآله الطاهرين الاخيار

سورة الرعد النخ *

Foll. 174a, 263a, 356b and 357a are blank. At the end there is an index of all the *Sūrah*s. This volume also has the seal of Wājid 'Alī Shāh, the last King of Oudh.

The two volumes constitute a complete and apparently correct copy of this work. Both the volumes have been lithographed at Teheran.

Written in the same hand and same year as the preceding volume.

No. 17.

fol. 537 ; lines 26 ; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

جوامع الجامع

JAWĀMI' AL-JĀMI'.

A commentary on the *Kur'ān* by أبو علي الفضل بن الحسن بن أبي الفضل الطبرسي Abū 'Alī al-Faḍl bin al-Ḥasan bin al-Faḍl at-Ṭabarsī, died, A.H. 548, A.D. 1153. For his life see No. 15.

Beginning :—

الحمد لله الذي اكرمنا بكتابه الكريم ومن علينا بالسبع المثاني والقرآن

العظيم الخ *

The author says in the preface that, after writing *Majma' al-Bayān*, he read for the first time az-Zamakhsharī's *al-Kashshāf*, and took extracts from it, which he published as a separate book under the title *al-Kāfī ash-Shāfi*. Finally, at the request of his son Abū Naṣr al-Ḥusainī, when the author's age passed 70, he combined the contents of both his works in a more abridged form and named it *Jawāmi' al-Jāmi'*. Sometimes this work is also designated as *Jāmi' al-Jawāmi'*. Hājī Khalīfa, Vol. V., p. 401, wrongly attributes the work to Abū Ja'far Maḥammad bin al-Ḥasan bin 'Alī at-Tūsī (died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067, see No. 52, and not in A.H. 561, A.D. 1165 as given by Hājī Khalīfa).

The author, regarding the period of composition, says in the epilogue as follows :—

هذا آخر كتاب جوامع الجامع والله الحمد والشكر على تأييده وتشديده
اولا وآخر متواليا ومتواترا وكان ابتدائي بتأليفه سنة اثنين واربعين
وخمسمائة في يوم السبت الثامن عشر من شهر صفر فراغني منه بعون الله
منه لست بيقين من المحرم الشهر الثاني عشر في مدة شهر العام *

For copies see India Office Cat. No. 64.

It has been lithographed at Teheran.

The verses of the *Kur'ān* from the beginning up to fol. 13a are written in red ink, and after that they have been written in black ink, but marked with a red line. The MS. contains many marginal notes.

Written in fair Naskh. Dated A.H. 1082.

No. 18.

fol. 398 ; lines 15 ; size $10\frac{1}{8} \times 6\frac{1}{8}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

كنز العرفان في فقه القرآن

KANZ AL-‘IRFĀN FĪ FIKH AL-KUR’ĀN.

A commentary on the Kur’ān by أبو عبد الله مقداد بن جلال Abū ‘ Abdallāh Miqdād bin Jalāl ad-Dīn ‘ Abdallāh as-Suyūrī al-Asadī al-Hillī. He was a pupil of ash-Shahīd Muḥammad bin Makkī, died, A.H. 786, A.D. 1384. He is the author of many works. He composed his work *Sharḥ Nahj al-Mustarshidīn* in A.H. 792, A.D. 1389. The date of his death is not known. See *Aml al-Āmil*, p. 71 ; *Shudhūr al-‘Iqyān*, Vol. II., fol. 428 ; *Rawdāt al-Jānnat*, p. 566 ; and Brockelmann *Gesch. d. Arab. Litter.*, Vol. II., p. 199.

Beginning :—

الحمد لله الذي أنزل على عبده الكتاب لكل شئ تبينا وجعله لتصديق
نبوته وتأييد رسالته معجزا وبرهانا النج *

It is a commentary of those verses of the Kur’ān which deal with injunctions and prohibitions. See *Kashf al-Hujub wa’l Astār*, p. 475.

For copies see Hyderabad List, Fann Tafsīr, No. 93.

The verses of the Kur’ān are marked with red lines. The upper part of each fol. has been pasted over with a different kind of paper. The last fol. has been recently replaced.

Written in fair Nasta‘liq. Not dated. C. 19th century.

No. 19.

fol. 368 ; lines 20 ; size $9\frac{1}{2} \times 7$; $6\frac{3}{4} \times 4\frac{1}{2}$.

نور الثقلين

NŪR ATH-THAQAŁAIN.

Vol. I.

The first volume of the commentary on the Kur’ān by عبد علي بن جمعة العروسي الكورني Abū ‘Alī bin Jum‘at al-‘Arūsī al-Huwaizī. He was an inhabitant of Shīrāz and a pupil of Bahā’ ad-Dīn al-‘Āmilī (died, A.H. 1030, A.D. 1620). The date of his death is not known. See *Aml al-Āmil*, p. 48 ; *Shudhūr al-‘Iqyān*, Vol. II., fol. 353 ; *Najūm as-Samā’*, p. 98 ; *Rawdāt al-Jānnāt*, p. 358 ; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 412.

Beginning :—

الحمد لله الذى نزل الفرقان على عبده ليكون للعالمين نذيرا *

This work is based on different reliable sources, such as *Tahdhīb al-Aḥkām* by Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī at-Tūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067, see No. 52, *Kitāb al-Ihtijāj* by Aḥmad bin 'Alī at-Ṭabarsī, *Majma' al-Bayān* and so on. This commentary is in four volumes and our copy contains the commentary of the *Qur'ān* from the beginning up to the end of *Sūrat al-An'ām*.

For copies see India Office Cat. No. 106.

Foll. 11–14 are missing, and fol. 37 has been bound by mistake in a wrong way. There are seals of Amjad 'Alī Shāh and others. Marginal corrections are occasional.

Written in ordinary Naskh. The colophon runs thus:—

تم الجزء الاول من نور الثقلين من تاليف الشيخ الفاضل و المحقق
المدقق الكامل رحمه الله بحرمة النبى شيخ عبد على بن جمعة العروسي
الحويزي غفر الله له ولوالديه ولجميع المؤمنين والمؤمنات الاحياء منهم
والاموات * * * فى سنة ست وستين بعد الالف من الهجرة النبوية
المصطفوية اللهم اغفر لكاتبه و مالكه *

No. 20.

fol. 395; lines 12; size $9 \times 6\frac{1}{8}$; $7 \times 4\frac{1}{2}$.

زين الفتى في تفسير هل اتى

ZAIN AL-FATĀ FĪ TAFSĪR HAL ATĀ.

A commentary on the Sura of the *Qur'ān*, سورة هل اتى, by Abū Muḥammad Aḥmad bin Muḥammad bin 'Alī al-Āṣimī.

It begins abruptly :—

وسماته اصدق السمات و اصله ازكى الاصول الخ *

The author says in the preface that after finishing his commentary on the *Sūra ar-Raḥmān*, he composed the present book at the request of his friends. Foll. 2b–13a contain traditions regarding the excellence of 'Alī bin Abī Ṭālib. The work is divided into ten chapters as follows :—

Fol. 13b. الفصل الاول في ذكر النزول و عدد آيات السورة و حروفها
و كلماتها و ثواب قاريها

Fol. 38a الفصل الثاني في ذكر اعراب هذه السورة و وقوفها

Fol. 41b الفصل الثالث في ذكر بعض فوائد هذه السورة على وجه
الايجاز و الاختصار

Fol. 63a الفصل الرابع في ذكر نظم هذه السورة و تليفيق آياتها و خصائصها

Fol. 81a الفصل الخامس في ذكر مشابه المرتضى سلام الله عليه

Fol. 354a الفصل السادس في ذكر اسامي المرتضى سلام الله عليه

الفصل السابع في ذكر خصائص المرتضى سلام الله عليه

الفصل الثامن في ذكر خصائص السبطين

الفصل التاسع في فضائل اهل البيت و العترة

الفصل العاشر في فضائل الصحابة

The last four chapters do not exist in the present copy. Foll. 386b and 387a are left blank. The latter part of the MS. is worm-eaten.

Written in ordinary Naskh in different hands. Dated A.H. 1271.

Traditions.

No. 21.

fol. 290 ; lines 7 ; size $7\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2$.

شمائل النبي

SHAMĀ'IL AN-NABĪ.

A collection of Traditions concerning the person, manners and character of the Prophet by عيسى الترمذي Abū Isā Muḥammad bin 'Isā at-Tirmidhī. He was born at Būgh near Tirmidh, a small town on the bank of the Oxus in Central Asia. He studied Traditions under al-Bukhārī (died, A.H. 256, A.D. 869) and travelled all over the Islamic countries in search of Traditions. He died in his native land in A.H. 279, A.D. 892. About the pronunciation of the word Tirmidh, Dr. Slane in his translation of Ibn Khallikān, Vol. II., pp. 602 and 679 says : " The word *Tirmidh* is pronounced differently. Some say *Turmidh*, and some *Tirmidh* ; the inhabitants themselves pronounce it *Tarmidh* ; the pronunciation which was long familiar to us was *Tirmidh* ; but persons, who pretend to exactness and possess information on the subject, pronounce it *Turmudh*. Each of these pronunciations has its partisans,

who give reasons in support of their respective opinions." See also Sam'ānī, *Kitāb al-Ansāb* (Gibb Memorial Series), p. 105b and Yākūt, *Mu'jam al-Buldān*, Vol. I., p. 843.

For a further account of his life see Ibn Khallikān (Teherān edition), Vol. II., p. 59; adh-Dhahabī, *Tadhkirat al-Huffāz*, Vol. II., p. 207; *Itahāf an-Nubalā'*, p. 380; Bustān al-Muḥadithīn, p. 108; *al-Hiṭṭa fī Dhikr aṣ-Ṣiḥāh as-Sitta*, p. 103; Wüstenfeld *Gesh. No. 75*; and Brockelmann *Gesch. d. Arab. Litter.*, Vol. I., p. 161.

Beginning:—

الحمد لله وسلام على عبادة الذين اصطفى قال الشيخ ابو عيسى محمد
ابن عيسى ابن سورة الترمذي رحمه الله *

It is a most reliable work of its kind, and is divided into 55 chapters.

For copies see India Office Cat. No. 133; Berlin Cat. No. 9634; Rampur List, p. 94; Hyderabad List, Fann. Ḥadīth, No. 124; and Asiatic Society Cat. p. 9.

For commentaries see Ḥājī Khalīfa, Vol. IV., p. 70; and Berlin Cat. Nos. 9635-9640.

It has been printed in Cairo, A.H. 1273, 1306 and with an Urdu translation in Calcutta, A.H. 1252. For other editions see Ellis, Cat. of Arabic books, Vol. II., p. 197 and *Iktifā' al-Kunū'*, p. 133.

The first two pages are beautifully decorated with a fine 'Unwān at the beginning. Gold and coloured lines are in the margin. Here and there are some glosses. Vocalised throughout. Headings of chapters are in red ink. A list of contents has been recently added at the beginning.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 22.

foll. 9; lines 4; size $11\frac{1}{4} \times 6\frac{1}{8}$; $8 \times 3\frac{1}{4}$.

الكلية المباركة

AL-ḤULYAT AL-MUBĀRAKA.

A description of the personal features of the Prophet. It is an extract from the chapter called *باب ما جاء في خلق رسول الله صلى الله عليه وسلم* of the famous work called *Shamā'il an-Nabī*, by Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidhī, died, A.H. 279, A.D. 892. See No. 21, for both the author and the entire work.

Beginning on fol. 2a :—

حدثنا سفيان بن وكيع حدثنا جميع بن عمير قال سألت خالي هذابي هالة و كان وعاظنا عن حلية النبي صلى الله عليه وسلم الخ *

From fol. 4a the description of the personal features of the Prophet begins. It has an interlinear Persian translation.

On fol. 1a the utility of writing out and reciting an account of the personal features of the Prophet, is expounded in Persian. It contains only one Tradition. The title page has several seals, among which we notice the seal of Muḥammad Shāh, dated A.H. 1133. The first two foll. are beautifully decorated with two fine 'Unwāns at the beginning. Gold rules, and coloured lines are found all through.

Written in fine large Naskḥ. Not dated. C. 17th century. Scribe أبو العلاء.

No. 23.

fol. 723; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

شرح السنة

SHARḤ AS-SUNNA.

A large collection of authentic Traditions by أبو محمد الحسين Abū Muḥammad al-Ḥusain bin Mas'ūd al-Farrā' al-Baghavī. He was born at Bāghshūr, between Hirāt and Merv, and was a pupil of al-Kādī Ḥusain bin Muḥammad. He died in Merv, according to some in A.H. 510, A.D. 1116, and according to others in A.H. 516, A.D. 1122. For details of his life see Ibn Khallikān (Bulāḳ edition, 1299), Vol. I., p. 182; adh-Dhahabī, Tadhkirat al-Huffāz, Vol. IV., p. 54; Subkī, Ṭabaḳāt al-Kubrā, Vol. V., p. 214; Suyūṭī, Ṭabaḳāt al-Mufasssirīn (Meursing edition), p. 12; Bustān al-Muḥaddithīn, p. 52; Ithāf an-Nubalā', p. 244; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 363.

Beginning :—

الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في الملك الخ *

This work is divided into three parts, bound together in one volume. The first part commences on fol. 2b as follows :—

كتاب الإيمان قال الله سبحانه وتعالى هدى للمتقين الذين الآية *

The second part commences on fol. 241b as follows :—

باب الوتر ثلاث و بضع و اكثر الخ *

The third part begins on fol. 445b as follows:—

باب الخلق والتقصير الخ *

For copies see Berlin Cat. No. 1295; Cairo Cat. Vol. I., p. 357; Yeni Cat. No. 235; Rampur List, p. 90; Asiatic Society Cat. (Govt. Collection) No. 556. See also Hājī Khalifa, Vol. IV., p. 37.

The headings of all the chapters are written in large red or black letters. The beginnings of the separate Traditions are also written in red ink. Fol. 241a and the greater part of fol. 444b and of fol. 445a are blank but without causing an interruption in the book. It is slightly worm-eaten and pasted over in many places.

Written in ordinary Naskh. Dated A.H. 1090 (A.D. 1679).

No. 24.

fol. 207; lines 25; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الشفاء فى حقوق الصطفى

ASH-SHIFĀ' FĪ ḤUQŪK AL-MUṢṬAFĀ.

A book on Traditions relating the character, the habits and the prerogative of the Prophet by موسى اليحصبى أبو الفضل عياض بن موسى اليحصبى Abū'l Faḍl 'Iyāḍ bin Mūsā al-Yaḥṣubī as-Sibtī al-Mālikī. He was born at Sibta (Ceuta) on the 15th Sha'bān in A.H. 476, December 1083. He came to Spain in pursuit of learning and studied at Cordova. He was appointed Qāḍī of his native town. In A.H. 532, A.D. 1137 he was transferred to Grenada in the same capacity, but he did not remain there for long. He died at Morocco on Friday, the 7th Jumādā II (but according to some biographers in Ramaḍān), A.H. 544, 13th October, A.D. 1149. The word Yaḥṣubī, pronounced also Yaḥṣabī and Yaḥṣibī, means descended from Yaḥṣub (or Yaḥṣab or Yaḥṣib) bin Mālik, the progenitor of a Himyarite tribe. For further particulars of his life see Ibn Khallikān (Teheran edition), Vol. I., p. 428; adh-Dhahabī; Taḍhkirat al-Huffāz, Vol. IV., p. 99; Bustān al-Muḥadithīn, p. 129; Itāḥāf an-Nubalā', p. 329; Wüstenfeld Gesch. No. 246; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 369.

Beginning:—

الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحمى الخ *

The book contains four parts, each of which is called Kism, and is subdivided into several chapters. A list of the Kisms and chapters is given in Berlin Cat. No. 2559. It is the most authen-

tic and reliable work of its kind. Hāji Khalifa, Vol. IV., p. 58 says that "no similar work is composed in Islamic literature."

For copies see Berlin Cat. Nos. 2559-63; Paris Cat. Nos. 1953-6; Br. Mus. Suppl. Cat. No. 159; Munich Cat. No. 447; Cairo Cat. Vol. I., pp. 245, 288; Gotha Cat. No. 719; India Office Cat. No. 163; Leyden Cat. No. 2000; Bankipur Cat. p. 598; Asiatic Society Cat., p. 27; and Hyderabad List, Fann Ḥadīth, No. 106.

For commentaries and abridgement, see Hāji Khalifa Vol. IV., pp. 56-62; and Berlin Cat. Nos. 2564-2566.

It has been printed in Constantinople in A.H. 1264 (A.D. 1847); 1290 (A.D. 1873), 1293 (A.D. 1876), in Cairo A.H. 1276 (A.D. 1859), and lithographed in India, A.H. 1287 (A.D. 1870).

The MS. is vocalised from beginning up to middle of fol. 169b. The headings are generally written in red ink. Coloured marginal lines are to be found here and there. It is stained by damp. Foll. 201-207 are bordered with thick paper. Marginal corrections are occasional.

Written in ordinary Naskh. Dated A.H. 1178. Scribe أحمد ساكن رباط قرة باش مدينه مذكورة شرفها الله تعالى

No. 25.

fol. 436; lines 23; size $12\frac{1}{2} \times 6$; $9\frac{1}{4} \times 4\frac{1}{2}$.

شرح الشفا

SHARH ASH-SHIFĀ'.

A portion of an extensive commentary on 'Iyāḍ bin Mūsā's work called ash-Shifā' (see No. 24), by شهاب الدين احمد بن محمد بن عمر الخفاجي المصرى Shihāb ad-Dīn Aḥmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī, died in A.H. 1069, A.D. 1658 (see for his life No. 7). The text of ash-Shifā' shows that this copy commences with the commentary of the latter half of the 5th chapter called الباب الثاني فصل وما تدعو ضرورة الحياة له of the 2nd section of the first part. فى تكميل الله تعالى له المحاسن خلقا خلقا

It begins abruptly :—

والتفاتة لما هو اهم منه ولا يتشابه مضارع تشبهي تفعل من الشهوة الخ *

Compare Vol. I., p. 549, line 19th of the printed copy of the same, Constantinople, A.H. 1317. It ends with the commentary of the chapter فى الاثمة ومقلدى الاثمة فى الباب الرابع فيما اظهر الله على اعجازة وجوها كثير.

يديده من المعجزات of the first part. Compare Vol. II., p. 594 of the same edition. This commentary is called *Nasīm ar-Riyād*, and was composed in A.H. 1058, A.D. 1648.

For copies see Algiers Cat. Nos. 1673-6; Yeni Cat. Nos. 238-40; Cairo Cat. Vol. I., p. 443; and Bankipur Cat. p. 828.

It was printed in four Vols. in Constantinople in A.H. 1267, and again in A.H. 1317.

From the beginning up to fol. 17, the borders are partly pasted with thick paper. The text of *ash-Shifā'* is overlined with red ink up to fol. 379b.

It is slightly worm-eaten.

Written in ordinary *Naskh*. Not dated. C. 18th century.

Scribe *محب الله*

No. 26.

fol. 353; lines 33; size $14\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{4}$.

جامع الاصول لاحاديث الرسول

JĀMI' AL-UṢŪL LI AHĀDĪTH AR-RASŪL.

Vol. I.

The first volume of an extensive collection of Traditions by *مجدد الدين ابو السعادات مبارك بن ابي الكرم محمد بن محمد الشيباني* Maj dad-Dīn Abū's Sa'ādāt Mubārak bīn Abī'l Karam Muḥammad bin Muḥammad *ash-Shaibānī*, known as Ibn al-Aṭhīr al-Jazarī. He was born in A.H. 544, A.D. 1149 in the city called Jazīra bin 'Umar, situated on the Tigris, and hence he is surnamed al-Jazarī. After passing his early youth in that place he went to Mosul and entered into the service of Mujāhid ad-Dīn Kā'imāz (for his life, see De Slane, Vol. II, p. 510), the Lieutenant-Governor of that place, and was employed by him to write his correspondence. After the imprisonment of Kā'imāz he served 'Izz ad-Dīn Mas'ūd bin Mawdūd, the Lord of Mosul. After that prince's death, his son Nūr ad-Dīn Arsalān Shāh (see De Slane, Vol. I., p. 174) treated Ibn al-Aṭhīr with much consideration and showered his favours upon him. Ibn al-Aṭhīr served him for some time in the capacity of Secretary of State, till a disease prevented him from further fulfilling the duties of his office. He gave up that appointment and confined himself to his house where he wrote many useful books. He died at Mosul on Thursday, the 29th Dhū'l Hijja, A.H. 606, June, A.D. 1209.

There were three persons known by the surname of Ibn al-

Athīr. These three persons were brothers and well-known authors. One of these was our author who was the eldest brother. The second brother was the well-known historian, the author of *al-Kāmil*; his full name was Abū'l Ḥasan 'Alī bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī; he died in Sha'bān A.H. 630, May-June, A.D. 1233 (for his life, see De Slane, *Ibn Khallikān*, Vol. II., p. 288). The third brother was Diyā' ad-Dīn Abū'l Faṭḥ Nasrallāh bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī, the author of *al-Mathal as-Sā'ir fī Ādāb al-Kātib wa'sh Shā'ir*, and died on Monday, the 29th of Rabi' II, A.H. 637, 28th November, A.D. 1239 (for his life, see De Slane, Vol. III., p. 541). For further information about our author, see *Ibn Khallikān* (Teheran edition), Vol. II., p. 12; Subkī, *Tabaqāt al-Kubrā*, Vol. V., p. 153; *Nāma-i-Dānishwarān*, p. 634; *al-Fawā'id al-Bahīya*, p. 19; *Itahāf an-Nubalā'*, p. 343; De Slane, *Translation of Ibn Khallikān*, Vol. II., p. 551; Huart, *History of Arabic Literature*, p. 229; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 357.

Beginning:—

الحمد لله الذي أوضح لمعالم الاسلام سبيلا وجعل السنة على الاحكام دليلا
النج *

The whole work is divided into three parts, called *ar-Rukn* الركن. The first part or الركن الاول, fol. 1b, deals with miscellaneous subjects concerning the science of Tradition. The second part or الركن الثاني, fol. 16a, contains Traditions arranged in alphabetical order. In this part the author inserts the contents of the six authentic collections of Traditions by al-Bukhārī, at-Tirmidhī, Abū Dā'ūd, an-Nisā'ī, and Ibn Māja. The third part is devoted to biographical notices of Companions of the Prophet and the Traditionists in alphabetical order.

For copies see Berlin Cat. Nos. 1311-14; Paris Cat. Nos. 728-9; Br. Mus. Suppl. Cat. No. 143; Yeni Cat. Nos. 181-93; Cairo Cat. Vol. I., p. 294; Bankipur Cat., p. 143; Asiatic Society Cat., p. 7; and Rampur List, p. 72. See also Ḥājī Khalifa, Vol. II., p. 501, and *Iktifā' al-Kunū'*, p. 131.

The volume under notice contains the first part and Traditions of the second part up to the letter Z حرف الظاء. Fol. 300b is blank but without causing any break in the MS. Headings of all chapters are in red ink. There are coloured rules in the margin throughout. Foll. 7 to 17 of the MS. are a little damaged in the middle by insects.

Written in ordinary Nasta'lik. Dated A.H. 1115 Scribe اصغر علي
علي بن حسين علي

No. 27.

fol. 230 ; lines 27 ; size $12\frac{3}{4} \times 8\frac{1}{4}$; $10\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME.

Vol II.

This volume contains a portion of the third part and also a portion of the second part of the work, of which the previous book (No. 26) is only the 1st volume. By mistake, the portion which belongs to part III, has been placed at the beginning of this volume and it terminates abruptly on fol. 110*b*.

Beginning :—

الفن الثاني من الركن الثالث في الاسماء والكني والابناء واللقاب والانساب
يشتمل على اربعة ابواب النخ *

From fol. 111*a*, part II, الركن الثاني, commences abruptly as follows:—

ذكرة في قوله لا بيع على بيع بعض فلا حاجة الى اعادته النخ *

This fol. is very much damaged It seems to me that many foll. are missing from this volume.

The first volume (No. 26) terminated with letter Z (حرف الظاء), and in the present volume the letter 'ain (حرف العين) commences from fol. 166*b*. Fol. 43 should come just after fol. 40, fol. 49 after fol. 47, fol. 54 after fol. 52, fol. 53 after fol. 54, and fol. 181 after fol. 174. Worm-eaten.

Written in bad Nasta'lik. Not dated. C. 18th century.

No. 28.

fol. 210 ; lines 25 ; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

تجريد الاصول فى احاديث الرسول

TAJRĪD AL-UṢŪL FĪ AHĀDĪTH AR-RASŪL.

Vol. I.

An abridgement of Ibn al-Athīr's Jāmi' al Uṣūl (see No. 26),
شرف الدين هبة الله بن عبد الرحيم بن ابراهيم الجهنى الحموى الشهير by
Sharf ad-Dīn Hibatallāh bin 'Abd ar-Raḥīm bin Ibrāhīm
al-Juhanī al-Ḥamawī, known as Ibn al-Bārīzī. He was born in
A.H. 645, A.D. 1247. He remained for a long time the Kādī of
Ḥamāh, and died there in A.H. 738, A.D. 1337. For details of
his life see Subkī, Tabakāt al-Kubrā, Vol. VI, p. 248 ; Brockel-
mann, Gesch. d. Arab. Litter., Vol. II., p. 116.

Beginning :—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على سيد المرسلين الخ *

The author has (following the plan of the original book of which his is an abridgement) arranged all chapters in this book in alphabetical order. He has not quoted the full names of his authorities, but uses abbreviations which are written throughout the book in red ink. These abbreviations are explained on fol. 2a. Foll. 2a to 4a contain lives of al-Bukhārī, Muslim, at-Tirmidhī, Abū Dā'ūd, and an-Nisā'ī, the best known and most reliable authorities of Traditions.

For other copies see Munich Cat. No. 129; Cairo Cat. Vol. I., p. 278; Berlin Cat. No. 1317; Koprülüzādah Cat. No. 257; Yeni Cat. No. 173; Nūri Osmāniya Cat. No. 714.

A few foll. at the beginning are much injured by insects. The headings of all chapters are written in bold character. This volume ends with those Traditions which come under the heading حرف الصاد.

This copy seems to be a correct one, as it has been twice collated, once in A.H. 947 (A.D. 1540) with its original (which has been compared with the copy of the jurist Nūr ad-Dīn al-Ḥusain bin'Abī Bakr ar-Ramlī) and again with the said jurist's copy itself, as the Colophon says :—

قوبل و صحح على اصله الممسوخ منه و قوبل الاصل على نسخة شيخنا
الفقيه نورالدين الحسين بن ابي بكر الرملي متع الله بحياته و فرغت المقابلة
نهار الخميس السادس عشر من ربيع الاخر سنة سبع و اربعين بعد تسعمائة
فالحمد لله على ذلك و قوبل مرة اخرى على نسخة الفقيه العلامة سيدنا الحسين
ابن ابي بكر الرملي رحمه الله *

Written in fine Naskh. Dated A.H. 940. Scribe

احمد بن محمد بن عبد الله بن محمد بن علي بن سليمان بن
عبد الرحمن بن احمد بن اسعد المغربي نسبا و الشافعي مذهبا *

No. 29.

fol. 169; lines 25; size $11\frac{1}{2} \times 8$; $9\frac{1}{8} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above commencing with Traditions coming under the letter ض

Beginning :—

حرف الضاد و فيه كتابان كتاب الضيافة النخ *

About one fol. at the end has not been copied, as the following remark of the scribe indicates :—

سقط من الام المنسوخ قدر ورقة فاذا وجد اصل يتم به *

The MS. proper begins from fol. 9b. The preceding foll. have been added through a mistake. They (foll. 1 to 8) are pages from the well-known book on Traditions called *aṣ-Ṣaḥīḥ* by Abū'l Hasan Muslim bin al-Ḥajjāj al-Ḳushairī an-Naisābūrī, died on the 25th Rajab, A.H. 261, 6th May, A.D. 875. These foll. contain a few chapters of the section of *Kitāb al-Īmān* of the said work. Fol. 1b contains traditions quoted from the middle of a section called *باب الدليل على ان مات على التوحيد دخل الجنة* and these begin with the following :—

ثم قال ثنا معاذ بن جبل قلت لبيك يا رسول الله و سعديك قال هل تدري ما حق الله على العباد الحديث *

Compare *Ṣaḥīḥ al-Muslim* (lithographed with the commentary of an-Nawawī, Delhi, A.H. 1280), p. 44. Fol. 8 ends abruptly with traditions of the chapter called *باب بيان الوسوسة فى الايمان* from the said work, with the following words :—

ليسألنكم الناس عن كل شى حتى يقولوا الله خلق كل شى فمن خلقه *

Compare *Ṣaḥīḥ al-Muslim*, same edition, p. 79.

Written in ordinary Naskh. Not dated, apparently 16th century.

No. 30.

foll. 109 ; lines 17 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

عشارق الانوار النبوية من صحاح الاخبار المصطفوية

MASHĀRIQ AL-ANWĀR AN-NABAŪIYA MIN ṢIḤĀH
AL-AKHBĀR AL-MUṢṬAFAVIYA.

An authentic collection of Traditions alphabetically arranged by Radī ad-Dīn al-Ḥasan bin Muḥammad bin al-Ḥasan al-Ṣaghānī al-Hindī. He was born at Lāhūr, A.H. 577, A.D. 1181. His pedigree can be traced up to the Caliph 'Umar (A.H. 13-23, A.D. 634-644). He is called *aṣ-Ṣaghānī* as one of his forefathers emigrated from

Ṣaghān, in Māwarā 'an-Nahr (Transoxiana) and settled at Lāhūr. From the early part of his life he devoted himself assiduously to the acquisition of learning under his father, and after having completed his studies went to Baghdād in A.H. 615, A.D. 1218. He twice visited India on affairs of state from the Baghdād Court. The first time he visited India was in A.H. 617, A.D. 1220, and after remaining there for seven years returned to Baghdād in A.H. 624, A.D. 1227. The date of his second visit is not known, but he came on the same errand and went back to Baghdād in A.H. 637, A.D. 1239 where he died, A.H. 650, A.D. 1252. His corpse, according to his instruction, was carried to Mecca, and buried there. See *Tāj at-Tarājim*, p. 17; *I'lām al-Akhyār*, (library copy), fol. 275; *al-Fawā'id al-Bahīya*, p. 29; *Subḥat al-Maijān*, p. 28; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 360.

Beginning:—

الحمد لله محيي الزمزم ومجري القلم وذاري الامم الخ *

This work contains 12 chapters *الابواب*, and, according to *Hājī Khalifa*, Vol. V., p. 547, it contains 2246 Traditions. The author instead of giving the full names of al-Bukhārī and Muslim uses the abbreviations *Kh* خ, and *mīm* ميم, for them respectively. The letter *K* ق, after a Tradition indicates that both of them agree about its authenticity.

For copies see *Berlin Cat.* No. 1322; *Paris Cat.* No. 737; *Br. Mus. Cat.*, p. 713a; *Br. Mus. Suppl. Cat.* No. 145; *Algiers Cat.* No. 476; *Yeni Cat.* Nos. 280-4; *Cairo Cat.* Vol. I., p. 308; *Upsal. Cat.* No. 394; and *Rampur List*, p. 113.

For commentaries and glosses see *Hājī Khalifa*, Vol. V., p. 547; and *Berlin Cat.* No. 1327.

It has been lithographed with an Urdu translation, called *Tuḥfat al-Akhyār*, Lucknow, A. H. 1319.

Foll. 1 to 13 contain marginal notes, written in a minute character, mostly taken from books not specified. It is vocalized throughout. Worm-eaten. Foll. 95-104 are much damaged; the ink has eaten away the paper in many places. Headings of chapters and abbreviations are in red ink. Coloured lines are in the margin. On the title page it bears the seal of *Kāḍī al-Kuḍāt Hāmidallāh* which has the date A.H. 1208 (A.D. 1793).

Written in ordinary Nasta'liq. Not dated. C. 17th century.

محبوب علي بن عنايت الله
Scribe

No. 31.

fol. 217 ; lines 32 ; size $14\frac{1}{2} \times 9\frac{3}{4}$; $10\frac{3}{4} \times 7$.

كتاب الترهيب والترهيب

KITĀB AT-TARGHĪB WA'T TARHĪB.

A collection of Traditions from reliable sources by **أبو محمد** عبد العظيم بن عبد القوي المذري **Abū Muḥammad 'Abd al-'Azīm bin 'Abd al-Ḳaṣī al-Mundhirī**. He was born in **Shā'bān**, A.H. 581, November, A.D. 1185 in Egypt. He studied at Mecca, Damascas, Harrān, Edessa and Alexandria. For about twenty years, he remained a professor of Traditions in a college called **Kāmiliya** in Cairo, and he died in that city on the 4th of **Dhū'l Ḳa'da**, A.H. 656, 3rd November, A.D. 1258. For further particulars of his life see **Fawāt al-Wafayāt** (Bulāḳ edition, A.H. 1299), Vol. I., p. 296 ; **adh-Dhahabī**, **Tadhkirat al-Huffāz**, (Hyderabad edition), Vol. IV., p. 228 ; **Subkī**, **Tabakāt al-Kubrā**, Vol. V., p. 108 ; **Suyūṭī**, **Husan al-Muḥādara**, Vol. I., p. 163 ; **Wüstenfeld**, **Gesch.** No. 342 ; and **Brokelmann**, **Gesch. d. Arab. Litter.**, Vol. I, p. 367.

Beginning :—

الحمد لله المبدى المعيد الغنى الحميد ذى العفو الواسع والعقاب
الشديد النخ *

In this book Traditions prompting to good actions are placed separately, but side by side with those advising the avoidance of evil. The author wrote this work at the request of some of his friends, after he had written other books on Traditions. This MS. is divided into two parts, bound together. The second part begins on fol. 105b as follows :—

بسم الله الرحمن الرحيم وبه نستعين كتاب النكاح وما يتعلق به النخ *

For copies see **Berlin Cat.** Nos. 1328-31 ; **Paris Cat.** Nos. 740-1 ; **Yeni Cat.** Nos. 175-6 ; **Cairo Cat.** Vol. I., p. 284 ; **Rampur List**, p. 70 ; and **Bankipur Cat.**, p. 97.

Printed in the margin of **Mishkāt al-Maṣābiḥ** at **Dehli**, A.H. 1327.

Headings of chapters and the word **عن** 'An, with which the Traditions begin, are in red ink. The margins of fol. 178a contain in a different hand some Traditions which the copyist has omitted. Throughout the MS. coloured lines are in the margin. From fol. 214a up to the end of the MS., there are short lives of Tradition-

ists in alphabetical order. The first eight foll. are somewhat damaged at the bottom. The MS. is slightly worm-eaten. The second part is in bolder characters than the first one, but is in the same hand.

Written in ordinary Naskh. No dated. C. 18th century.
Scribe عبد الغني ساكن قصبه انباله.

No. 32.

foll. 799; lines 15; size $9\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3$.

مشكوة الصابيح

MISHKĀT AL-MAṢĀBĪH.

A very popular collection of Traditions, by ولي الدين محمد Walī ad-Dīn Muḥammad bin ‘Abdallāh al-Khaṭīb at-Tabrizī. He was an eminent Traditionist and flourished in the first half of the 8th century, Hijra. See *Itahāf an-Nubalā’*, p. 149; *Hājī Khalifa*, Vol. V., p. 567; Huart, *History of Arabic Literature*, p. 228; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 195.

Beginning:—

الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شوره انفسنا الخ *

The work is an enlarged recension of an older book by al-Husain bin Mas‘ūd al-Farrā’ al-Baghavī, died, A.H. 516, A.D. 1122 (see No. 23), entitled *Maṣābiḥ as-Sunna*. At-Tabrizī completed this work on the last day of Ramaḍān, A.H. 737, A.D. 1336. See *Hājī Khalifa*, Vol. V., p. 567.

For copies see Berlin Cat. No. 1292; Gotha Cat. No. 597; Cairo Cat., Vol. I., p. 420; India Office Cat. No. 152; Rampur List, p. 113; Hyderabad List, *Fann Hadīth*, No. 77; Bankipur Cat., p. 711; Asiatic Society Cat., p. 11; and Calcutta Madrasa Cat., p. 7.

For commentaries see *Hājī Khalifa*, Vol. V., pp. 567–572.

It has been repeatedly printed and lithographed in Egypt and India, see Ellis, *Catalogue of Arabic Books*, British Museum, Vol. II., pp. 124–5. It has been translated into English by Captain A. N. Matthews and printed, Calcutta, A.D. 1810.

A table of contents has been added by a modern hand at the beginning of the volume. The headings of all chapters and the word *عن* with which a tradition commences, are written in red ink. Coloured and gold lines are throughout in the margin. The first two foll. are decorated with a beautiful ‘*Unwān*’ at the beginning

The MS. is slightly worm-eaten. The borders of foll. 796-799 have been altogether supplied with a different kind of paper.

Written in a very fine Naskh. Not dated. C. 17th century.

No. 33.

foll. 353; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the above work. It begins in the same manner as the former one. It has a beautiful '*Unwān* at the beginning. Headings of chapters and beginnings of all Traditions are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century,

No. 34.

foll. 440; lines 30; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مشكوة الصايب

SHARH MISHKĀT AL-MAṢĀBĪH.

A portion of a commentary on *Mishkāt al-Maṣābīh* (see No. 32) by *Hasain bin 'Abdallāh bin Muḥammad at-Taīyibī*. He was a contemporary of *Walī ad-Dīn Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrīzī*, the author of *Mishkāt al-Maṣābīh*, and it was at at-Taīyibī's suggestion that at-Tabrīzī composed his work *Mishkāt al-Maṣābīh*. He died in A.H. 743, A.D. 1342. See *Hājī Khalīfa*, Vol. V., p. 567; and *Brockelmann*, *Gesch. d. Arab. Litter.*, Vol. I., p. 364, Vol. II., p. 64.

This portion begins with the commentary on the chapter on marriage *كتاب النكاح* as follows:—

كتاب النكاح هو فى اللغة الضم و يطلق على العقد النخ *

The commentator has adopted several abbreviations for the authorities which he consulted in writing this commentary. The letters *خط* stand for *معالم السنة* *حن* for *شرح السنة* *مح* for *شرح مسلم* *فا* for *نهاية الجزرى* *نه* for *مفردات الراغب* *غب* for *الفائق* *قو* for *شف* and *المظهر* *مظ* for *القاضى البيضاوى* *قض* for *الشيخ توبىشتى* *الاشرف*

This commentary is called *al-Kāshif 'an Ḥaḳā'ik as-Sunan*. For copies see *Berlin Cat. No. 1293*; *Paris Cat. Nos 751-2*;

India Office Cat. No. 157; Rāghib Cat. No. 321; Yeni Cat. Nos. 245, 259; Rampur List, p. 103; Hyderabad List, Fann Ḥadīth, No. 82; and Asiatic Society Cat. p. 10.

Lithographed at Dehli.

The text of the *Mishkāt* is introduced with the word **قوله**

The headings of chapters and the abbreviations which the commentator has used for his different authorities are in red ink. The MS. is slightly worm-eaten. The first two foll. are partially pasted with thick paper. The last fol. is a little damaged and also pasted with paper. From the beginning up to fol. 119 the transcript seems to be of the 8th century Hijra. From fol. 120 up to the end the MS. is in a different hand.

Written in Naskh. The date is not very legible. Only the words **حميد بن محمد** and **ثمانانة** and **اثنين** can be deciphered. Scribe **ابن سعيد الله**

No. 35.

foll. 248; lines 27; size $14\frac{1}{8} \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشكوة المصابيح

SHARH MISHKĀT AL-MAṢĀBĪH.

A concise commentary of the *Mishkāt al-Maṣābīh* (see No. 32) based chiefly on aṭ-Ṭaiyibī's commentary (see No. 34), by **علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني** 'Alī bin Muḥammad bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289. 'Alī al-Kārī in his commentary of *Mishkāt al-Maṣābīh*, Vol. III., p. 17, had denied the authorship of this commentary by as-Saiyid ash-Sharīf al-Jurjānī and gave two reasons in support of his statement. The first reason is that this commentary is not mentioned in the list of the works by al-Jurjānī, and the second is that it is inconceivable that an author of such erudition and distinction could have been satisfied by merely abridging the work of aṭ-Ṭaiyibī without adding any comments of his own. These are the words of 'Alī al-Kārī:—

و هو يشعر بان خلاصة الطيبي حاشية من السيد الشريف على المشكاة كما هو مشهور بين الناس و هو بعيد جدا اما اولا فلانه غير مذكور في اسامي مؤلفاته و ثانيا انه مع جلالته كيف يختصر كلام الطيبي اختصارا مجردا لا يكون له تصرف فيه ابدا *

I am personally inclined to ascribe the authorship of this commentary to al-Jurjānī, notwithstanding the two above arguments which 'Alī al-Ḳārī puts forward against such an assumption, for the following reasons:—

as-Sakhāwī in his work *ad-Daw al-Lāmi'* mentions, on the authority of a great-grandson of al-Jurjānī this book among his other works. Then, again, it is not correct to say that the book is a mere abridgement of aṭ-Ṭaiyibī's work. al-Jurjānī has added remarks and comments of his own, though, indeed, their number is small. Further Ḥājī Khalifa, Vol. V., p. 568, remarks that as-Saiyid ash-Sharīf wrote a commentary on al-Mishkāṭ.

Though the book begins abruptly, its identity has been established by the fact that a passage which the *Mirḳāt al-Mafāṭih* quotes from al-Jurjānī's commentary, Vol. III., p. 16, is also found in this book, on fol. 155*b*.

The commentary without any preface begins on fol. 4*b* as follows:—

قوله الحمد لله مطلق يتناول حمد الله تعالى نفسه و ارفع حمد ما كان
من ارفع حامد النخ *

Foll. 1-4*a* contain a treatise by al-Jurjānī on the science of Tradition and the technical terms used in it. This treatise begins:—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمه و مقادير
و خاتمة النخ *

In *ad-Daw al-Lāmi'* where the works of al-Jurjānī are enumerated, it has been named as *أصول الحديث*

For copies see Cairo Cat. Vol. I., p. 332.

All the quotations from the *Mishkāṭ al-Maṣābiḥ* follow after the word قوله which is written in red ink. The MS. is somewhat soiled by damp. Foll. 1-9 and 240-248 have been partially bordered with modern paper. The commentary on the last chapter of the *Mishkāṭ* باب ثواب هذه الأمة commences on fol. 248*b* but it ends with the following words:—

أى قال سبع مرات و قيل من كلام النبى صلى الله عليه وسلم والمراد به
الكثير *

It is noted on the title page that Saiyid Jamāl ad-Dīn is the author of the work.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 36.

fol. 518; lines 27; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشكوة المصابيح

SHARH MISHKĀT AL-MAṢĀBĪH.

A portion of a commentary on *Mishkāt al-Maṣābīh* (see No. 32) by *علي بن سفيان محمد القاري الهروري* 'Alī bin Sufiān Muḥammad al-Ḳārī al-Harawī. He was born at Hirāt, but the greater part of his life was spent at Mecca where he studied Traditions and other branches of learning under eminent 'Ulamā', like Aḥmad bin Ḥajar al-Makkī (see No. 44), etc. He is the author of many useful books. He died in Mecca in A.H. 1014, A.D. 1605, and neither in A.H. 1016, A.D. 1607 as given by Ḥājī Khalifa, Vol. II., p. 548 nor in A.H. 1044, A.D. 1634 as in Ḥājī Khalifa, Vol. I, p. 242. For further particulars of his life see *Khulāṣat al-Aṭhar*, Vol. III., p. 185; *at-Ta'likāt as-Saniya*, p. 10; *Ḥadā'ik al-Hanafiya*, p. 399; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 394.

This portion commences with the commentary of the chapter called *باب قيام شهر رمضان* and begins abruptly as follows:—

في مثل العشر الاخير فذلك مما يذبحى فذلك مما يذبحى ان لا يطرقه
خلاف النجم *

See printed copy of this commentary Vol. II, p. 168. It also ends abruptly with the commentaries on Traditions, imploring the mercy of God and asking forgiveness for sin, as follows:—

هل لفظه وان هم بها فعملها كتبها الله له سيئة واحدة قال ابن ملك وانما *

This commentary is called *Mirkāt al-Mafātiḥ* and is said to have been completed in A.H. 1008, A.D. 1599. See Ḥājī Khalifa, Vol. V., p. 538.

For copies see India Office Cat. Nos. 158-60; Br. Mus. Suppl. Cat. Nos. 140; Algiers Cat. No. 510; Rāghib Cat. Nos. 319-20; Yeni Cat. Nos. 246-54; Cairo Cat. Vol. I., p. 416; Rampur List, p. 110; Hyderabad List, *Fann Ḥadīth* No. 78; and Bankipur Cat. p. 725.

It was printed in Egypt in five volumes, A.H. 1309.

Foll. 31-40 should go just after fol. 489 and some foll. are missing after fol. 466, 506 and 517. This commentary includes the text of the *Mishkāt*, overlined with red ink. From fol. 499 up to the end of the volume the inner edges are pasted with thick paper, and consequently many words cannot be read. The

MS. is slightly worm-eaten and gold and coloured lines are round each page. Erroneously inscribed on the first fol. عربی شرح
مشکوٰۃ عبد الحق.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 37.

fol. 233; lines 24; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

مدّة القاري شرح صحيح البخاري

‘UMDAT AL-ḲARĪ SHARḤ ṢAḤĪḤ AL-BUKHĀRĪ.

An incomplete volume of an extensive commentary upon Abū Abdallāh Muḥammad bin Ismā‘il al-Bukhārī's (died, A.H. 256, A.D. 869) famous work on Traditions called al-Jāmi‘ aṣ-Ṣaḥīḥ by Badr ad-Dīn Abū Muḥammad Maḥmūd bin Aḥmad bin Mūsā al-‘Ainī. He was born on the 17th Ramadān, A.H. 762, 22nd July, A.D. 1360 at ‘Aintāb, on the north of Aleppo, and hence he was surnamed al-‘Ainī. He studied law under his father who was a Kāḍī of ‘Aintāb. After the death of his father he visited various Syrian towns, undertook a pilgrimage to Mecca, and returned from there in A.H. 788, A.D. 1386. He settled finally at Cairo and served the Government there in various capacities. In A.H. 829, A.D. 1425 he became the supreme Kāḍī of the Hanafites, and held this appointment for twelve consecutive years. He died on the 4th Dhū‘l Ḥijja, A.H. 855, 29th December, A.D. 1451. For further particulars of his life see Ḥusan al-Muḥāḍara, Vol. I., p. 218; al-Khiṭaṭ al-Jadīda, Vol. VI., p. 10; al-Fawā‘id al-Baḥiyya, p. 86; Wüstenfeld, Gesch. No. 489; Encyclopaedia of Islam, p. 213; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 52.

This commentary was published in Constantinople in A.H. 1308 (A.D. 1890) in eleven volumes. The MS. under notice comprises portions of the 2nd and 3rd volumes. It begins abruptly with the commentary on the chapter called موافيت الصلوة, the first line of the MS. being:—

* كذّاب فى بيان احكام موافيت الصلوة و لما فرغ من بيان الطهارة بالانواع النجس

In the printed copy this chapter occurs on p. 504 of the 2nd volume. Our MS. also ends abruptly at fol. 232 with the following words:—

لو كانت فريضة لامرهم بالانادة و حديث *

See Vol. III., p. 17, line 22 of the printed copy.

The commentator commenced his work in A.H. 821, A.D. 1418, and completed it in A.H. 847, A.D. 1443.

For other copies see Berlin Cat. Nos. 1206-9; Paris Cat. Nos. 698-700; Algiers Cat. Nos. 448-458; Rāghib Cat. Nos. 300-5; Yeni Cat. Nos. 213-16; Nūri Osmāniya Cat. Nos. 854-61; Aya Sofia Cat. Nos. 671-8; Rampur List, pp. 97-8; and Hyderabad List, Fann Ḥadīth, No. 32.

For other commentaries on al-Bukhārī see Ḥājī Khalifā, Vol. II., pp. 512-541; and Berlin Cat. No. 1225.

The last fol. of the MS. has been bound in by mistake. It is a page of some work dealing with the law of inheritance. The text of al-Bukhārī is overlined with red ink. The borders of many foll. have been supplied with thick paper. A line or two at the top of foll. 2b, 4b, 5a, 6a and 7a are unreadable on account of some paper being pasted. The ink is faded on foll. 3a and 232b. The MS. is slightly worm-eaten. By mistake this MS. has been named on the title page Kitāb Farjārī Sharḥ Ṣaḥīḥ Bukhārī كتاب فرجاري شرح صحيح بخاري. It bears a seal of Aurangzib.

Written in ordinary Naskḥ. Not dated. C. 17th century.

No. 38.

foll. 342; lines 19; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

مختصر البخاري

MUKHTAṢAR AL-BUKHĀRĪ.

An abridgement of the famous collection of Traditions, commonly known Ṣaḥīḥ al-Bukhārī.

The name of the author could not be traced.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا متشابها مثاني على النبي

المكين الامين الخ *

The author says in the preface that after omitting *isnāds*, he entirely rearranged Ṣaḥīḥ al-Bukhārī on the method of Mishkāṭ al-Maṣābiḥ (see No. 32).

All the margins have been bordered with a different kind of paper. The headings of chapters and the beginnings of Traditions are written in red ink. The MS. is slightly worm-eaten.

Written in elegant Naskḥ. Not dated. C. 16th century.

No. 39.

fol. 495 ; lines 21 ; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الجامع الصغير

AL-JĀMI' AṢ-ṢAGHĪR.

A collection of Traditions from authentic sources arranged alphabetically by أبو الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي Abū'l Faḍl Jālāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning :—

الحمد لله الذي بعث على رأس كل مائة سنة من يجدد لهذه الأمة
أمر دينها النخ *

The preface shows that this book is an abridgement of Jāmi' al-Jawāmi' by the same author.

For copies see Berlin Cat. Nos. 1353-60 ; Paris Cat. No. 766 ; Yeni Cat. Nos. 194-7 ; Cairo Cat., Vol. I., p. 321 ; Br. Mus. Suppl. Cat. Nos. 147-50 ; Rampur List, p. 76 ; Bankipur Cat., p. 145 ; Asiatic Society Cat. p. 7 ; and Hyderabad List, Fann Ḥadīth, Nos. 85-88.

For commentaries on this work see Ḥājī Khalifa, Vol. II., p. 550 and Berlin Cat. No. 1368.

It was printed in Būlāk, A.H. 1286.

The first 200 foll. have been supplied in a modern hand. The headings and the first word of each Tradition are in red ink.

Written in ordinary Naskh. The colophon runs thus :—

تم بحمد الله وعونه وحسن توفيقه على يد العبد الفقير محمد
عبد الرحمن الشهير بالسباعي وذلك في شهر ربيع الاول لخمسائة عشر خلت منه
سنه ١٢٤٩ غفر الله له ولوالديه *

No. 40.

fol. 270 ; lines 27 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

الخصائص الكبرى

AL-KHAṢĀ'IS AL-KUBRĀ.

A work on the special attributes of the Prophet that distinguished him from all other human beings, by أبو الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي Abū'l Faḍl Jālāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died on the

18th Jumādā 1, A.H. 911; 17th October, A.D. 1505. For his life see No. 12.

A few pages are missing at the beginning; and the identity of the book is established by a comparison with passages from the printed copy of the same work under the title of *Kifāyat at-Ṭālib al-Labīb fī Khasā's al-Ḥabīb*.

It begins abruptly:—

والحمد والتوحيد في مساجدهم و مجالسهم و مضاجعهم الخ *

For copies see Berlin Cat. No. 2567; Paris Cat. No. 1978; Algiers Cat. No. 1687; Cairo Cat. Vol. I., p. 338; Kopruluzādah Cat. No. 283; and Hyderabad List, Fann Ḥadīth, Nos. 268-9.

Printed at Hyderabad, Deccan.

Foll. 75b and 106b are blank with the remark *بياض صحيح*. Foll. 109, 127 and 128 are missing. Fol. 110 is placed after fol. 111. Fol. 124 should come just after fol. 121. Fol. 169 is placed after fol. 170 of which again the second page wrongly comes before the first. In foll. 33b and 34 rubrics are omitted. Foll. 35-36 are a little damaged by the pasting of papers. The headings of each chapter and the beginnings of the Traditions are in red ink. Marginal glosses are here and there. A list of the chapters of the book is affixed in a modern hand.

Written in Naskh, but in different hands. Not dated. C. 17th century.

No. 41.

foll. 81; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفوز العظيم في لقاء الكريم

AL-FAUZ AL-'AZĪM FĪ LIQĀ' AL-KARĪM.

A treatise describing the condition of a man after his death, by Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الى لقائه والصلوة والسلام على سيدنا محمد خاتم انبيائه الخ *

The preface says that the author has abridged the present book from his more detailed work on the same subject called *Sharḥ aṣ-Ṣudūr fī Sharḥ Hāl al-Mawtā wa'l Qubūr*.

From colophon, we know that the composition of this work was concluded in A.H. 882, A.D. 1477.

For copy see Cairo Cat. Vol. I., p. 168.

The headings of chapters are written in red ink. The whole MS. has been bordered with modern paper. It is much injured by insects.

Written in bad Naskh. Not dated. C. 18th century.

No. 42.

foll. 228; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

البدور السافرة في امور الآخرة

AL-BUDŪR AS-SĀFIRA FĪ UMŪR AL-ĀKHĪRA.

A work describing in detail the nature of a man's existence after he will emerge from his grave, by ابوالفضل جلال الدين عبدالرحمن بن ابى بكر بن محمد السيوطى Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Rahmān bin 'Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور الخ *

The author states in the preface that he wrote the present book in fulfilment of the promise which he made in the preface of Kitāb al-Barzakḥ of writing a book about man's resurrection, his state in the next life, etc. The book is founded solely upon the Qur'ān and Traditions.

For copies see India Office Cat. No. 176; Aya Sofia Cat. No. 1676; Algiers Cat. No. 853; Cairo Cat. Vol. II., p. 146; Hyderabad List, (Library of Failsūf Jang) No. 514. Also see Ḥājī Khalīfa, Vol. II., p. 30.

It was lithographed, India, A.H. 1311.

It is divided into 169 chapters and an epilogue. A list of them is annexed at the beginning of the volume. The headings and the beginning of each Tradition are in red ink.

Written in ordinary Nasta'liq. Dated 16th Rabī'1, A.H. 1312. Scribe حسيب الدين احمد البوشاري البودواني.

No. 43.

foll. 142; lines 8; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح البرزخ

SHARḤ AL-BARZAKH.

A book describing the condition of a man in the grave, by an unknown author.

Beginning :—

الحمد لله الذي خلق الموت والحياة للمشريعة النخ *

The author of this book, after following the general custom of Divine praise and asking His blessings for the Prophet, says :—

و بعد فهذا مختصر من كتب الحديث الصحاح و اقوال اهل الفلاح عبدة
للاعتاب و تذكرة لاولى الالباب *

I think that it is most probably an abridgement of as-Suyūṭī's work called *Sharḥ aṣ-Ṣudūr fī Sharḥ Aḥwāl al-Mawtā wa'l Kubūr*, as the arrangements and wordings of the chapters generally tally. *Hājī Khalīfa* Vol. II., p. 266 also mentions an abridgement of as-Suyūṭī's at *Tadhkira bi Aḥwāl al-Mawtā wa'l Ākhira* by an unknown author. Wrongly designated on the first fol. تفسير آيات
شرح برزخ ابى سفيان احكام. In the colophon it is named as

Written in Nast'liq. Not dated. C. 19th century. Scribe
ببركت الله.

No. 44.

fol. 344 ; lines 28 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الزواج من اقتراف الكبائر

AR-ZAWĀJIR 'AN IKTIRĀF AL-KABĀ'IR.

A work describing the grievous sins and founded upon Traditions. by أحمد بن محمد بن تلي بن حجر الهيتمي المكي *Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makki*. He was born in Egypt in A.H. 909, A.D. 1503 according to an-Nūr as-Sāfir (the library copy, fol. 127a). But Rieu in his Arabic Suppl. Cat. No. 192, has given two dates, viz. A.H. 907, A.D. 1501, and A.H. 911, A.D. 1505, as the date of his birth. The latter date is given also by Brockelmann in his work *Gesch. d. Arab. Litter.*, Vol. II., p. 388. He studied in Cairo and, after making several pilgrimages to Mecca, he at last settled there in A.H. 940, A.D. 1533. He is called *muftī* of *Ḥijāz*. He died, according to an-Nūr as-Sāfir (the library copy fol. 126b) in A.H. 974, A.D. 1566. But both Rieu (in his Arabic Suppl. Cat. p. 117, on the authority of *Kawākib as Sā'ira*) and Brockelmann (Vol. II., p. 388) fix the year of his death at A.H. 973, A.D. 1565 ; and *Khulāṣat al-Aṭhar*, Vol. II., p. 427, gives the date of his death as A.H. 994, A.D. 1585. He was given the surname of al-Haitamī from his early dwelling place, Maḥallat Abī'l Haitam, in the Ḥarbiya province of Egypt. For other particulars of his life see an-Nūr as-Safir

(the library copy) foll. 126b-135a; at-Ta'likāt Ala'l Fawā'id al-Bahīya, p. 101; Itahāf an-Nubalā', p. 221; Wüstenfeld, Gesch. No. 529; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 387. See also the preface of the 1st Vol. of Tuḥfat al-Muḥtāj, printed at Cairo in A.H. 1282, where a detailed life of al-Haitamī is given.

Beginning:—

الحمد لله الذى حمى من اجل رافته بعبادة الخ *

The author says in the preface that he made use of the work of Abū 'Abdallāh adh-Dhahabī (died, A.H. 748, A.D. 1348), called Kitāb al-Kabā'ir wa Bayān al-Mahārim on grievous sins and began to write this work in A.H. 953 (A.D. 1546) in Ummal-Ḳurā (Mecca). The book consists of an introduction, two parts, and an epilogue. The introduction or المقدمة, beginning on fol. 2a, gives the definition of grievous sins. The first part or الباب الاول beginning on fol. 16b, treats of the "mental sins" الكبائر الباطنية. The second part or الباب الثانى beginning on fol. 77b, deals with the "external sins" الكبائر الظاهرة. The 2nd part is subdivided into separate chapters in the order usually adopted by Shāfi'ī jurists in their law book. The epilogue or الخاتمة deals with four subjects as below:—

- I. Repentance, beginning on fol. 324b.
- II. The day of judgment, beginning on fol. 328a.
- III. Hell, beginning on fol. 335a.
- IV. Paradise, beginning on fol. 338a.

For copies see Cairo Cat. Vol. II., p. 160; India Office Cat. No. 185; and Bankipur Cat., p. 342.

This work was printed at Būlāk, A.H. 1284, and at Cairo, A.H. 1310. The first fol. has a 'Unwān and the space between the lines on the first two pages is gilded. It has gold and coloured lines in the margin. Headings of chapters are in bold letters and marked with red ink. At the end of the MS. some prayers for protection from cholera have been inserted.

Written in minute mixed Nasta'lik and Naskh. Not dated. C. 17th century.

No. 45.

foll. 6; lines 11; size $12 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

كتاب الاربعين

KITĀB AL-ARBA'ĪN.

A collection of forty Traditions without the Collector's name. Beginning:—

الحمد لله رب العالمين و العافية للمتقين و الصلوة و السلام على رسوله
محمد و آله اجمعين قال رسول الله صلى الله عليه وسلم الخ *

These Traditions deal with different religious subjects, such as prayer, reciting the *Kur'ān*, giving alms, etc.

For a copy, see Berlin Cat. No. 1542.

The MS. has been bordered with modern paper. It is damaged on account of ink which has caused foll. to stick to each other. Gold and coloured lines are round each page. Vocalised throughout.

Written in large letter in fine *Naskh*. Not dated. C. 17th century.

No. 46.

foll. 287; lines 17; size 8×5 ; $6\frac{1}{2} \times 3\frac{3}{4}$.

الفتح المبين في شرح الاربعين

AL-FATH AL-MUBĪN FĪ SHARḤ AL-ARBA'ĪN.

An elaborate commentary upon the forty select Traditions of *Yahyā bin Sharaf an-Nawawī* (died, A.H. 676, A.D. 1278) by *Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī*, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله الذى وفق طائفة من علماء كل عصر للقيام الخ *

The author says in the preface that the forty Traditions which *an-Nawawī* (died, A.H. 676, A.D. 1277) collected were most authentic and contained much matter about *Islām* and that he consequently ventured to write a short commentary upon them to elucidate their meanings and to explain in a concise manner the injunctions and prohibitions which they contained.

The first Tradition begins on fol. 24b as follows:—

الحديث الاول ابتدأ به اقتداء بالسلف عن سعيد بن يحيى

ابن سعيد الانصارى عن امير المؤمنين و هو اول من سمى به من الخلفاء

..... عمر بن الخطاب بن نفيل بن عبد العزى الحديث *

This MS. contains 42 Traditions instead of 40.

For copies see Berlin Cat. Nos. 1493-6; Paris Cat. No. 748; India Office Cat. Nos. 169, 170; Cairo Cat., Vol. I., p. 379; Ram-

pur List, p. 102; Bankipur Cat. p. 375; Hyderabad List, Fann Hadith No. 258; and Asiatic Society Cat. p. 9.

For other commentaries and glosses see Hājī Khalifa, Vol. I., p. 238, Vol. IV., p. 33; and Berlin Cat. Nos. 1488–1504.

The book has been printed in Cairo A.H. 1307 (A.D. 1899) with the glossary of al-Mudābighī.

Some foll. are missing after fol. 286. The MS. is pasted here and there with thick paper. The text is written in red ink up to fol. 278*b*, and afterwards marked with red lines.

Written in different kinds of bad Naskh. Not dated. C. 18th century.

No. 47.

foll. 100; lines 23; size 11×7 ; $7\frac{1}{8} \times 3\frac{1}{4}$.

تذكرة الموضوعات

TADHKIRAT AL-MAWDŪ'ĀT.

A treatise on Traditions falsely attributed to the Prophet, by محمد بن طاهر بن علي الفنّاني Muḥammad bin Tāhir bin 'Alī al-Fatanī. He was born at Patan in Gujarāt, A.H. 914, A.D. 1508. After completing the course of education in his native land, he proceeded to Mecca for higher studies. He studied Traditions there with eminent scholars, such as Ibn Hajar al-Haitamī, who died, A.H. 973, A.D. 1565 (see No. 44) and others. He acquired much learning from 'Alī bin Ḥusām ad-Dīn al-Muttaḳī, who died, A.H. 975, A.D. 1567, and also became one of his devoted disciples in the Kādirī and Shādhilī orders. After his return to his native land, he tried his utmost to spread learning and to uproot the doctrines of Muḥammad al-Jawnpūrī who had claimed to be the Mihdī of his time. These doctrines much prevailed amongst the Buhras, a tribe of Gujrat to which Muḥammad bin Tāhir belonged.

In A.H. 980, A.D. 1572, Akbar (A.H. 963–1014, A.D. 1556–1605) set out to conquer Gujarāt. After its conquest he conferred honour on Muḥammad Tāhir by tying with his own hand the turban on his head, as, he thought, it was incumbent on him (Akbar) to spread the true principles of Islam. When Khān 'Azam 'Azīz Muḥammad Kūkaltāsh was appointed governor of Gujarāt he helped Muḥammad Tāhir in uprooting the new doctrines of the said Mihdī. But when 'Abd ar-Raḥīm Khān Khānān came as governor after the said Khan 'Azam, Muḥammad Tāhir suffered much trouble at the hands of the followers of the Mihdī, and proceeded to the Court of Akbar in Akbarābād for redress. On his way he was murdered at Ujjain by some followers of the Mihdī in A.H.

986, A.D. 1578. He is the author of many books. The word Fatan is an arabicized form of Patan, otherwise called Naharwā-la. For other particulars of his life see Akhbar al-Akhyār, p. 272; Subhat al-Marjān, p. 43; at-T'aliqat as-Saniya, p. 67; Abjad al-'Ulūm, p. 895; Itahāf an-Nubalā', p. 397; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 416.

Beginning:—

الحمد لله الذي ميز الخبيث من الطيب وادرز الحديث بالعلماء
المفتاد النخ *

The author says in the preface that 'Abd ar-Rahmān bin 'Alī called Ibn al-Jauzī, died, A.H. 597, A.D. 1200, had written a book on this subject; but as the latter had included many authentic Traditions in the category of forged ones, he compiled the present book from reliable sources, in order that it might be of some use to the students of Traditions. The book is divided into a prologue and several chapters, a list of which is prefixed at the beginning.

For copies see Rampūr List, p. 69; Asiatic Society's Cat., p. 6; Hyderabad List, Fann Ḥadīth, No. 133.

It has been lithographed in India.

Foll. 2 and 3 of the list should go after fol. 5. The MS. is defective at the end and is worm-eaten. The borders have been supplied with thick modern paper. A few foll. are missing after fol. 1.

Written in bad Naskh. Not dated, apparently 18th century.

No. 48.

foll. 105; lines 23; size $10\frac{3}{4} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تذكرة الموضوعات

TADHKIRAT AL-MAWḌU'ĀT.

A work on spurious Traditions by علي بن سلطان محمد القاري 'Alī bin Sulṭān Muḥammad al-Kāri al-Harawī, died, A.H. 1014, A.D. 1605 (see for his life No. 36).

Beginning:—

الحمد لله الذي انزل القرآن العظيم القديم النخ *

The author in the first 13 foll. describes the punishment of those who compose spurious Traditions and at the end of the said foll. says that his intention in writing this work is to collect all those sayings which have been wrongly attributed to the Prophet. This work is divided into several chapters called باب, and these

chapters are arranged in alphabetical order. The full title of the work is *الهيئات السنيات فى تبئين الاحاديث الموضوعات*. See Hājī Khalifa, Vol. VI., p. 472.

For copies see Berlin Cat. No. 1636; Cairo Cat. Vol. I., p. 404; Vol. VII., pp. 122, 401, 514; Aya Sofia Cat. Nos. 938-9; Algiers Cat. No. 552; Bankipur Cat., p. 709; and Hyderabad List, Fann Ḥadīth, No. 177.

It was printed in Egypt, A.H. 1289, A.D. 1872 and lithographed at Lahore, A.H. 1302, A.D. 1884.

The headings of chapters are in red ink. Colored lines are in the margin.

Written in ordinary Naskh. The colophon runs thus:—

تمت الكتاب بعون الملك الوهاب فى سنة الف و مائتين و احدى
و سبعين هجرة النبي آخر الزمان و كل من عليها فان فى بلدة اورنگ آباد *

Shī'a Traditions.

No. 49.

fol. 164; lines 15; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

قرب الاسناد

ḲURB AL-ISNĀD.

A collection of Shī'a Traditions. Biographers differ about its authorship. Some attribute it to *ابوالعباس عبد الله بن جعفر بن* Abū 'l 'Abbās 'Abdallāh bin Ja'far bin al-Ḥusain bin Mālik bin Jāmi' al-Ḥimyarī al-Ḳummī, and others to his son *ابوجعفر محمد بن عبد الله بن جعفر الحميرى القمى* Abū Ja'far Muḥammad bin 'Abdallāh bin Ja'far al-Ḥimyarī al-Ḳummī. See *Bihār al-Anwār*, Vol. I., p. 5. The former was the author of several works. He came to Kūfa about A.H. 290, A.D. 902 and many people heard Traditions from him. He is regarded as a trustworthy authority by Shī'a Traditionists. The date of his death is not known. For further details of his life, see Sprenger, *Fihraṣṭ Tūsī*, p. 189; *Rijāl an-Najjāshī*, p. 152; *Shudhūr al-'Ikṡān*, Vol. I., fol. 360; *Muntaha'l Maḳāl*, p. 183; and *Kashf al-Hujub*, p. 411.

The latter, viz. Abū Ja'fer Muḥammad bin 'Abdallāh was also a reliable authority on Traditions. The date of his death, also, is not known. See *Rijāl an-Najjāshī*, p. 251; and *Muntaha'l Maḳāl*, p. 279. This work is divided into three parts.

The *first part* beginning on fol. I :—

محمد بن عبدالله بن جعفر الحميري عن ابيه عن هرون بن مسلم بن مسعدة
ابن صدقة قال وحدثني جعفر عن ابيه قال كان على يقول في دعائه الخ *

It narrates those Traditions which the author has attributed to al-Imām Ja'far aṣ-Ṣādiq (died, A.H. 148, A.D. 765), who was the eldest son of al-Imām Muḥammad al-Bākir (born, A.H. 57, A.D. 676 and died in A.H. 113, A.D. 731, or A.H. 114, A.D. 732 or A.H. 117 A.D. 735 or A.H. 118, A.D. 736; vide Ibn Khallikān, Teheran edition, Vol. II., p. 23). For the life of al-Imām Ja'far aṣ-Ṣādiq see No. 13. This part commences with various kinds of prayers which the Imām Ja'far has narrated on the authority of his father. Towards the end it deals with miscellaneous religious subjects.

The *second part* commences with Traditions which al-Imām Mūsā Kāẓim has narrated. He was the son of al-Imām Ja'far aṣ-Ṣādiq and is considered the *seventh Imām*. He was born in Madīna, A.H. 128, A.D. 745 or A.H. 129, A.D. 746; and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 256.

The second part beginning on fol. 74b :—

باب قرب الاسناد الى ابي ابراهيم موسى بن جعفر عليهما السلام حدثنا
عبد الله بن الحسن العلوي عن جده علي بن جعفر قالت سألت اخي موسى
ابن جعفر عليه السلام عن الرجل عليه الخاتم الضيق لا يدري يجزي الماء
تحتة الخ *

This part begins with matters connected with ablution and prayer without any heading up to fol. 88.

The other chapters are as below :—

fol. 89a.	باب صلوة المريض
„ 89a.	باب صلوة الجمعة والعيدين
„ 90a.	باب صلوة المسافر
„ 90b.	باب صلوة الجنائز
„ 90b.	باب صلوة الكسوف
„ 91a.	باب صلوة الخوف
„ 91b.	باب التكبير ايام التشريق
„ 92a.	باب ما يجب على النساء من الصلوة
„ 93b.	باب الزكوة

fol. 94a.	باب الصوم
„ 95a.	باب الحج والعمرة
„ 99b.	باب الهدى
„ 100a.	باب ما يجوز من الذكاح
„ 101b.	باب الطلاق المبرأة
„ 103a.	باب الحدود
„ 104a.	باب ما يحل من البيوع
„ 106b.	باب اللقطة وما يحل منها
„ 107b.	باب ما يحل مما يؤكل ويشرب ويزنفع به
„ 109a.	باب الصيد
„ 110a.	باب ما يحل لبسه من الثياب مما تصيبه الجذابة وغيرها
„ 110b.	باب الوصية
„ 111a.	باب ما جاء فى الابوين
„ 111b.	باب المكاتبه
„ 112a.	باب ما يجوز فى المساجد
„ 112b.	باب ما جاء فى الايمان
„ 112b.	باب الخواتيم من الفضة وغيرها
„ 113a.	باب ما يجوز من الاشياء
„ 113b.	باب ما جاء فى العقيدة
„ 113b.	باب ما جاء فى الشهادات

The *third part* narrates the Traditions which the author attributes to al-Imām ‘Alī ar-Riḍā bin Mūsā al-Kāẓim. He was born in Madīna, some say in A.H. 151, A.D. 768; and others in A.H. 153, A.D. 770 and died at Tūs, A.H. 202, A.D. 817 or A.H. 203, A.D. 818. He is considered the *eighth Imām*. For details of his life, see Ibn Khallikān, Teheran edition, Vol. I., p. 348.

This part beginning on fol. 138a:—

باب قرب الاسناد الى الرضا عليه السلام ورحمة الله وبركاته حدثني الريان ابن ابي الصلت قال سمعت الرضا عليه السلام يقول كان رسول الله صلى الله عليه وسلم *

This part deals with different religious subjects without any headings. Foll. 115a, 160, 161b, 162, 163b and 164a contain lacunae.

For copies see Asiatic Society (Gort. Collection) No. 746.

I have seen another copy of this book in the private collection of Shams al-'Ulamā' Nāṣir Husain, Lucknow.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 50.

fol. 535; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

من لا يحضره الفقيه

MAN LĀ YAḤḌURUHU'L FAḤĪH.

One of the four celebrated collections of Shī'a Traditions by

Abū Ja'far Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Ḳummī aṣ-Ṣadūq. In his prime of life, A.H. 355, A.D. 966, he went from Khurāsān to Baghdād, and many learned men of the place became his pupils. Malik Rukn ad-Dīn Dailamī (A.H. 320-366, A.D. 932-976) had a great regard for our author and used to treat him with great respect. It is said that he was the author of three hundred books. An-Najjāshī, in his Kitāb ar-Rijāl, p. 276, enumerated 193 works of this learned author. He died in Rai, A.H. 381, A.D. 991. For further particulars of his life, see Tūsī's al-Fihrist, p. 304; Muntaha'l Maḳāl, p. 282; Aml al-Āmil, p. 65; Najjāshī, Kitāb ar-Rijāl, p. 276; Rawḍāt al-Jannāt, p. 557; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 187.

Beginning:—

اللهم انى احمدك و اشكرک و اومن بک و اتوکل علیک
قال الشيخ السعيد الفقيه ابو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي مصنف هذا الكتاب قدس الله روحه اما بعد فانه لما ساقني القضاء الخ *

This work is one of the four Canonical Books (al-Kutub al-Arba'a) which are held in the highest veneration by the Shī'a sect. The other three books are (1) al-Kāfī fī 'Ilm ad-Dīn by Abū Ja'far Muḥammad bin Ya'qūb al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940; (2) al-Istibṣār; and (3) Tahdhīb al-Aḥkam, both by abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Tūsī, died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. See for his life No. 52.

It is divided into four parts which are bound together. The first part begins on fol. 2a and deals with ablution and prayer. The second part begins on fol. 211b and treats of legal alms, fasting and pilgrimage. The third and fourth parts treat of civil and

criminal laws. The third part begins on fol. 325*b* and the fourth part begins on fol. 429*b*. The number of Traditions which this work contains is 5963. See *Kashf al-Hujub*, p. 563.

For copies see Berlin Cat. Nos. 4782-3; Petersburg Cat. No. 250; Paris Cat. No. 1108; Br. Mus. Cat., p. 415; India Office Cat. No. 289; Bodl. Cat. Vol. II., p. 91; and Bankipur Cat. p. 766.

Lithographed, Lucknow, A.H. 1306-7.

It is a splendid copy. The first fol. of each part has a beautiful 'Unwān, and the fourth part, beginning fol. 429*b*, besides having the usual 'Unwān on the first fol., has also another 'Unwān on fol. 444*a*. The tops of several chapters of second, third and fourth parts are thickly gilded. Marks of pause are in gold and the names of the Imāms are either in gold or red letters. Vocalized throughout. On the margins, there are some occasional notes and gold and coloured lines are throughout the MS. It bears the seals of Sulaimān Jāh and Amjad 'Alī, etc. The work ends on fol. 516*a* and foll. 517*b*-535 contain a treatise by the same author on the *Asānīd* of this work. It begins as follows:—

بسم الله الرحمن وبه ثقتي يقول محمد بن علي بن الحسين بن موسى بن بابويه القمي مصنف هذا الكتاب رحمه الله كلما كان في هذا الكتاب عن عمار بن موسى الساباطي فقد رويته الخ *

This treatise has also a 'Unwān at the beginning.

Written in a very elegant Naskh. Each part has a separate colophon; the colophon of the 4th part, fol. 515*b*, runs thus:—

اما بعد فقد وقع الفراغ من اتمام هذا الكتاب المستطاب الموسوم بمن لا يحضره الفقيه من تصانيف الشيخ السعيد محمد بن علي بن الحسين بن موسى بن بابويه القمي تغمده الله بغفرانه واسكنه بجنوده جلاله حسب الامر صاحب الاكرم والوزير المكرم خادم عباد الله وناصر اوليائه الله حافظ ارباب الاستحقاق والاستطاعة معين المأمورين بالعبادة والطاعة زائر مشاهد صحاب الرضا ساكن عتبة علي بن موسى الرضا الداخل في زمرة حجاج بيت الله الحرام والثابت من جملة زوار سيد الانام عليهم صلوات الله الملك العلامة الآصف القوي حاجي محمد حسين بيك وزير بيدكروبيكي المشهود الرضوي ابد الله دولته واجلاله واحسن في الدارين حاله ومآله على يد احقر عباد الله الملك الصمد محمد صادق بن حاجي محمد الحافظ تكريم المحترم الرضوي سلام الله على من حل بها عفى عنه وصار آخر آوان اختتام

كتابتها غصوة يوم الأربعاء الواقع في سبع عشر من شهر الثاني من شهر السنة
الرابعة الداخلة في العشر السابع من الاث عشر الواقعة في المائة الاولى الثابتة
من جملة المذات الواقعة في الالف الثاني من الهجرة النبوية على مهاجرها
و آله سلام الله و علوانه و الحمد لله و على الله على محمد و آله و ختمته عام
١٠٦٤
اسباغ *

No. 51.

fol. 171; lines 19; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

كفاية الاثر في النصوص على الائمة الاثني عشر

KIFĀYAT AL-ATHAR FĪ'N NUṢṢ AL'AL
A'IMMATA'L ITHNĀ 'ASHAR.

A work dealing with those Traditions which are exclusively applicable to the twelve Imāms and show their superiority over others. With regard to the authorship of the work, reliable authorities differ in their opinions.

(1) Some say that ابو جعفر محمد بن على بن الحسين بن بابويه Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Ḥummī aṣ-Ṣadūq, died, A.H. 381, A.D. 991 (for his life see No. 50), was the author of the book.

(2) Others consider محمد بن محمد بن النعمان البغدادي المعروف Muḥammad bin Muḥammad bin a-Nu'mān al-Baghdādī, known as ash-Shaikh al-Mufid, to be its author. ash-Shaikh al-Mufid was born in A.H. 336, A.D. 947 or A.H. 338, A.D. 949. While he was young he accompanied his father to Baghdād. He became a great orator and debater. He is a recognised authority among the Imāmites. He died in A.H. 413, A.D. 1022. For further particulars of his life see Tūsī, al-Fihrist, p. 314; Muntahā'l Maḳāl, p. 291; Rawḍāt al-Jannāt, p. 563; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 188.

(3) But according to Muntahā'l Maḳāl, p. 224, the real author of the book is على بن محمد بن على الخزاز الرززي القمي 'Alī bin Muḥammad bin 'Alī al-Khazzāz ar-Rāzī al-Ḥummī. He was a pupil of ash-Shaikh aṣ-Ṣadūq, died, A.H. 381, A.D. 991 (see No. 50) and was an undisputable authority in matters connected with religion. He is also the author of Kitāb al-Idāh fi Uṣūl ad-Dīn.

This third opinion is corroborated by Rawḍāt al-Jannāt, p. 388 and Kaṣh f al-Hujub, p. 471. Dr. Ahlwardt in his Berlin Cat. No. 9675 has been quite misled about the authorship of this work.

Beginning:—

الحمد لله الواحد القديم الملك الحكيم الرحمن الرحيم اما
بعد فان الذى دعانى الى جمع هذه الاخبار عن الصحابة و العترة الاخيار
فى النصوص على الائمة الابرار الخ *

The author in the preface says that he had found a class of people of ordinary learning who thought that there were no reliable Traditions about the eminence and superiority of the *Imāms*, and consequently he composed the present work from trustworthy sources in order to prove their eminence. The beginning of our copy differs from that of Berlin Cat. in the first few words but after the word *اما* the two copies are identical.

For copies see Berlin Cat. No. 9675; and Asiatic Society, Government Collection, No. 825.

There are lacunae of about a line in foll. 16*a*, 19*b*, 22*a*, 25*a*, 26*b*, 42*b*, 48*a*, 50*a*, 53*a*, 55*b*, 56*b*, 59*a*, 63*a*, 66*b*, 68*b*, 70*b*, 72*a*, 73*b*, 84*b*, 90*a*, 95*b*, 99*a*, 102*b*, 114*b*, 119*a*, 122*b*, 123*a*, 125*b*, 130*b*, 137*b*, 145*b*, 148*b*, 151*b*, 152*a*, 154*b*, 158*b*, 165*b* and 170.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 52.

foll 407; lines 25; size 12 × 7; 8½ × 4.

الاستبصار فيما اختلف فيه من الاخبار

AL-ISTIBSĀR FĪMA UKHTULIFA FĪHI

MIN AL-AKHBĀR.

One of the four famous collections of the *Shī'a* Traditions. This collection was made by ابو جعفر محمد بن الحسن بن علي الطوسي Abū Ja'far Muhammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī. He was born in A.H. 385, A.D. 995, lived chiefly at Baghḍād and died in Najaf in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. Ḥājī Khalifa, Vol. V., p. 401, wrongly assigns A.H. 561 as the date of his death. He was the greatest doctor of the *Shī'a* sect in his time and was designated by the title of *Shāikh at-Tā'ifa*. He has given his autobiography in Kitāb al-Fihrist, p. 285. Also consult Rijāl Nijjāshī, p. 287; Muntaha'l Maḳāl, p. 269; Rawḍāt al-Jannat, p. 580; and Brockelmann, Gesch. d. Arab. Litt. Vol. I., p. 405.

Beginning:—

الحمد لله ولي العهد ومستحقه و الصلوة على خبيته من خلقه محمد
و آله الطاهرين الخ *

This work is one of the Four Canonical Books (al-Kutub al-Arba'a) of the Shi'a Sect. It is divided into three parts. The first and second parts treat of عبادات and the third part, which begins on fol. 219b, deals with معاملات. The first is subdivided into three hundred chapters or ابواب. The second part contains two hundred and seventeen chapters. The third part has three hundred and ninety-eight chapters. All these chapters are arranged according to the system prevalent in books of jurisprudence. The number of Traditions, which the work contains, is five thousand five hundred and eleven. See Kashf al-Ḥujub wa'l Astār, p. 42.

For copies see Berlin Cat. Nos. 1272-6; and Bankipur Cat. p. 30.

It has been lithographed, Lucknow, A.H. 1307.

Foll. 1b and 404b are beautifully decorated. Foll. 404b-407 is an appendix in which the author gives his *Isnāds* for Traditions, omitted in the book. The inner margins of foll. 1-9 and 397-407 are pasted over with thick paper. Marginal notes are on the earlier portion of the MS. Gold and coloured lines are in the margins throughout.

Written in good Naskh. The 1st and 2nd parts were copied in A.H. 1046 and the third part in A.H. 1048. سید محمد ابن میر مہدی بن میر محمد طاہر المشہدی

No. 53.

foll. 252; lines 25; size 13×6 ; $10\frac{1}{2} \times m4\frac{1}{2}$.

کتاب الحديث

KITĀB AL-ḤADĪTH.

A portion of a work on Imāmīte Traditions, defective both at the beginning and end. It is most probably a commentary on the famous work of Muḥammad bin Ya'kūb bin Ishāq al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940, which is known as al-Kāfī fī 'Ilm ad-Dīn. It begins abruptly as follows:—

و الأرض يه جرير عن أبى عبد الله عليه السلام قال وجد فى حجر انى
انا الله الخ *

After seven lines a new chapter begins thus:—

باب فضل الكعبة و المسجد الحرام و مكة و الحرم زيد شرفها ك الخمسة
عن ابن اذينة عن زارة قال كنت قاعدا الى جناب ابى جعفر عليه السلام الخ *

It ends abruptly with the chapter called الزائر عن اخيه

Foll. 1-5 and 205-252 have been bordered with thick paper and a portion of fol. 4 has become defective on account of paper pasted over it. Some portions of the text also, from foll. 223 to 252, are similarly defective. Gold rule and coloured margin all throughout. Written in two hands, foll. 1-101 in one hand and the rest in another.

Written in ordinary Naskh. Not dated. Circa 17th century.

No. 54.

foll. 62 ; lines 30 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

روضة الجنان

RAWDAT AL-JANĀN.

A portion of a work on Īmāmīte Traditions. It is imperfect at the beginning and end. On the first fol. it has been named, in a modern hand, روضة الجنان.

It begins abruptly as follows :—

بسم الله الرحمن الرحيم كتاب الديون والكفالات والحالات والضمانات والولايات باب الديون واحكامها سهل بن زياد عن جعفر بن محمد العشرى عن ابي القداح عن ابي عبد الله عن آبائه عن على عليهم السلام قال اياكم والدين فانه مدله بالغيار ومهمة بالليل وفناء فى الدنيا النجم *

It is divided into the following chapters :—

fol. 1a.	كتاب الديوان
„ 3b.	باب القرض واحكامه
„ 4a.	باب الصلح بين الناس
„ 4b.	باب الكفالات والضمانات
„ 5a.	باب الحوالات
„ 5a.	باب الوكالات
„ 5b.	كتاب القضاء والاحكام والمفتين
„ 7a	باب آداب الاحكام
„ 7b.	باب كيفية الحكم والقضاء
„ 8a.	باب البيهقين يتقابلان او يترجح بعضها على بعض وحكم القرعة
„ 9b.	باب البيذات
„ 16b.	باب من الزيدات فى القضايا والاحكام

fol. 22a	كتاب الكاسب
„ 26b.	كتاب التجارة
„ 29a.	باب عقود البيوع
„ 30a.	باب بيع المضمون
„ 32b.	باب البيع بالنقد و النسيئة
„ 34b.	باب العيوب الموجبة للرد
„ 35b.	باب ابتياع الحيوان
„ 36b.	باب الاجارات
„ 39a.	باب بيع الثمار
	باب بيع الواحد بالاثنيين و اكثر من ذلك و ما يجوز منه
„ 40b.	و ما لايجوز
„ 44b.	باب العز و المجازفة
„ 47b.	باب بيع الماء و المنع منه
„ 48b.	باب احكام الارضين
„ 50a.	باب اجرة السمار و الدلالة
„ 50a.	باب التلقى و الحكرة
„ 51a.	باب الشفعة
„ 51b.	باب انرهون
„ 53b.	باب الوديعة
„ 54a.	باب الغارية
„ 54b.	باب الشركة و المضاربة
„ 55b.	باب المزارعة
„ 58a.	باب الاجارات
„ 60b.	باب من الزيدات

Almost all the borders have been pasted over with a different kind of paper. Headings of chapters are in red ink. Slightly worn-eaten. Lacunae are in foll. 11b, 23b, 24a, 27, 60a and 62b. Fol. 26a is blank but without any break in the MS. At the end of each Tradition, a mark of pause is given in red ink. The name and seal of *مظفر حسين بن مسيح الدولة* are on the first fol. It ends as follows:—

عنه عن ابن محبوب عن خالد بن جرير عن ابي الربيع عن ابي عبدالله عليه السلام في رجل شارك رجلا في جارية فقال له ان ربحت فلک و ان

وضعت فليس عليك شى فقال لا بأس بذلك ان كانت الجارية للقاتل تم
كتاب النجارات *

Written in good Naskh. Not dated. C. 17th century.

Prayers.

No. 55.

fol. 145; lines 15; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

fol. 1-9a

I.

حزب البر الكبير

HIZB AL-BARR AL-KABĪR.

A book of prayers by عبد الله بن عبد الجبار أبو الحسن على بن عبد الله بن عبد الجبار الحسيني الشاذلي Abū 'l-Ḥasan 'Alī bin 'Abdallāh bin 'Abd al-Jabbār al-Ḥusainī ash-Shādhilī. He settled at Alexandria, and many people became his disciples. He died in A.H. 654, A.D. 1256, or according to some in A.H. 656, A.D. 1258. For details, see Nafahāt, p. 659; Safinat al-Awliyā', p. 180; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 449 and Z.D.M.G., Vol. VII., p. 13.

Beginning:—

و اذا جاءك الذين يؤمنون النخ *

For copies see Berlin Cat. No. 3875; Leyden Cat. No. 2200; and Asiatic Society Cat., p. 31.

Lithographed in a Collection of Prayers called مجموع لطيف at Cairo. A.D. 1865.

Vocalised throughout.

Written in ordinary Naskh. Not dated. C. 19th century.

fol. 9a-12

II.

حزب اللطف

HIZB AL-LUTĪF.

Another prayer by the same author.

Beginning:—

يقوم الفاتحة الى آخرها و بعد الفاتحة اللهم اجعل افضل الصلوات

والسمى البركات النخ *

For copy see Berlin Cat. No. 3896, 2.

Vocalised throughout.

Written in the same hand and in the same year as those of the preceding one.

fol. 17b-145

III.

كتاب الفوائد و الصلوة و العوائد

KITĀB AL-FAWĀ'ID WA'Ṣ ṢALĀT WA'L 'AWĀ'ID.

A work on prayers by شهاب الدين احمد بن عبد الطيف الشرجي الزبيدي الحنفى *Shihāb ad-Dīn Aḥmad bin Aḥmad bin 'Abd al-Latīf ash-Sharjī az-Zabidī al-Ḥanafī*. He was born on the 22nd Ramaḍān, A.H. 812, 29th January, A.D. 1410 in Zabīd, studied in Mecca, A.H. 834, A.D. 1431, and died at Zabīd in A.H. 893, A.D. 1488. See Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 190; and Br. Mus. Suppl. No. 672.

Beginning:—

الحمد لله رب العالمين بجميع مصادره على اسبغ من جميع فوائد النسخ *

This work contains altogether 100 *anfawā'id* or chapters. See *Hājī Khalīfa*, Vol. IV., p. 482.

For copies see *Gotha Cat.* No. 1271; *Derenbourg*, No. 779; *Cairo Cat.* Vol. II., p. 207, Vol. V., p. 349; and *Rampur List*, p. 154. In *Paris Cat.* Nos. 765, 955, 2, *Abū'l Ḥasan 'Alī al-'Alavī* is mentioned as its author.

Printed Cairo, A.H. 1297, A.D. 1880.

An incomplete list of contents is given in fol. 13 and 14a. Foll. 14b, 15, 16 and 17a are left blank, evidently for writing the contents of the book. The word *الفائدة* and the numbers of the chapters are written in red ink.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 56.

fol. 160; lines 18; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

THE SAME.

Another copy of the work noticed in No. 55, III. It begins on fol. 17b and ends also on fol. 151a as the previous one. Foll. 1-12a contain some Persian letters, Persian verses and several figures of amulets. Foll 12b-14b contain a prayer in the form of a poem called *دعاء الجملجروتية*.

Beginning:—

بدأت باسم الله روى به اهددت الى كشف اسرار بدطنبها انطوت

In Rampur List, p. 157, this prayer is attributed to Hujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). Lithographed, Cairo, 1865, and also in Bombay with a commentary. Foll. 15-17a contain figures of amulets and several prayers. Foll. 151b-160 contain miscellaneous matters, such as figures of amulets, Persian lines and prescriptions. There are corrections in the margin occasionally.

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا الكتاب المبارك يوم الخميس السادس والعشرون من شهر ربيع الآخر من سنة الف ومائتان وعشرون من هجرته صلى الله عليه وسلم بقلم الفقير الى ربه القدير ضاجي بن محمد بن عون غفر الله له ولوالديه ولجميع المسلمين والمسلمات انه قريب مجيب لدعوات و ذلك في بذر بندي *

No. 57.

fol. 149 ; lines 13-17 ; size $4\frac{1}{2} \times 2\frac{3}{4}$; $3\frac{1}{8} \times 1\frac{3}{4}$.

fol. 1-101.

I.

الحصن الحصين من كلام سيد المرسلين

AL-ḤIṢN AL-ḤAṢĪN MIN KALĀM SAIYID AL-MURSILĪN.

A famous book of prayers by شمس الدين ابو الخير محمد بن الجزري القرشي الدمشقي Shams ad-Dīn Abū'l Khair. Muḥammad bin Muḥammad bin al-Jazarī al-Ḳarashī al-Dimashqī. He was born in Damascus on 25th Ramadān, A.H. 751, 27th November 1350. In A.H. 793, A.D. 1391 he became a Ḳādī there, and died on the 5th Rabī' I, A.H. 833, 3rd December 1429, in Shīrāz. For details see ash-Shakā'ik an-Nu'māniya, Vol. I., p. 98, Ithāf ān-Nubalā', p. 391 ; Bustān al-Muḥaddithīn, p. 79 ; at-Ta'likāt as-Saniya, p. 57 ; Wüstenfeld, Gesch. No. 474 ; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 201 ; and Huart, Arabic Literature, p. 356.

One fol. is missing from the beginning. Our copy begins:—

لفظه المعصوم المأمون بذلت فيه النصيحة و اخرجته من الاحاديث

الصحيحة النج *

For copies see India Office Cat. Nos. 345-47; Paris Cat. Nos. 1169-71; Lithman, Princeton University Library List, p. 79; Cairo Cat. Vol. I., p. 336; Munich Cat. No. 130; Bankipur Cat. p. 171; Hyderabad List, Fann Ad'iya, No. 1; and Rampur List, p. 78.

For commentaries, etc., see Hājī Khalīfa Vol. III., pp. 71-74.

Lithographed, Lucknow, A.H. 1306. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., pp. 228-229.

Foll. 2b-3a contain the names of the works (with their abbreviations) cited in this book. Coloured and gold lines are on each page. Abbreviations are written in red ink throughout the book. Here and there are corrections in the margin. In fol. 101a, the author gives the time and place of its composition, viz. in A.H. 791 at Damascus when it was besieged by Tamerlane. It was composed in order that the author might be saved from the atrocities of Tamerlane by virtue of this work.

Written in fine Naskh. Dated A.H. 921. Scribe عماد بن جمال الافردى.

fol. 102-149.

II.

مفتاح الحصن الحصين

MIFTĀH AL-ḤISN AL-ḤASĪN

A commentary by ابن الجزري Ibn al-Jazarī on his own work noticed above. See No. 57—I.

Beginning:—

يقول الفقير الى رحمة الله تعالى محمد بن محمد بن محمد بن
الجزري وفقه الله تعالى لما فيه رشده الحمد لله على ما علم و صلى الله على
سيد خلقه الخ *

This commentary was composed in A.H. 831, A.D., 1427, after the lapse of forty years at Shirāz. See Hājī Khalīfa, Vol. III., p. 73.

For a copy see Rampur List, p. 117.

Quotations from the text are headed with the word قوله in red ink. Coloured and gold lines are round each page. Fol. 102b has a beautiful 'Unwān. On the last fol. there are names of two previous owners of the book.

Written in minute Naskh. The colophon runs thus:—

كتبه العبد الاقل عماد بن جمال الافردى تاب الله عليه و غفر له ولوالديه
في واسط شعبان المعظم سنة عشرين و تسعمائة حامدا مصليا مسلما *

No. 58.

fol. 63; lines 8; size $10\frac{1}{4} \times 68$; $5\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another imperfect copy of the work noticed in No. 57—I.

Beginning:—

لا اله الا الله عُدَّةٌ لِقَائِهِ اللّهُمَّ صَلِّ عَلَي سَيِّدِ الْخَلْقِ مُحَمَّدٍ وَصَحْبِهِ وَآلِهِ

سَلَامُ النِّخ *

It ends abruptly on fol. 40b as follows:—

اعُوذُ بِكَ اِنْ اَظْلَمَ اَوْ اُظْلِمَ اَوْ اُعْتَدَى اَوْ اُعْتَدِيَ عَلَيَّ اَوْ اَكْسَبَ خَطِيئَةً

اَوْ ذَنْبًا لَا تَغْفِرُهُ *

The prayer containing this line comes under the heading, اِنْ. ابتدأ بهم او دين فليقل الخ. See lithographed copy, Lucknow, A.H. 1306, p. 51. Lacunae are numerous. Foll. 41-42 contain نيت , نيت etc. Fol. 43a contains some verses of the Kur'ān from the chapter آيات الكتاب الآيه. Foll. 44-53a contain verses of the Kur'ān and some prayers, and foll. 54b-63 some other prayers with a Persian introduction. Foll. 43b, 53b-54a, 59b, 60a, and 61a are blank. Borders are replaced by modern paper.

Written in bad Naskh. Not dated. C. 19th century.

No. 59.

fol. 98; lines 23; size $7\frac{1}{4} \times 4\frac{1}{2}$; 5×3 .

شرح الحصن الحصين

SHARH AL-HIṢN AL-HAṢĪN.

A commentary on al-Jazarī's prayer book called *al-Hiṣan al-Haṣīn*, by ملا حنفی Mullā Ḥanafī. His full name, I think, was Mullā Muḥammad al-Ḥanafī at-Tabrizī. He is the author of *Sharḥ ar-Risālat al-Aḍudiya*, *Risāla fī Ḥall Ashkāl Ta'rif al-Kaḍiya*, *Sharḥ Risālat al-Wājib*, and other works. According to Ḥājī Khalīfa, Vol. I, p. 210, he died at Bukhārā in about A.H. 900, A.D. 1494. But according to Brockelmann, Vol. II., p. 217, he flourished in A.H. 950, A.D. 1543. See also Berlin Cat. No. 5296.

Our author should not be confounded with another scholar called Muḥammad al-Ḥanafī. His full name was Muḥammad bin Ḥamzat al-Ḥanafī al-‘Aintābī. He was the author of a commentary on Tafsīr al-Baidāvī and Glosses on al-Khayālī. He died in A.H. 1111, A.D. 1699. See Silk ad Durar, Vol. IV., p. 38.

One or two foll. are missing from the beginning of the MS. It begins abruptly as follows :—

انما تلى الآية استشهادا لذلك الخ *

For other commentaries see Hājī Khalifa, Vol. III., pp. 71-74.

The identity of the book has been established by comparing some of the passages of this commentary with the passages of Mullā Ḥanafī's commentary found in the margin of al-Ḥiṣṣ al-Ḥaṣīn, lithographed, Najm al-‘Ulūm Press, Lucknow, A.H. 1306. Fol. 23b is blank with the remark صحيح البياض. Some foll. are missing after fol. 30. The three foll. at the beginning are also misplaced. Foll. 18 and 47 as well as the last fol. bear the seal of حامد الله الذبي, dated A.H. 1208. The book is worm-eaten and pasted with thick paper. Passages of the text are sometimes marked with black lines, but not always. The space for writing the word قوله is blank throughout the book. Erroneously named شرح اسماء الله

Written in Nasta‘liq. Not dated. C. 18th century.

No. 60.

foll. 99; lines 12; $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

دلائل الخيرات

DALĀ'IL AL-KHAIRĀT.

A famous book of prayers by ابو عبد الله محمد بن سليمان بن ابي بكر الجزولي Abū ‘Abdallāh Muḥammad bin Sulaimān bin Abī Bakr al-Jazūlī. He was an eminent Maghribī saint and was poisoned, from the effect of which he died on the 16th Rabī‘ I, A.H. 870, 7th November A.D. 1465. For details see Ithāf an-Nubalā’, p. 79; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 252. Beginning:—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد، وعلى آله و صحبه وسلم الحمد لله الذي هدانا للايمان و الاسلام و الصلوة على محمد نبيه الذي استقدنا به من عبادة الوثن و الاصنام الخ *

Hājī Khalifa, Vol. III., p. 235, regarding this work, says:—

هذا الكتاب آية من آيات الله فى الصلوة على النبي صلى الله عليه
وسلم يواظب بقراءته فى المشارق والمغارب لاسيما فى بلادنا الروم *

For copies see Berlin Cat. Nos. 3919-20; Br. Mus. Cat. pp. 94-101; Br. Mus. Suppl. Cat. No. 251; India Office Cat. No. 350; Gotha Cat. No. 807; Cambridge Hand List, p. 72; Cairo Cat. Vol. II., pp. 4-8, 235, Vol. VII., p. 339; Munich Cat. No. 172; Vienna Cat. No. 1706; Paris Cat. Nos. 1180-90; Upsal Cat. Nos. 400-1; Rampur List, p. 150; Bankipur Cat. p. 273; and Asiatic Society Cat. p. 33.

Printed, St. Petersburg, 1842; Cairo, 1287, 1291, 1304, 1305, 1307, 1308. Lithographed, Dehli, 1282; Cawnpur, 1298. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., p. 363.

The headings of foll. 1b, 16b, 26b, 36b, 47b, 58b, 71b, and 83b, are very beautifully decorated. There are marginal notes in Persian. On foll. 14b and 15a are beautiful drawings, representing the Ka'ba and the sacred shrine of the Prophet. All headings are in white ink on gold surface. The word اللهم throughout the book is written in red ink. Each line of the text is separated from the other by a line in gold. Gold and coloured lines are in the margin.

Written in very fine Naskh. Not dated. Circa 17th century.

No. 61.

foll. 96; lines 10; size 8×5; 6×3½.

THE SAME.

Another copy of the book noticed above. Headings of foll. 1b, 15b, 25a, 34b, 44a, 55b, 67a and 78 are decorated. On foll. 13b and 14a are coloured drawings, representing the sacred tomb of the Prophet and the Ka'ba. Coloured lines are round each page. Each line of writing is separated from the next one by four parallel lines. The words محمد and اللهم are written in red ink. Double coloured and gold lines are round each page.

Written in Naskh. The colophon runs thus:—

حروف الكتاب دلائل الخيرات عن يد الضعيف عبد الله بن كرم الله
الله ذنوبه وستر عيوبه يا الله يا رحمن يا رحيم بتأريخ بست و ششم ساله ذينعده
يوم شنبه باتمام رسيد سنه ١٢٧١ هـ *

No. 62.

fol. 106 ; lines 9 ; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It has an inter-linear Persian translation in red ink. It ends in the middle of fol. 103*b*. Foll. 103*b*–106 contain another prayer, which is named as دعاء ختم الدلائل i.e. the prayer which one should read after finishing the Dalā'il al-Khairāt. This prayer begins on fol. 103*b*:—

اللهم اشرح بالصلاة على النبي صلى الله عليه وسلم صدورنا الخ *

Foll. 1*b*, 2*a*, 21*b*, have 'Unwāns. Borders of foll. 1*b*, 2*a*, 21*b*, 22*a*, 31*b*, 32*a*, 52*b*, 53*a*, 62*b*, 63*a*, 83*b*, 84*a*, 97*b*, 98*a*, 105*b*, and 106*a* are decorated. Foll. 19*b* and 20*a* contain coloured drawings representing the sacred tomb of the Prophet and the Ka'ba. On the borders of several foll. and also on the last fol. the name غلام غوث is written as that of the owner of the book. Double coloured and gold lines are in each page.

Written in ordinary Nas'kh. Not dated. C. 18th century.

Shī'a Prayers.

No. 63.

fol. 54 ; lines 9 ; size $6\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

كتاب الدعاء

KITĀB AD-DU'Ā'.

A book of prayers attributed, on the title page, to علي بن ابي طالب 'Alī bin Abī Ṭālib, died, A.H. 40, A.D. 660.

Beginning:—

اللهم بذكرک استفتح مغالي و بشکرک استنجز سوالي الخ *

The title-page bears names of previous owners of the MS. Corrections in the book are made in red ink. Vocalized throughout. Gold and coloured lines are round each page.

Written in beautiful Naskh. Not dated. C. 17th century.

No 64.

fol. 6; lines 9; size $7 \times 3\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

مناجات أمير المؤمنين

MUNAJĀT AMĪR AL-MU'MINĪN.

A prayer in five lined stanzas, attributed to 'Alī bin Abī Ṭalīb, d. A.H., 40. A.D. 660.

Beginning:—

يَا سَامِعَ الدُّعَا وَيَا رَافِعَ السَّمَا أُنَبِّئُ *

For copies see India Office Cat. No. 371, IV; and Rampur List p. 158.

It has been lithographed together with other prayers in a book called *الصحيفة العلوية*, Bombay. A.H. 1305.

The 5th line of each stanza is written in bold characters. The first page has a beautiful '*Unwān*'. It has minute decorative paintings of nature in gold. The name of the copyist is written as *ياقوت المستعصمي* by forgery. The title page has the seal of *أحمد شاه بادشاه غازی*.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 65.

fol. 141; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

الصحيفة الكاملة

AṢ-ṢAḤĪFAT AL-KĀMILA.

A book of prayers by *أبو الحسن علي بن الحسين بن علي بن أبي* *Abū'l Ḥasan 'Alī bin al-Ḥusain bin 'Alī bin Abī Ṭalīb*, known as *Zain al-Ābidīn*. He was born in A.H. 38, A.D. 658, and died in A.H. 94, A.D. 712 or A.H. 99, A.D. 717, or A.H. 92, A.D. 710 at Madīna. He is considered by the *Shī'a* sect the *fourth* Imām. For details see *Ibn Khaliḳān*, Vol. I., p. 347; *Mir'at al-Janān* (library copy) fol. 62b; *Tārīkh Guzida*, p. 204 and *Safinat al-Awlyā'*, p. 24.

Beginning:—

حدثنا السيد الاجل نجم الدين بهاء الشرف أبو الحسن محمد بن الحسن

ابن أحمد بن علي بن محمد بن عمر بن يحيى العلوى الحسيني

قال لأبيت يحيى بن زيد بن علي عليه السلام بعد قتل أبيه وهو متوجه إلى
خراسان الخ *

Scholars differ as regards the name of the transmitter of this book to posterity. Some say that 'Umair bin al-Mutawakkil bin Hārūn ath-Thakafī was the narrator of this book while others think that 'Umair's father al-Mutawakkil bin Hārūn narrated it. For a full discussion, see *Mantaha'l Maḳāl*, p. 251. See also Tūsī's *al-Fihrist*, p. 262, and *Kashf al-Hujub*, p. 367. This work is also designated as *Ṣaḥīfat as-Sajjādiya*, because as-Sajjād was one of the names of the said Imām.

With regard to the source, origin and number of prayers which the book contains, see *India Office Cat. No. 334*. There is a supplement or *المحقات* which begins on fol. 126b and is divided into two parts. The first part contains seven general prayers. The second part contains seven other prayers for each day of the week.

For copies see *Berlin Cat. No. 3769*; *India Office Cat. No. 334*; *Paris Cat. Nos. 1174-75*; *Cairo Cat. Vol. II*, p. 219; *Br. Mus. Suppl. No. 247*; *Rampur List*, p. 154; *Hyderabad List*, *Fann ad-ḍiyya*, No. 13; and *Bankipur Cat. pp. 455, 458*.

Printed, *Calcutta*, A.H. 1248; lithographed, *Bombay*, A.H. 1300. See also *Ellis, Cat. of Arabic Books*, *Br. Mus. Vol. I*, pp. 265-266.

The first two foll. are splendidly gilded with a beautiful '*Unwān*' at the beginning. The headings of all the prayers are also gilded. Vowel-points are to be found throughout. On foll. 8-9, a list of prayers is given. One prayer of the supplement, named *دعائے نبی* *دعائے محمد علیهم السلام* has been omitted by mistake in the body of the book and consequently it has been copied in the margin of fol. 129a. An interlineary Persian translation is written in red ink. It is noted in the margin of fol. 139a that the Persian translation was completed in A.H. 1101. Many useful notes in Persian are also in the margin. Gold and coloured lines are round each page. Two foll. are also added at the end of the MS. which contain some more prayers, written in a different hand, but not with so much care and labour as the work itself. One fol. is added at the beginning which also contains two prayers.

Written in fine Naskh. Dated A.H. 1094.

No. 66.

fol. 137; lines 13; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3 .

THE SAME.

Another copy of the preceding work. It begins and ends as the above one. It is a very beautiful and elegant copy. The heading of the first fol. is decorated. The heading of each prayer is written in white ink on a gold surface. In fol. 1, 2, 7 and 8 the words *قال* and *دعاء* are in gold ink. Prayers are written on coloured paper. The first, seventh and thirteenth lines are written in bold characters between gold lines in each page. Vowel-points are throughout.

Written in beautiful *Naskh*. Not dated. C. 16th century.
Scribe *خواجه محمد شريف هروي*.

No. 67.

fol. 176; lines 11; size $4\frac{1}{4} \times 2\frac{1}{2}$; $3\frac{1}{4} \times 1\frac{3}{4}$.

THE SAME.

Another copy of the previous book. It begins and ends as the two previous MSS. The first two pages are ornamented with a beautiful '*Unwān*' at the beginning. Gold and coloured lines are round each page. Headings of the prayers are in red ink. Slightly worm-eaten. Vocalised throughout.

Written in *Naskh*. The colophon runs thus:—

كتبه العبد محمد قاسم بن محمد حسين بتاريخ شهر ربيع الثاني

سنة ١١٠٢ هـ *

No. 68.

fol. 103; lines 14; size $6 \times 3\frac{1}{4}$; $3\frac{3}{4} \times 2$.

THE SAME.

Another, but imperfect, copy of the same. It begins abruptly with the heading of the second prayer as follows:—

وكان من دعائه عليه السلام بعد هذا التمجيد الصلوة على رسول الله على

الله عليه وسلم والحمد لله الذي من علينا بمحمد ونبهه الخ *

Fol. 87a contains a note on the utility of the prayer called *دعائه في تمجيد الله*.

Margins of foll. 88a, 98a and 100b contain three prayers. Foll. 100b-102 contain a poem with the following heading:—

من كلام امير المؤمنين ويعسوب الدين اسد الله الغالب علي بن ابي طالب عليه السلام في المذاجات *

The first couplet of the poem is:—

لك الحمد يا ذا الجود و المجد و العلى تباركت تعطى من تشاء و تمنع

The poem altogether contains 27 lines and is given on p. 120 of the *Ṣaḥīfa 'Alaviya*, lithographed, Bombay. A.H. 1305.

For copies of the poem see Berlin Cat. No. 3900, and Rampur List p. 158.

Fol. 103 contains another prayer with the heading اعتصام دعاء الصباح.

Headings of prayers are in gold ink. There are marks of pause in gold or red ink. Gold rules and coloured margins throughout. The margins bear corrections. Foll. 2, 5, 10, 13, 17, 22, 26, 29, 42, 45, 49, 54, 58, 61, 64, 71, 74, 77, 82, 85, 88 and 95 are of coloured paper. All the folios of the book are sprinkled with gold. Vowel-points throughout. Fol. 103b has been pasted over with different paper, and hence the name of the copyist and date of transcription cannot be ascertained.

Written in very fine Naskh. C. 16th century.

No. 69.

foll. 12; lines 10; size $4 \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

ادعية ايام سبعة

AD' IYA AIYĀM SAB' A.

A treatise containing seven prayers, each of which is fixed for a special day of the week. These seven prayers have been copied from the 2nd part of the supplement of *aṣ-Ṣaḥīfat al-Kāmila* (see No. 65) by al-Imām Zain al-'Ābidīn d. A.H. 94, A.D. 712. See No. 65.

The prayer for Sunday begins as follows:—

fol. 2a. بسم الله الذي لا ارجو الا فضله الخ

For Monday:—

fol. 3a. الحمد لله الذي لم يشهد احدا حين فطر السموات الخ

For Tuesday:—

fol. 5a. الحمد لله و الحمد حقّه كما يستحقّه حمدا كثيرا الخ

For Wednesday :—

fol. 6b. الحمد لله الذي جعل الليل لباسا والنوم سباتا النعم

For Thursday :—

fol. 8a. الحمد لله الذي اذهب الليل مظلاما بقدرته النعم

For Friday :—

fol. 9b. الحمد لله الذي الاول قبل الانشاء والاحياء النعم

For Saturday :—

fol. 11a. بسم الله كلمة المعتصمين ومقالة المتكبرين النعم

On the last fol. there is another prayer for دفع وبا (driving off cholera). Double gold rules are in the margin. Vowel-points throughout. The heading of each prayer is gilded. Slightly worm-eaten. Fol. 9 should come before fol. 8, fol. 11 after fol. 8. Some foll. are messing after fol. 7.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 70.

fol. 193 ; lines 17 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

شرح الصحيفة الكاملة

SHARH AṢ-ṢAḤĪFAT AL-KĀMILA.

A commentary on al-Imām Zain al-Ābidīn's work on prayers called aṣ-Ṣaḥīfat al-Kāmila (see No. 65), by محمد باقر بن محمد محمد باقر بن محمد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Damād. He was a native of Astrābād but settled at Isphahan. He studied at Mashhad and became a great scholar in all branches of philosophy and theology. He received the surname of Dāmād from his father who was the Dāmād or son-in-law of the famous *mujtahid* 'Alī bin 'Abd al-Ālī, and was known as Dāmād. Our author is consequently well-known as Saiyid Bāqir Dāmād. He died at Najaf in A.H. 1040, A.D. 1639 or A.H. 1041, A.D. 1631. For his life see Nujūm as-Samā' p. 46; Shudhūr al-'Iḳyān, Vol. II., fol. 63; and Rieu, Persian Cat. Vol. II., p. 825.

Beginning :—

الحمد لله الذي جعل لوح الامرو الخلق صحيفة لكتبه وكلماته
وبعه فانقر الخلق الى غني الاغنياء عبد الضئيل الدليل محمد بن محمد
يدعي باقر بن داماد الحسيني النعم *

Passages of the original text are written in red ink. Foll. 176 to 182*a* (middle) contain the ملاحقات or supplement of as-Ṣaḥīfat al-Kāmila. One prayer called دعائه في التذلل لله عز وجل which in other copies occurs after the prayer named دعائه في التمجيد لله عز وجل has been omitted in this MS. From the middle of fol. 182*a* to the middle of fol. 190*b* are written fifteen other prayers. The remaining foll. up to the end of the MS. contain four different prayers named حرر. All prayers have vowel-points, and also the commentary up to fol. 5. Foll. 139*b* and 142*a* contain big lacunae. The title page bears an undecipherable seal with the date A.H. 1239. Much injured by insects.

Written in good Naskh. Not dated. C. 18th century.

No. 71.

foll. 47; lines 19; size 9×5 ; $6 \times 2\frac{3}{4}$.

THE SAME.

Another incomplete copy of the above commentary. It begins as the previous copy, and ends with the commentary on the thirty-eighth prayer called دعائه في الاعتذار. The concluding words are:—

فبیتوهم انه قوله عليه السلام فام اوتوه غير متدب على كلام اهل اللغة
والله يهدي من يشاء الى صراط مستقيم *

Only a few words of the text, which are occasionally marked with red lines over them, are quoted in this copy with the word قوله in red ink. Seals of Sulaimān Jāh, Amjad 'Alī and Wājid 'Alī of Lucknow are on the title page and last fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 18th century.

No. 72.

foll. 502; lines 25; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{4}$.

رياض السالكين في شرح سكيقت سين العابدين

RIYĀḌ AS-SĀLIKĪN FĪ SHARH ṢAḤĪFAT SAIYID

AL-'ĀBIDĪN.

A commentary on al-Imām Zain al-'Ābidīn's famous work on prayers called as-Ṣaḥīfat al-Kāmila (see No. 65) by صدر الدين علي بن

أحمد بن محمد معصوم الحسيني الشيرازي الشبير بالسيد علي خان المدني

Ṣadr ad-Dīn 'Alī bin Aḥmad bin Muḥammad Ma'ṣūm al-Husainī ash-Shīrāzī, known as as-Saiyid 'Alī Khān al-Madānī. He was born on the 15th Jumāda I, A. H. 1052 (A.D. 1642) in Madīna. He received his early education from the learned men of Mecca and Madīna. In A.H. 1066, A.D. 1655, he left Mecca for Golconda, the Deccan (India) to meet his father, who having married the daughter of 'Abdallāh Kuṭub Shāh (A.H. 1020-1083 A.D. 1611-1672), the ruler of the Deccan, had settled there at that time. He arrived at Golconda on Friday the 22nd, Rabī' I, A.H. 1068, A.D. 1657. After the death of Kuṭub Shāh, when Sultān Abū'l Ḥasan (A.H. 1085-1098, A.D. 1672-1687) succeeded him, the family of as-Saiyid 'Alī Khān was maltreated by the new Sultān. Accordingly he fled to Aurangzīb (A.H. 1069-1118, A.D. 1659-1707) who was then engaged in the conquest of the Deccan and was then at Burhānpūr. Aurangzīb received him with honour and conferred upon him the *manṣab* (i.e. rank) of the command of 1,500 men. When Aurangzīb proceeded to Aurangābād, he was accompanied by as-Saiyid 'Alī Khān, and the latter was left in charge of the place when Aurangzīb went to Aḥmadnagar. Subsequently Aurangzīb placed him in charge of the famous Fort of Berar, named Mahūr, and he was made *dīwān* of Burhānpūr thereafter. After some time he took leave of Aurangzīb and proceeded with his whole family on pilgrimage to Mecca and Madīna, whence he also proceeded on a visit to the holy places of Baghdād, Karbalā, Najaf, Tūs, etc. Afterwards he went to Isphahan, and met Sultān Ḥusain Ṣafavī (A.H. 1105-1135, A.D. 1694-1722), but as he felt that he was not duly received and respected by the Sultān he went to Shīrāz, where he passed the remainder of his life in teaching pupils as a professor of the Madrasa Maṣūriyya. He died in A.H. 1117, A.D. 1705, or A.H. 1120, A.D. 1708, and not in A.H. 1104, A.D. 1692, as given by Brockelmann, Vol. II., p. 421, as the present work, according to *Kashf al-Hujub*, p. 390, was completed in A.H. 1106, A.D. 1694. He is the author of many works. Some of them are *Anwār ar-Rabī' fī Anwār al-Bulā'* (a work on Arabic rhetoric, composed in A.H. 1095), *Sulāfat al-'Asr* (a literary history of his contemporary writers), *Sharḥ al-Irshād* (a commentary on ad-Dawlatābādī's work on syntax called al-Irshād), *Tirāz al-Lughāt* (dictionary of Arabic), *Kitāb Ahwāl as-Shihāba wa'l Tābi'īn wa'l 'Ulamā'* (a biographical work about the Companions of the Prophet, Followers of those Companions and 'Ulamā'). See *Aml al-Āmil*, p. 51; *Rawḍat al-Jannāt*, p. 421; *Shudhūr al-Ikṡān*, Vol. I., fol. 402; *Subḥat al-Marjān*, p. 85, and *Nujūm as-Samā'*, p. 176.

Beginning :—

اللهم انا نحمدك حمدا توتينا به صحائف الحسنات صحيفة كاملة ...
 و بعد فيقول العبد الفقير الى ربه الغني على صدر الدين المدني ابن
 احمد نظام الدين الحسني الحسني هذا شرح مفيد و صرخ مشيد
 علقتة على الصحيفة الكاملة سميتة برياض السالكين في شرح صحيفة
 سيد العابدين النخ *

This is a very extensive commentary in fifty-four parts, each called a *rawḍa*. Each *rawḍa* has a new preface. Our copy only contains the commentary on twenty-six *rawḍas*. The 7th and 8th *Rawḍas* have been included in the sixth *Rawḍa*, and likewise the 17th *Rawḍa* in the 16th *Rawḍa* without any separate preface. Most of the *Rawḍas* bear the date of their composition at the end.

Lithographed at Teheran, A.H. 1271.

Passages of the original text are in red ink. The first two pages are illuminated with an '*Unwān*' at the beginning. Gold and coloured lines are in the margin. The inner edges of the pages have been supplied with a different kind of paper, and likewise the outer edge of foll. 481-502. Marginal notes are occasional. Each *Rawḍa* has a colophon. From the colophon of the commentary on the preface, fol. 49a, it appears that this portion was written by order of the author. It runs thus:—

تم على يد كاتبه احمد بامر مولفه ادام الله له النعمة التامة *

The earlier portion (foll. 1-295) of this copy is very correct. It bears corrections and signature of the commentator who revised it himself in A.H. 1098 as the following note on fol. 49a indicates:—

بلغ قراءة و اقتبالا بمون الله تعالى وكتب مولفه علي بن احمد الحسني
 عفا الله عنه و ذلك لخمس عشرة خلون من ذي القعدة الحرام سنة ١٠٩٨
 والله الحمد *

On fol. 295 the following remark, probably, in the handwriting of the author is found:—

يتلوه في المجلد الثاني شرح دعائه عليه السلام اذا استقال من ذنوبه او
 تضرع في طلب العفو من عيوبه و هو الدعاء السادس عشر من الصحيفة
 الكاملة لسيد العابدين صلوات الله عليه *

From the colophon of the 26th *Rawḍa*, fol. 502b, it appears that it was composed in A.H. 1101.

Written in two different hands of Naskh. The earlier portion was copied by عبد الشينغ محمد بن عبد السجاد and on fol. 168a the date of transcription is given A.H. 1098. The latter portion is not dated. C. 17th Century.

No. 73.

fol. 309 ; lines 16-20 ; size 8 × 6 ; $5\frac{3}{4} \times 4$.

مصباح المتهجد الكبير

MİSBĀḤ AL-MUTAHĀJJID AL-KABİR.

A collection of prayers by أبو جعفر محمد بن الحسن بن علي Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī at-Tūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067. See No. 52.

Beginning :—

الحمد لله ولي الحمد و مستحقه سألتم إيدكم الله أن اجمع
عبادات السنة ما يتكرر مذنباً و ما لا يتكرر وإغيف اليها الادعية المختلفة عند كل
عبادة على وجه الاختصار دون التطويل الخ *

The author has abridged this book in a concise form and named it مصباح المتهجد الصغير. See Kashf al-Hujub, p. 528.

For copies see Berlin Cat. No. 3513 ; and Asiatic Society Cat. p. 36 ; also see India Office Cat. No. 371-XI.

Our MS. is divided into two volumes bound together. The first vol. ends on fol. 175b, and the second vol. begins on fol. 176 as follows :—

دعاء ليلة السبت مرزوي عن علي بن ابي طالب عليه السلام تعلمه من
جبرئيل حيث رآه الخ *

Foll. 1-2, 98-118, 170-176, 202-209 and 304-309 have been recently replaced. The rest of the foll. are in two old hands. From the beginning up to fol. 224a, with the exception of foll. recently added, it is in one hand, and the rest with the same exceptions is in another. Foll. 225-303 are much injured by insects. Marginal corrections are numerous.

Written in Naskh. The colophon runs thus :—

قد فرغ هذا الكتاب بعون الله الملك الوهاب على يد عبد الضعيف غلام
محمد بن الشينغ عبد الحكيم بن الشينغ محمد صادق في يوم السبت الثاني

cular day of the year only and not more than once in a year. The colophon indicates that at first the author divided the book into two parts. The first part contained the religious observances for the months of *Dhū'l K'ada* and *Dhū'l Hijja*, and the second part included the ceremonies from the month of *Muḥarram* up to the month of *Shā'bān*. Subsequently the author changed the order. In the first part (foll. 1-355) he wrote the observances for *Muḥarram* till *Ramaḍān*, and in the second part (fol. 356-524) from *Shawwāl* up to the end of *Dhū'l Hijja*. See *Kashf al-Hujub*, p. 55.

A list of all the chapters is given on foll. 2b-8a. The ink of the first page is much faded. Fol. 156 and a portion of fol. 356a are blank. The first two pages are decorated with a beautiful '*Unwān* at the beginning; gold-ruled margins are to be found throughout. Headings are in gold letters. Prayers are vocalised. The name of the book as given on the title page, viz. *ثمر الفوائد شرح* *كتاب الاقبال لابن مطهر الحلي*, is erroneous. Names of different owners are found on the title page. The title page and the last page bear, among other seals, the seal of *احمد شاه غازي*. Foll. 355 and 524 indicate that the MS. was compared by *مولانا المرحوم محمد باقر المجلسي*.

Written in beautiful *Naskh* on gold-sprinkled paper. The colophon runs thus :—

قد وقع الفراغ من كتابة هذه النسخة المباركة في يوم حادي عشر من شهر شعبان المبارك سنة ١٠٧٨ على يد اقل العباد الى الله تعالى واحوجهم الى عفونه كلب علي الكاظمي *

No. 76.

foll. 191 : lines 21 ; size $12\frac{1}{4} \times 7$; $9 \times 4\frac{1}{4}$.

THE SAME.

Another but imperfect copy of the previous book. After quoting three lines from the beginning of the preface and after leaving a blank space, it begins abruptly on foll. 2a as follows :—

الملائكة ويستبشرون وتهنئ بعضها بعضا لما يعطى الله هذه الامة اذا افطروا النخ *

This vol. deals only with the observances of the month of *Ramaḍān*. As the month of *Ramaḍān* is considered very sacred by Muhammadans, some one probably made this copy for his personal use. The first two pages are illuminated. It has a

beautiful 'Unwān at the beginning. Prayers are vocalized. The MS. is somewhat stained with damp. Marginal notes are occasional. The inner edge of the pages is pasted over with thick paper. Headings of chapters are in red ink. On the title page the book is erroneously named *بد الامين شيخ الطائفة*

Written in beautiful Naskh. Not dated. C. 17th century.

No. 77.

fol. 388; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

مهج الدعوات و منهاج الغنايات

MUHAJJ AD-DA'WĀT WA MANHAJ AL-'INĀYĀT.

A book of prayers by *ابوالقاسم رضي الدين علي بن موسى* Abū'l Kāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin 'Tā'ūs al-'Alawī al-Ḥasanī, died, A. H. 664, A. D. 1265. See for his life No. 75.

Beginning:—

الحمد لله الذي ابتدا بالاحسان و دعا عباده الى معرفته بلسان ذلك
البرهان النج *

In this work the author has collected all those prayers which are attributed to the Prophet and to the Imāms. Before each prayer, the name of the person, from whom that prayer emanated, is mentioned. See *Kashaf al-Hujub*, p. 572. *Hājī Khalifa*, Vol. VI, p. 273, names this work as *مهج الدعوات و منهاج الغنايات*

All headings are in red ink. Double coloured margins are on the border with a beautiful 'Unwān on the first page. On the margin there are various corrections, and occasionally some notes in Persian. From the colophon, it appears that the author completed this book on Friday, the 7th Jumādā I, A. H. 662, and that he died on Monday, the 5th Dhū'l Kā'ada, A. H. 664. The book is erroneously named on the title-page *مهج الدعوات لشيخ البهائي*. A lacuna occurs on fol. 19a.

Two foll. are added at the end, which also contain some prayers in a different hand.

Written in beautiful Naskh. The colophon runs thus:—

حرره اضعف عباد الله الغني محمد نقى غفر ذنوبه و تممه في آخر
ربيع الاول من سنة عشرين بعد مائة و الف من الهجرة *

No. 78.

fol. 38 ; lines 9 ; size $6 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

كتاب الادعية

KITĀB AL-AD'ĪYA.

A collection of different prayers.

fol. 1-14.

I.

سورة الكهف

A chapter of the *Qur'ān* called al-*Kahaf*.

fol. 14b-15a.

II.

مناجات امام زين العابدين

A prayer ascribed to al-*Imām* Zain al-'*Ābidīn*, died, A.H. 94, A.D. 712 (see for his life No. 65).

Beginning:—

الهي يا ذا الجلال والإكرام و يا ذا الجلال والإكرام و يا ذا الجلال والإكرام *

fol. 15b-27b.

III.

دعاء دوازده امام

Another prayer by an unknown author.

Beginning:—

اللهم صل على النبي المصطفى العربي الماشي القرشي المكي المدني
الابطحي التميمي النخ *

The heading, in Persian, is in a modern hand. The name given to it is probably due to the fact that it contains the names of the twelve *Imams*.

For copies see India Office Cat. No. 371, XVII; and Munich Cat. No. 187.

fol. 27b-31b.

IV.

الدعاء العديدة

A prayer by Ahmad bin Jashan 'Alavīyat al-*Isfihānī*. An-Najjāshī (died, A.H. 405, A.D. 1014), in his work *Kitāb ar-Rijāl*, p. 64, has mentioned the author and this book, and has named it al-*I'tikād*. See also *Kashf al-Hujub*, p. 214.

Beginning :—

اللهم اني اسالك باسمك يا الله يا رحمن يا رحيم يا كريم يا مقسم يا عظيم الخ *

For copies see Berlin Cat. No. 3649; Munich Cat. No. 191; India Office Cat. No. 371, III; and Rampur List, p. 144.

We notice this prayer in aṣ-Ṣaḥīfat al-Ḥusainīya, pp. 154–182, lithographed in Bombay without any date and in Lucknow with a Persian interlineary translation, A.H. 1288.

fol. 24a–35a.

II.

دعاء الجوشن الصغير

DU'Ā' AL-JAWSHAN AṢ-ṢAGHĪR.

A prayer ascribed to أبو الحسن موسى الكاظم بن جعفر الصادق بن محمد باقر بن علي زين العابدين Abū 'l-Ḥasan Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiq bin Muḥammad Bāqir bin 'Alī Zain al-Ābidīn. He was born in A.H. 129, A.D. 746 or A.H. 128, A.D. 745, at Madīna and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. He is the *seventh* Imām according to Imāmīya sect. See Ibn Khallikān, Vol. II., p. 256; Safinat al Awliyā', p. 26; and Tārīkh Guzida, p. 205.

Beginning :—

الهي كم من عدو انتضى على سيف عداوته الخ *

For other particulars see India Office Cat. No. 371, III.

For copies see India Office Cat. No. 371, III; and Rampur List, p. 144.

Lithographed, Lucknow, A.H. 1871. For other editions see Ellis, Cat. Vol. II., p. 489.

fol. 35a–39.

III.

دعاء السمات

DU'Ā' AS-SAMĀT.

Another prayer.

Beginning :—

سبحانك يا لا اله الا انت يا حنان يا منان يا بديع السموات و الارض الخ *

fol. 40–46a.

IV.

A PRAYER.

Another prayer but without any title.

Beginning :—

اللهم صل و سلم و زد و بارك على النبي الامي العربي الهاشمي القرشي
المكي المدني النخ *

This prayer is identical with the prayer noticed under the heading دعاء دوازده امام. See No. 78, III.

fol. 46b-47a.

V.

دعاء المعراج

DU'Ā' AL-MI'RĀJ.

Another prayer with the above title.

Beginning :—

اللهم اني اسالك يا من اقرله بالعبودية كل معبود النخ *

Six lines are written in Persian before the prayer commences, in which it is stated that the Prophet had taught this prayer to 'Alī bin Abī Ṭālib, d. A.H. 40, A.D. 660, and that its advantages are numerous.

fol. 47a-47b.

VI.

دعاء قضاء الكوائف

DU'Ā' KĀḌĀ' AL-ḤAWĀ'IJ.

Another prayer with the above title.

Beginning :—

يا سلام المومن الميمن العزيز الجبار النخ *

This prayer was taught to 'Alī bin Abī Ṭālib by the Prophet and came from the former to Salmān al-Fārisī, d. A.H. 33, A.D. 653.

On the lower margin of fol. 47, a short prayer is written with the following remark :—

نقل من خط الشيخ الهمام بهاء الملة والدين محمد العالماني ...
موجب لدفع الامراض و الارجاع يربط على العضد الايمن النخ *

Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwān. Here and there are corrections in the margin. Slightly worm-eaten. On foll. 17-24, the upper edge of the pages is partially supplied with different paper, and wholly so from fol. 25 up to end of the MS.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 80.

fol. 32; lines 11-14; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

كتاب الادعية

KITĀB AL-AD'ĪYA.

A collection of prayers.

Fol. 1b contains a few verses of the *Qur'ān*.

fol. 2-6a.

I.

A prayer without any name.

Beginning:—

سبحان الله العظيم وبحمده سبحانه من آله ما اقدرة الخ *

Marks of pause are in gold. Fol. 2, 3a, 4a, and 6a have gold lines.

fol. 6-11a.

II.

Another Prayer.

Beginning:—

الحمد لله الذي لا آله الا هو الملك الحق المبين الحي القيوم الخ *

In the margin of fol. 11a this prayer has been named دعاء سهم الليل. In Persian in a different hand some one has written the manner of its recitation. Fol. 10-15 are coloured paper. See India Office Cat. No. 372, II.

fol. 11-12.

III.

Another Prayer.

Beginning:—

يا سلام المومن المهيمن العزيز الجبار المتكبر الطاهر المطهر الخ *

It is also on coloured paper. See No. 79, VI.

fol. 12b-15a.

IV.

Another Prayer.

Beginning:—

رب من ذا الذي دعاك فلم تجبه ومن ذا الذي سالك فلم تعط الخ *

For a copy see India Office Cat. No. 371, VII.

It is written on coloured paper. Fol. 15b is blank. Fol. 16a contains a few verses of the *Qur'ān* between golden embroidery

with a beautiful 'Unwān. Fol. 17b also contains two verses from the Qur'ān and the rest is blank.

foll. 18-20a.

V.

Another Prayer.

Beginning:—

بسم الله السميع البصير الذي ليس كمثله وهو بكل شيء عليم النح *

Fol. 20b contains a prayer with the following remark below it
دعای نور برای دفع تب

foll. 21-23.

VI.

دعاء الجوشن الكبير

DU'Ā' AL-JAWSHAN AL-KABĪR.

A prayer by Zain al-'Ābidīn, d. A.H. 94, A.D. 712. See for his life No. 65, and for this prayer No. 79, I.

Beginning:—

اللهم اني اسالك باسمك يا الله يا رحمن يا رحيم النح *

It is an incomplete copy. There is a blank space from the middle of fol. 23a to fol. 29a. Foll. 29b-30a contain a short prayer against pain in the eyes, with the history of the origin of this prayer in red ink. Fol. 30b is blank. Fol. 31a, again, contains another short prayer for removing the influence of charms together with an account of the origin of this prayer written in red ink. Fol. 31b is blank. Fol. 32 contains another prayer to undo the influence of incantations. All the prayers are vocalised.

Written in Naskh. Not dated. C. 19th century.

NO. 81.

foll. 415; lines 8; $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

کتاب الادعية

KITĀB AL-AD'ĪYA.

A book containing a collection of prayers.

Foll. 1-73 contain the following sūras of the Qur'ān:—

- | | | | |
|------------------|----------------|--------------------|---------------|
| (1) سورة يس | foll. 1-10. | (2) سورة الرحمن | foll. 10b-15. |
| (3) سورة الصافات | foll. 15b-26. | (4) سورة الدخان | foll. 27-30a. |
| (5) سورة الجمعة | foll. 30a-33a. | (6) سورة المنافقون | foll. 33b-35b |

- (7) سورة الواقعة foll. 35b-40b. (8) سورة الملك foll. 40b-44a.
 (9) سورة الروم foll. 44b-53. (10) سورة العنكبوت foll. 54-65a.
 (11) سورة الكهف foll. 65b-70b. (12) سورة النوح foll. 70b-73b.

From fol. 73b, the several prayers begin as follows:—

foll. 73b-79.

I.

دعاء صباح

DU‘Ā’ ṢABĀḤ.

A morning prayer, generally attributed to ‘Alī bin Abī Ṭālib, d. A.H. 40, A.D. 660.

Beginning:—

اللهم يا من دلح لسان الصباح بنطق تبلجه النخ *

For copy see India Office Cat. No. 371, IV.

In the margin of foll. 73b and 74a remarks are quoted in Persian on the utility of this prayer, from Muḥammad Bākir bin Muḥammad Mu’min al-Khurāsānī’s work called Mafātiḥ an-Najāt.

foll. 80-146b.

II.

تَعْقِيَّات

TA‘QĪBĀT.

A collection of several prayers. The first prayer begins as follows:—

الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور النخ *

These prayers are taken from Ṣādiq bin Aḥmad’s prayer-book called an-Nukhba. In the margin of the MS. the use and merits of most of these prayers are written.

foll. 146b-166b.

III.

Another prayer.

Beginning:—

سبحان الله و الحمد لله ولا اله الا الله النخ *

This prayer is taken from the prayer book of Muḥammad Bākir bin Muḥammad Taqī al-Majlisī (d. A.H. 1110, A.H. 1698), named Miḥbās al-Maṣābiḥ.

foll. 166b-183.

IV.

دعاء كميل

DU'Ā' KUMAIL.

Another prayer.

It begins on fol. 168b as follows:—

اللهم اني اسالك برحمتك التي وسعت كل شىء النخ *

It has a Persian preface beginning on fol. 166b:—

والذين دعائى جامع كامل است و متضمن جميع مطالب دنيا و آخرت
هست النخ *

It has also an interlineary Persian translation. Litho-graphed, Lucknow, A.H. 1288. See also Ellis, Cat. Vol. II., p. 489.

foll. 184a.

V.

دعائى خواب بد دیدن

Another prayer for escaping evil dreams.

Beginning:—

عوذ بما عادت به ملائكة الله المقربون النخ *

Foll. 184a-184b are on متنح. Foll. 185-188 contain some other prayers with a Persian preface.

foll. 188b-266.

VI.

This portion contains the following prayers, attributed to al-Imâm Zain al-'Ābidîn. See No. 65:—

foll. 189-191.

دعائه عليه السلام اذا نظروالى الهلال

,, 191-196.

فى وداع كيد الاعداء ,, ,, ,,

196b- 198.

اذا عرضت له مهمة ,, ,, ,,

,, 198b-209.

فى مكارم الاخلاق ,, ,, ,,

,, 209b-218.

فى ذكر التوبة وطلبها ,, ,, ,,

,, 218b-222.

فى طلب الحوائج ,, ,, ,,

,, 222b-223.

فى الاستخارة ,, ,, ,,

,, 223b-228.

عند الشدة والجهد ,, ,, ,,

,, 228b-230b.

فى الاشتياق الى طلب المغفرة
من الله جل جلاله ,, ,, ,,

fol. 230a-234.	دعائه عليه السلام من كيد الشيطان			
„ 234a-236.	فى الاستعاذة من المكاره	„	„	„
„ 236a-239.	اذا سال الله تعالى العافية	„	„	„
„ 239b-240.	فى الرزق	„	„	„
„ 240b-242.	فى المعونة على قضاء الدين	„	„	„
„ 242b-251.	بعد الفراغ من صلوة الليل	„	„	„
„ 251b-252.	فى الاعتذار من تبعات العباد	„	„	„
„ 252b-261.	عند ختم القرآن	„	„	„
„ 261b-264.	اذا اعتدى عليه او رأى من الظالمين ما لا يحب	„	„	„
„ 264b-266b.	اذا مرض او نزل به كرب او بلية	„	„	„

All these prayers are found in the work called *الصحيفة* السجادية. See No. 65. The headings of prayers are mostly written in red ink on gold ground. Vocalised through out with an interlineary Persian translation in red ink.

fol. 266b-274a.

VII.

Another Prayer.

It begins on fol. 268a as follows:—

اللهم اني اسالك بكتابك المفزل و ما فيه النج *

This prayer has a Persian preface, and is named in the heading *در بیان اعمال شب قدر*. It has also an interlineary Persian translation written in red ink.

fol. 274a-311.

VIII.

دعاء الجوشن الكبير

A prayer attributed to al-Imām Zain al-Ābidīn, d. A.H. 94, A.D. 712. See for his life No. 65, and for the prayer No. 79, I. Beginning:—

اللهم اني اسالك باسمك يا الله النج *

fol. 312-331.

IX.

دعاء الجوشن الصغير

A prayer attributed to al-Imām Mūsā al-Kāzīm, d. A.H. 183, A.D. 799. See for his life and the prayer No. 79, II.

Beginning :—

آلهي كم من عدو انتضى على سيف عداوته النعم *

fol. 331b-333a.

X.

Another prayer.

This prayer is without a title.

Beginning :—

استغفر الله ربي و اتوب اليه *

This prayer is to be recited on the 19th night of a month. It has also an interlineary Persian translation in red ink. At the end of this prayer, the manner of its recitation is indicated in Persian.

fol. 333b-375.

XI.

دعاء سحر

Two prayers for removing the effect of enchantment.

The first prayer begins :—

اللم اني اسالك من بياك النعم *

The second prayer begins on fol. 338a as follows :—

آلهي لا تودبني بعقوبتك النعم *

It has a Persian preface and an interlineary Persian translation in red ink. Though from the title it would seem as if these foll. contain one prayer, yet there are two prayers as mentioned above.

fol. 375b-384.

XII.

زيارة حضرت امير المؤمنين روز عاشور

A prayer which should be recited on the 10th Muharram at the time of visiting the tomb of 'Alī bin Abī Ṭālib.

Beginning :—

سلاام عليك يا رسول الله السلام عليك يا صفوة الله النعم *

It has a Persian interlineary translation in red ink. The heading is in Persian.

fol. 384b-410b

XIII.

زيارت حضرت امام حسين

A prayer to be recited when visiting Imām Ḥusain's shrine.

Beginning :—

السلام عليك يا ابا عبد الله السلام عليك يا ابن رسول الله النج *

It has a Persian interlineary translation in red ink. The mode of its recitation has been written in Persian.

fol. 410b-415.

XIV.

زیارت آخر روز عاشوره

Another prayer which should be recited on the 10th day of Muharram.

Beginning :—

السلام عليك يا وارث آدم عفوۃ الله النج *

There is a Persian interlineary translation in red ink. It has also a Persian preface. Foll. 1a and 2a are splendidly decorated. A list of contents has been added in the beginning. Double coloured lines are in the margin.

Written in fine Naskh. Not dated. C. 18th century.

No. 82.

fol. 118 ; lines 8-13 ; size 6×4 ; $4\frac{1}{2} \times 2$.

کتاب الادبیه

KITĀB AL-AD'ĪYA.

A collection of various prayers.

Foll. 1-7a Contain a Persian treatise, named at the beginning رسالۃ کرامت وجودیه, attributed to Farīd ad-Dīn Mas'ūd surnamed Ganjshakar. He was a disciple and Khalifa of Kūṭb ad-Dīn Bakhtiyār, settled at Ajwadhan, now known as Pākpatan in the province of Multān, and died in A.H. 664, A.D. 1265. See Safinat al-awliyā, p. 96 ; Journal Asiatic Society, Vol. V., p. 635 ; Thornton's Indian Gazetteer under Pauk Putten ; and Rien, Persian Cat. Br. Mus. Vol. I., p. 41b.

Beginning :—

رسالۃ کرامت وجودیه من کلام حضرت سید فرید شکر گنج قدس الله سره
لعزیز در بیان دم و قدم آفتاب و ماه تعلق بسورخ بینی دارند النج *

At the end of fol. 7a it has been named رساله دم و قدم از حضرت
شیخ فرید شکر گنج. Fol. 7b is blank. Foll. 8-13 contain an incom-

plete treatise on sexual intercourse, and at the end there are some prescriptions for *امساك*, increasing the sexual power. From fol. 14a different Arabic treatises commence as follows:—

fol. 14-17.

I.

دعاء صبح

A morning prayer.

Beginning:—

اللهم يا واجب الوجود ويا واهب الخير والجلود النعم *

The whole prayer is vocalised. Fol. 18a contains two Persian notes with the title (a) ختم حضرت پير دستگير (b) ختم حضرت طريق ختم حضرت خواجه حبيب الله نوشهري قدس الله تعالى سوره.

fol. 18b-42.

II.

A collection of prayers without any name.

Beginning:—

استغفر الله العظيم الذي لا اله الا هو الحي القيوم النعم *

It has a Persian interlineary translation. The words الله - لا اله الا هو - and الصلوة are written in red ink throughout the book. Fol. 42b contains another short prayer. Fol. 43 contains a prayer with the remark دعاء حضرت اغوث الاعظم كه هر روز مي خواند بعد هر نماز. Fol. 44-46a contain another prayer with the following heading مذاجات بعد اوراق فذكيه. Fol. 46a has another prayer with instructions in Persian. Fol. 47 has a diagram with the remark دعاء رجال الغيب. Fol. 48 has دعاء قنوت with instructions in Persian. Fol. 49a contains دعاء قنوت.

fol. 49b-56.

III.

دعاء امير المؤمنين

A prayer attributed to 'Alī bin 'Abī Ṭālib, d. A.H. 40, A.D. 660.

Beginning:—

يا سامع الدعاء ويا رافع السماء البديت *

See for this prayer No. 64. It has an interlineary Persian translation. In some places red ink is used, and in others black. The 5th line is in red ink. In the margins there are Persian lines in praise of 'Alī bin Abī Ṭalīb. Many words on the borders of foll. 51-53 have been cut away at the time of binding.

foll. 57-67.

IV.

دعاء سریانی

A mystic poem with the above title.

It begins on fol. 59a:—

انا الموجود فاطلبذی تجددنی فان تطلب سوائی لم تجدنی

For a copy see India Office Cat. No. 372, IV.

Foll. 57-58 contain a Persian poem with the heading اسناد دعاء سریانی which begins:—

چنین گفتند ما را اهل اسناد بروج پاک ایشان نور حق باد

After each Arabic line, a Persian translation in poetry is given. In the margin opposite each line writing in red ink indicates the use of the line and also the number of times it should be recited. On fol. 67a there is one couplet without translation. Some foll. are missing after fol. 67. Fol. 68a contains a poem and two figures of amulets.

foll. 68b-70.

V.

مناجات

A prayer in verse called مناجات.

Beginning:—

خذ بلطفک یا الہی من لہ زاد قليل البيت *

It has a Persian translation in verse.

foll. 71-79a.

VI

دروہ کبریت احمر

Another Prayer.

Beginning:—

اللہم اجعل افضل ملواتک عددا النہ *

Fol. 79b contains two verses. Fol. 80a has a note with the headings طریق حضرت نقشبند این است. Fol. 81b contains some lines and a prescription for gonorrhoea. Foll. 82-85 give some lines of the famous poem known as القصيدة الغوثية.

Beginning:—

و اطلعني على سر قديم و قلدي و اعطاني سوالي

These lines are on coloured paper.
For copies see Rampur List, p. 154.

fol. 86-99.

VII.

اوراد اسبوع

Seven prayers, one for each day of the week, by **محي الدين** **Muḥī ad-Dīn** **أبو محمد عبد القادر بن أبي صالح موسى الجيلي البغدادي** **Abū Muḥammad ‘Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jilī al-Baghḍādī**, died, A.H. 561, A.D. 1166. See for his life No. 119.

Beginning:—

هو الذي لا اله الا هو الجميل الرحمن الرحيم الخ *

The prayers are as follows:—

fol. 86a.	ورد يوم الاحد
„ 88a.	„ „ الاثنين
„ 89b.	„ „ الثلاثاء
„ 90b.	„ „ الأربعاء
„ 91b.	„ „ الخميس
„ 93a.	„ „ الجمعة
„ 98a.	„ „ السبت

For copies see Berlin Cat. No. 3771.

Foll. 100-101 quote verses from the *Kur’ān*.

Foll. 102-107 contain two **شجرة** in Persian, and the last one, which begins on fol. 104a, bears the title **شجرة طيبة قادريه**. Foll. 107b-109 contain another prayer with the following heading in Persian:—

دعا روايت است از حضرت ابن عباس رضى الله عنه *

Foll. 110-111 contains seven **كلمه**, and also mention an 8th one, named **كلمه هشتم استغفار**, which has been omitted in copying. Foll. 112-114a give some Urdu verses in praise of ‘Ali bin Abī Ṭalīb. Foll. 114b-115a are blank. Fol. 115b contains the dates of birth and death of the twelve *Imāms* and others. Fol. 116a contains the names of the *Sūras* which ought to be recited at the time of seeing a new moon. Fol. 116b contains two figures of

anulets. Fol. 117 contains the first four verses of a prayer which begins as follows:—

الهي عبدك العاصي انا
مقرا بالذنوب وقد دعا

Fol. 118 should go before fol. 44. Pages in the inner edge are pasted over with thick paper.

Written in different hands. Not dated. C. 18th century.

No. 83.

fol. 8; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

كتاب الزيارتين

KITĀB AZ-ZIYĀRATAIN.

fol. 1-4b.

I.

كتاب زيارة النبي

A collection of prayers to be recited at the time of visiting the sacred tomb of the Prophet. The author is unknown.

It begins abruptly without any preface as follows:—

اول ما يدخل من باب السلام يقدم رجله اليمنى و ياخر رجله
الشمال النخ *

For a copy see Berlin Cat. No. 4078, I.

Gold and coloured lines are round each page. It has a beautiful 'Uwān at the beginning. Headings of prayers are in red ink. Vocalised throughout.

Written in beautiful Naskh. Not dated. C. 16th century.

fol. 4b-8.

II.

كتاب زيارة اهل البقيع

A collection of prayers to be recited at the tombs of illustrious persons buried in the cemetery of Madina, by an unknown author.

Beginning:—

السلام عليك يا سيدنا عثمان النخ *

The different prayers to be recited for different persons are as follows:—

fol. 4b.

زيارة سيدنا عثمان بن عفان

„ 5a.

زيارة فاطمة بنت اسد

„ 5a.

زيارة حليلة مريضة النبي صلعم

fol. 5a.	زيارة سيدنا ابراهيم
„ 5b.	زيارة سيدنا نافع
„ 5b.	زيارة سيدنا مالك
„ 6a.	زيارة سيدنا عقيل
„ 6a.	زيارة ازواج النبي صلعم
„ 6b.	زيارة بذات النبي صلعم
„ 6b.	زيارة سيدنا عباس
	زيارة سيدنا حسن و زين العابدين و محمد الباقر و جعفر
„ 7a.	الصادق عليهم السلام
„ 7a.	زيارة عمات النبي صلعم
„ 7b.	زيارة سيدنا اسمعيل بن جعفر الصادق
„ 7b.	زيارة حمزة عم النبي صلعم
„ 8a.	زيارة الشهداء

The headings are in red letters. Prayers are vocalised. Fol. 4b contains a beautiful '*Unwān*'. Gold and coloured lines are round each page.

Written in the same manner as the above.

No. 84.

fol. 24 ; lines 18 ; size 9 × 6 ; 6½ × 4.

fol. 1-12a.

I.

اربعون سورة

ARBA'ĪN SŪRA.

A collection of forty chapters or سورة from the Old Testament. Beginning :—

هذه فائدة جليله و موعظة بليغة و هي اربعون سورة ممتخبة من التوراة

الشيخ *

At the end of these chapters there is another prayer with the heading دعاء موسى عليه السلام. All the headings are in red ink. Gold and coloured lines are round each page. The first fol. has a beautiful '*Unwān*'.

Written in Naskh. Not dated. C. 17th century.

foll. 12b-24.

II.

مصحف ادریس
ṢUHAF IDRĪS.

The Arabic version of the book of Enoch, the prophet.
Beginning :—

الحمد لله على صلوته و نعمته الخ *

It contains 28 chapters each called مصحفة. The heading of each مصحفة is in red ink. It has a beautiful 'Unwān at the beginning and gold coloured lines are throughout the book. The fly-leaf bears the seal of Muẓaffar Ḥusain bin Masīḥ ad-Dawla, dated, A.H. 1277. Slightly worm-eaten.

Written in the same hand and same year as those of the above.

Scholastic Theology.

No. 85.

foll. 197; lines 17; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

كنوز الجواهر

KUNŪZ AL-JAWĀHIR.

A work on scholastic theology preceded by a discourse on medical science. The name of the author is not mentioned in the book itself or its preface. On the title-page, some one has named the book Kunūz al-Jawāhir and Kunūz aṣ-Ṣiḥḥa, and has given Fakḥr ad-Dīn ar-Rāzī as the name of the author. Fakḥr ad-Dīn ar-Rāzī was a well-known author, whose full name was فخرالدين محمد بن عمر الرازي Fakḥr ad-Dīn Muḥammad bin 'Umar ar-Rāzī, and who died, A.H. 606, A.D. 1209. See for his life No. 317.

But from the perusal of the following passages of fol. 192a, it appears that the author flourished during the reign of the Caliph Muḥtafībillāh (A.H. 530-555, A.D. 1136-1160):—

فيجب ان يكون الخليفة عاقلا فاضلا كريما جوادا ويكون من
عزصر رسول الله صلى الله عليه وسلم كما اتفق في عصرنا لخليفتنا الامام
المقتفي بالله استجماع الشرائط والزائد واللوحق كلها في ذاته حتى سابق
ال خلفاء وسبقهم بكمال صفاته متع الله المسلمين بطول بقائه ونور حياته *

So, I think, ar-Rāzī cannot have been the author.

The first fol. is defective, and begins as follows :—

الحمد لله ... والعصاة - العلى العظيم ... وبعد فان الله ذخر لكل قرن
فضيلة اتخذها الى نيل مزالهم وسيلة وقد سميت الكتاب كنوز
الجواهر على سبيل الشرح والتوفيق الخ *

The chapters are as follows :—

- fol. 3a. المقالة الاولى فى الطب و فيها خمسة ابواب
- الباب الاول فى تشريح الابدان و كيفية خلق الانسان
,, 3a. و فيه ثلاثة فصول
- ,, 3a. الفصل الاول فى كيفية خلق الانسان
- ,, 8a. الفصل الثانى فى تشريح الابدان
- ,, 10b. الفصل الثالث فى كيفية هيئة الاعضاء
- الباب الثانى فى تشريح العظم والاعصاب والعروق و فيه اربعة
,, 14a. فصول
- ,, 14a. الفصل الاول فى عدد العضلات و كيفية وضعها
- ,, 15b. الفصل الثانى فى تشريح العظام
- ,, 18a. الفصل الثالث فى تشريح الاعصاب
- ,, 19b. الفصل الرابع فى العروق والشرايين
- الباب الثالث فى النبض و كميته و كفيته و فيه ثلاثة
,, 24a. فصول
- ,, 24a. الفصل الاول فى بيان النبض
- ,, 25b. الفصل الثانى فى كميته و كفيته
- ,, 27b. الفصل الثالث فى حقيقة النبض و اشاراته
- الباب الرابع فى الاداء والادوية و فيه فصلان
,, 29b. الفصل الاول فى الامراض الجسمانية و ادويتها
- ,, 29b. الفصل الثانى فى الامراض الروحانية و ادويتها
- ,, 45b. الباب الخامس فى حفظ الصحة و فيه فصلان
- ,, 67a. الفصل الاول فى ظاهر حفظ الصحة الجسمانية
- ,, 67a. الفصل الثانى فى حفظ حقيقة صحة الروحانية
- ,, 70a. المقالة الثانية فى الاهيات و فيه ستة ابواب
- ,, 72b. الباب الاول فى ذات الله تعالى و فيه فصلان
- ,, 72b.

- fol. 72b. الفصل الاول في توحيد ذاته
- „ 75b. الفصل الثاني في وحدة ذاته تعالى
- „ 80a. الباب الثاني في تشريح صفاته
- „ 80a. الفصل الاول في تشريح الاسامى و الصفات
- „ 85b. الفصل الثاني في زيادة التحقيق في بيان الصفات
- „ 89a. الباب الثالث في امر الله تعالى و فيه فصلان
- „ 89a. الفصل الاول في ظاهر الامر
- „ 91a. الفصل الثاني في تحقيق الامر
- „ 94a. الباب الرابع في فعله و خلقه و فيه فصلان
- „ 94a. الفصل الاول في ظاهر افعاله
- „ 97b. الفصل الثاني في حقائق افعاله
- „ 100b. الباب الخامس في ترتيب الموجودات عن الله و فيه ثلاثة فصول
- „ 100b. الفصل الاول في كيفية خلق العالم و ابتدائه
- „ 106b. الفصل الثاني في بيان الاخبار الواردة في لفظ الاول
- „ 109a. الفصل الثالث في كيفية خلق آدم
- „ 115b. الباب السادس في بيان السر الالهي الجاري في جميع الموجودات
- „ 128b. المقالة الثالثة في النبوات و فيها سبعة ابواب
- „ 128b. الباب الاول في النبوة و الرسالة و فيه اربعة فصول
- „ 128b. الفصل الاول في بيان النبوة و الرسالة و عاھيتھما
- „ 131a. الفصل الثاني في حقيقة النبوة و الرسالة
- „ 134a. الفصل الثالث في مراتب الانبياء و الرسل
- „ 139a. الفصل الرابع في تفضيل نبينا عليه السلام
- „ 147a. الباب الثاني في الوحي و فيه فصلان
- „ 147a. الفصل الاول في ظاهر الوحي و بيانه
- „ 150b. الفصل الثاني في حقيقة الوحي و مراتبه
- „ 155a. الباب الثالث في المعجزة و الكرامة و فيه ثلاث فصول
- „ 155a. الفصل الاول في المعجزة و حقيقتها

الفصل الثاني في مراتب المعجزات والحكمة

- fol. 159b. في ظهور كل معجزة في وقت من الاوقات
 „ 163b. الفصل الثالث في الكرامة
 „ 167a. الباب الرابع في الرويا وفيه فصلان
 „ 167a. الفصل الاول في ماهية الرويا
 „ 168b. الفصل الثاني في مراتب الرويا
 „ 173b. الباب الخامس في الشريعة وفيه فصلان
 „ 173b. الفصل الاول في بيان الشريعة و ماهيتها
 „ 176a. الفصل الثاني في تفصيل الشرائع
 „ الباب السادس في دعوة الانبياء و كيفيتها و فيها بيان
 „ 178a. الفرقة الناجية وفيه ثلاث فصول
 „ 178b. الفصل الاول في ماهية دعوة الرسل و كيفيتها
 „ الفصل الثاني في كيفية دعوة رسولنا و نبينا سيدنا
 „ 180b. محمد عليه السلام
 „ 183a. الفصل الثالث في بيان الفرقة الناجية
 „ 188a. الباب السابع في بيان الخلافة وفيه ثلاثة فصول
 „ 188a. الفصل الاول في اثبات الخلافة
 „ 190a. الفصل الثاني في شرائط الخلافة
 „ 192b. الفصل الثالث في اخص الخلفاء

Hāji Khalifa, Vol. V., p. 259, mentions Kunūz al-Jawāhir, but without quoting the beginning or giving the author's name.

Headings of chapters are in red ink. Marginal corrections are occasional. Foll. 196 and 197 are pages from the *jadwal* which the author had written for this book. It has several seals and names of previous owners, among them is also a seal of Jahāngīr. Worm-eaten. The MS. ends with the following line:—

و جرت الخلافة فيهم بطنا بعد بطن طورا بعد طور الى انتهائها الى اكملهم
 و افضلهم مولانا الامام المقتفى بالله وقد ذكرنا اسمائهم في الجدول ليكون اخف
 و اقرب اسهل بعون الله تعالى وحده *

Written in Naskh. Not dated. C. 17th century.

No. 86.

fol. 95 ; lines 7 ; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4 \times 2\frac{1}{4}$.

اعلام الهدى و عقيدة ارباب التقى

I'LĀM AL-HUDĀ WA 'AḲĪDAT ARBĀB AT-TUḲĀ.

A treatise on the fundamental articles of the Muhammadan faith, called the '*Aḳā'id*', by محمد السهروردي Shihāb ad-Dīn 'Umar bin Muḥammad as-Suhrawardī. He was born, A.H. 539, A.D. 1144, studied under his uncle Abū'n Najīb Abū'l Khair who died in A.H. 563, A.D. 1168 (vide de Slane, Translation of Abn Khallikān, Vol. II., p. 150), and also sat at the feet of as-Saiyid Muḥī ad-Dīn 'Abd al-Kādir al-Jīlānī al-Ḥasanī al-Husainī died, A.H. 561, A.D. 1165 (see No. 119). He also met with other learned men of his time and acquired considerable proficiency in the sciences of jurisprudence and controversy. He was an eminent *ṣūfī* and died at Baghdād in Muḥarram, A.H. 632, September 1234. Brockelmann, Vol. I., p. 440, has erroneously named him 'Umar bin 'Abdallāh as-Suhrawardī. Suhrawardī means belonging to Suhraward which is a village near Zanjān in Persian 'Irāq. For details of his life see de Slane Translation of Ibn Khallikān, Vol. II., p. 382, Nafahāt al-Uns, p. 544 ; Safīnat al-awliyā', p. 112 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 440.

Beginning on fol. 13b :—

الحمد لله الذي رفع غشاوة الغمة عن بصائر اهل الوداد الخ *

For the chapters of the work, see Berlin Cat. No. 1742.

The book was composed in Mecca. See Hājī Khalīfa, Vol. I., p. 361.

For copies see Berlin Cat. No. 1742 ; and Cairo Cat. Vol. VII., p. 554.

Foll. 1-9 contain a short dissertation on the unity of God, without giving its author's name.

Beginning :—

الحمد لله باري الامم والمعيد بعد العدم والصلوة على رسوله المبعوث الى
الجن والانس والعرب والعجم الخ *

For copy of this treatise see Berlin Cat. No. 2475.

Foll. 11-12 contain an account of the author of I'lām al-Hudā from Nafahāt al-Uns in the handwriting of Ṣadr ad-Dīn al-Buhārī, the donor of the Bohar Library. A list of the chapters of I'lām al-Hudā is also added at the end of the volume in his handwriting.

Written in ordinary Nasta'liq. Dated A.H. 1306. Scribe
حسيب الدين

No. 87.

foll. 242; lines 23; size $6\frac{1}{2} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2$.

شرح تجريد العناوين

SHARḤ TAJRĪD AL-'AḲĀ'ID.

A commentary upon the theological treatise of Naṣīr al-Dīn Abū Ja'far Muḥammad bin Muḥammad aṭ-Ṭūsī (d. A.H. 672, A.D. 1273), entitled *Tajrīd al-Kalām*, by جمال الدين حسن بن يوسف بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī. He was born on the 20th Ramaḍān A.H. 648 (A.D. 1250), at Hilla. He studied religious subjects under his father, and philosophy, logic, etc., under Naṣīr ad-Dīn Abū Ja'far Muḥammad bin Muḥammad aṭ-Ṭūsī. He was the greatest Shī'a doctor of his time, and was commonly designated as *al-'Allāma*. His works chiefly dealing with religious subjects, are often referred to as authorities of undisputed merit. Muḥammad bin al-Ḥasan al-Ḥurr al-'Āmilī in his work *Aml al-Āmil*, p. 40 enumerated no less than 69 works of this learned author. He died on the 11th Muḥarram, A.H. 726, (A.D. 1325). See Ḥabīb as-Siyar, Vol. III., p. 112; *Aml al-Āmil*, p. 40; *Muntaha'l Maḳāl*, p. 105; *Kīṣāṣ al-'Ulamā'*, p. 145; *Rawḍāt al-Jannāt*, p. 171; and Brockelmann, *Gesch. der. Arab. Litter.* Vol. II., p. 164.

Beginning:—

الحمد لله القاهر سلطانه العظيم شأنه الواضح برهانه النخ *

The full name of this commentary is *Kashf al-Murād fī Sharḥ Tajrīd al-I'tikād*. The author completed it on the 16th Rabī, I, A.H. 694 (A.D. 1294). See *Kashf al-Ḥijab wa'l Astār*, p. 469; and *Hāji Khalifa*, Vol. II., p. 194.

For copies see India Office Cat. No. 471, XIV; and Bankipur Cat. p. 402.

It has been lithographed, Teheran, A.H. 1310.

The text is introduced with the word *قال*, and the commentary begins with the word *اقول*, both written in red ink. Foll. 1-40, 44, 45 and 236-242 have been bordered with thick paper.

From foll. 2-9, 11-13 and 15, one side has been pasted over with thin paper. Much injured by insects.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 88.

fol. 336; lines 21; size 8×5 ; $5\frac{1}{4} \times 3\frac{1}{4}$.

الكاشية الجديدة الصدرية

AL-ḤĀSHIYAT AL-JADĪDAT AŞ-ŞADARĪYA.

A supercommentary on Kūshjī's commentary upon Naṣīr ad-Dīn at-Tūsī's theological treatise entitled *Tajrīd al-'Aḳā'id*, by Mir Ṣadr ad-Dīn Muḥammad bin Mir Ghayāth ad-Dīn Maṣṣūr ash-Shīrāzī. He was born in Shīrāz, A.H. 828, A.D. 1424, and was an eminent philosopher and theologian of his time. He was slain by the Bāyandārī Turkomans in A.H. 903, A.D. 1497, and not in A.H. 930 (A.D. 1523) as given by Ḥājī Khalīfa, Vol. II., p. 200. See *at-Ta'likāt as-Saniya*, p. 39; *Rawdāt al-Jannāt* p. 135; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 204. He is often confounded with Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī (a pupil of Mullā Bāqir Dāmād) died in A.H. 1050, A.D. 1640.

Beginning:—

صدر كلام ارباب التجريد و ختم مقال اصحاب التوحيد النخ*

It was dedicated to the Ottoman Sultān Bayazīd Khān II, (A.H. 886–918, A.D. 1481–1512) and it is the second commentary by ash-Shīrāzī on Kūshjī's commentary, and was written in reply to the second commentary (الكاشية الجديدة الجلالية) of Jalāl ad-Dīn Muḥammad bin As'ad ad-Dawwānī, d. A.H. 908, A.D. 1502 (see for his life No. 98). See Ḥājī Khalīfa, Vol. II., p. 200.

For copies see Munich Cat. No. 295; India Office Cat. No. 424; and Rampur List, p. 494.

Foll. 1–38 have been supplied in a modern hand; also foll. 78–84 are written differently from the rest. The top borders of foll. 77–85 have been largely pasted over with modern papers. Foll. 39–40 have been bordered with different paper. On foll. 41–106 the lower borders have been pasted over with different paper. Blank spaces left in the MS. for the insertion of the word قوله in red ink have not been filled in.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 89.

foll. 38; lines 28; size $7 \times 4\frac{1}{2}$; 5×3 .

حاشية الخضري على شرح التجريد

HĀSHIYAT AL-KHIDRĪ 'ALĀ SHARḤ AT-TAJRĪD.

A supercommentary on the commentary of Kūshjī upon Naṣīr ad-Dīn aṭ-Ṭūsī's treatise on scholastic theology entitled Tajrīd al-Kalām, by شمس الدين محمد بن احمد الخضري Shams ad-Dīn Muḥammad bin Aḥmad al-Khidrī. He was a pupil of Ṣadr ad-Dīn Muḥammad bin Ghayāth ad-Dīn Maṣṣūr, died, A.H. 903, A.D. 1497 and not of Sa'd ad-Dīn as supposed by Hājī Khalīfa, Vol. II., p. 269. He flourished during the reign of Shāh Ismā'il Safavide (A.H. 907-930, A.D. 1502-1524). He is the author of many works. The date of his death is not known. Brockelmann, Vol. I., p. 511 has wrongly named him Aḥmad bin Muḥammad al-Hafarī. The word al-Khidrī has been spelt as al-Khafarī by Loth, in the India Office Cat. No. 416; and as al-Khudrī by Ahlward, Berlin Cat. No. 1762. I have followed Flügel transliteration in Hājī Khalīfa, Vol. II., p. 203. See Rawḍāl al-Jannāt, p. 135; and Kashf al-Hujub, p. 179.

Beginning:—

الحمد لله رب العالمين والصلوة على سيد المرسلين وآله الطيبين الطاهرين
فيقول الفقير الى الله الغني محمد بن احمد الخضري هذه تعليقات اتفقت
مني النخ *

The author wrote the glosses only on the third part, المقصد
في اثبات of the commentary treating of metaphysics الثالث
الصانع ومفاته.

For copies see Berlin Cat. No. 1762; India Office Cat. No. 416; and Hyderabad List, Fann Kalām, No. 37.

Blank spaces left in the MS. for the insertion of the word قوله in red ink have not been filled in. Foll. 37-38 contain quotations from different authors on various problems connected with theology. On the top of the first fol. the MS. bears the seal of Ḥakīm Maṣīḥ ad-Dawla 'Alī Ḥasan Khān, with the date A.H. 1264. Slightly worm-eaten.

Written in Nasta'liq. Not dated, C. 17th century.

No. 90.

fol. 73; lines 17; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{8} \times 3$.

التعليقات على الحاشية الخضرية على شرح التجريد

AT-TA'LĪKĀT 'ALA'L ḤĀSHIYAT AL-KHIDRĪYA

'ALĀ SHARḤ AT-TAJRĪD.

Annotations by 'Abd ar-Razzāk bin 'Alī bin al-Ḥusain al-Lāhijī on al-Khidrī's supercommentary on Kūshjī's commentary on the book of scholastic theology called Tajrīd al-Kalām. Al-Lāhijī was a pupil of Ṣadr ad-Dīn ash-Shirāzī, and a professor in the College at Qum. His poetical name was Faiyād, and he was the author of a large *dīwān*. He died about A.H. 1050, A.D. 1640. See Rawḍāt al-Januāt, p. 352; Kīṣaṣ al-'Ulamā', p. 109; Nujūm as-Samā', p. 88; and Kashf al-Hujub wa'l Astār, p. 173.

Beginning:—

الحمد لصانع السموات العلى و خالق الارضين السفلى الخ *

In this work the author wrote glosses on the supercommentary of al-Khidrī which deals with the third chapter المقصد الثالث relating to divinity of Sharḥ at-Tajrīd. صفاته

For copies see Hyderabad List, Fann Kalām, p. 6, Nos. 37 and 38, where the book is called *Shawāriḥ al-Iḥām fī Sharḥ Tajrīd al-Kalām*.

The quotations from the commentary are marked with red ink up to fol. 17a. The rest are without any marks. Gaps of about $\frac{1}{4}$ th of an inch in length occur between the passages of the glosses and the supercommentary. Foll. 59–68 are a little damaged by insects, and pasted over with thin paper. Fol. 62 should go before fol. 61; fol. 65 should come after fol. 58, and some foll. are missing after fol. 62. According to a note on fol. 1, the MS. belonged to Ḥakīm Muzaḥḥar Ḥusain, son of Masīḥ ad-Dawla. This note is dated 26th December 1869. The title page also contains the names and seals of previous owners.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 91.

fol. 42 ; lines 20 ; size $6\frac{1}{4} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{1}{4}$.

التعليقات على الحاشية الخضرية على شرح التجريد
AT-TA'LĪKĀT AL'L HĀSHIYA AL-ḲIDRĪYA
'ALĀ SHARH AT-TAJRĪD.

Annotations by ميرزا ابراهيم بن ملا صدر الدين محمد بن ابراهيم الشيرازي

Mirzā Ibrāhīm bin Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shirāzī on al-Ḳidrī's supercommentary on Kūshjī's commentary on aṭ-Ṭūsī's work on scholastic theology entitled Tajrīd al-Kalām. Mirzā Ibrāhīm was a pupil of his father, the well-known philosopher of his time. His views in respect of Sufism were quite contrary to those of his father who was a great supporter of Sufi doctrines. He is also the author of a Persian commentary on the Qur'ān, called 'Urwat at-Wuthqā. He died in the reign of Shāh 'Abbās II, A.H. 1052-1077, A.D. 1642-1667, in A.H. 1070, A.D. 1659. See Rawḍāt al-Jannāt, p. 331 ; Ḳiṣaṣ al-'Ulamā', p. 122 ; and Nujūm as-Samā', p. 88.

Beginning :—

* يا هويلا لا اله الا هويلا من لا هو الا هو ولا يعلم ما هو الا هو الخ

In this work the author annotates only the third chapter on divinity called المعتقد الثالث في اثبات الصانع وصفاته. The quotations from the supercommentary are marked with a gap of about $\frac{1}{4}$ inch in length, which, evidently, the copyist left blank in order to write the word قوله in red ink. Marginal notes are here and there. The inner edge of each fol. is supplied with a different paper. Worm-eaten in places, some of which have been pasted with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 92.

fol. 197 ; lines 24 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

حاشية ميرزا جان على الحاشية القديمة

HĀSHIYA MĪRZĀ JĀN ALĀ'L HĀSHIYAT AL-ḲADĪMA.

Glosses on ad-Dawwānī's supercommentary on Kūshjī's commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's theological treatise entitled Tajrīd al-Kalām, by ميرزا جان حبيب الله الشيرازي Mirzā Jān Ḥabīb-allāh ash-Shirāzī. He was an eminent philosopher of his time. In

the later part of his life he went from Shīrāz to Bukhārā. He died in A.H. 994; A.D. 1586. See *Rawdāt al-Jannāt*, p. 205; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 144.

Beginning:—

قال المصنف اما بعد حمد واجب الوجود على نعمائه لا يعبد ان يقال
في ترك الموصوف ههنا ايماء لطيف النخ *

This glossary is very popular among scholars. It deals only with the 2nd chapter, called *المقصد الثاني فى الجواهر والاعراض* of ad-Dawwānī's work.

For copies see Berlin Cat., No. 1761; India Office Cat. No. 421; Bankipur Cat. p. 178; Rampūr List, p. 294; and Hyderabad List, Fann Kalām, No. 8.

The quotations from the text, *Tajrīd al-'Aḳā'id*, commence with the word *قال المصنف*—those quotations which refer to Kūshjī's commentary begin with *قال الشارح*, and those from *الحاشية* *قوله* are headed by *قوله*. The words *قال* and *قوله* are in red ink. From the beginning up to fol. 88b, there are numerous marginal notes. Slightly worm-eaten.

Written in clear but coarse Nasta'liq. Dated A.H. 1081.

No. 93.

fol. 59; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

منهيات على الحاشية القديمة

MINHIYAT 'ALA'L ḤASHIYAT AL-ḲADĪMA.

Notes on the glosses of Mirzā Jān to ad-Dawwānī's super-commentary on Kūshjī's commentary on at-Tūsī's theological treatise, called *Tajrīd al-Kalām*. The name of the author of the Notes is not mentioned, but as fol. 28a says that the writer of these notes was a pupil of ad-Dawwānī, and as the word *Minhiya* or *Minhiyāt* is a technical word in India used for the glosses and notes which an author writes upon his own work, I am of opinion that the author of these notes is ميرزا جان حبيب الله الشيرازى Mirzā Jān Ḥabīb-allāh ash-Shīrāzī, died, A.H. 994, A.D. 1586. For his life, see No. 93.

The work begins abruptly:—

قوله وذلك قد يتوهم ان المعتبر فى افعال التفضيل الزيادة النخ *

It contains a short explanation of some of the difficult passages of *الحاشية على الكاشية القديمة* by Mīrzā Jān.

Written in ordinary Nasta'liq. Dated A.H. 1312.

No. 94.

fol. 26; lines 18; size $8\frac{1}{2} \times 5\frac{3}{4}$; 6×3 .

نهج المسترشدين

NAHJ AL-MUSTARSHIDĪN.

A short treatise on the Fundamental Principles of the Shī'a Creed by جمال الدين حسن بن يوسف بن على بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭaḥhar al-Ḥillī, died, A.H. 726, A.D. 1326. See for his life No. 87.

Beginning:—

الحمد لله المنقذ من الحيرة والضلال المرشد الى سبيل الصواب في المعاش والمآل النخ *

The author wrote this treatise at the request of his son. It is divided into the following chapters, called فصول:—

fol. 1a.	الفصل الاول في تقسيم المعلومات
„ 2a.	الفصل الثاني في اقسام الممكنات
„ 2a.	الفصل الثالث في احكام المعلومات
„ 3a.	الفصل الرابع في احكام الموجودات
„ 9b.	الفصل الخامس في اثبات واجب الوجود
„ 12a.	الفصل السادس في احكام الصفات
„ 13a.	الفصل السابع في ما يستحيل عليه تعالى
„ 14b.	الفصل الثامن في العدل
„ 16a.	الفصل التاسع في فروع العدل
„ 17b.	الفصل العاشر في النبوة
„ 19a.	الفصل الحادي عشر في الامامة
„ 22a.	الفصل الثاني عشر في الامر بالمعروف
„ 22b.	الفصل الثالث عشر في المعاد

At the end of the work the author names his other three works on scholastic theology as follows:—

و ليكن هذا آخر ما نوردته فى هذه المقدمة و من اراد التطويل فعليه
بكتابنا المسمى بذهاب المرام فى علم الكلام و من اراد التوسط فعليه بكتابنا
منتهى الاصول و المناهج وغيرهما من كتبنا *

See also *Kashf al-Hujub*, p. 597.

Headings of chapters are in red ink. Foll. 12 and 13 are in different hands. The title page contains some lines of as-Sayid Murṭadā and others.

At the end it has a seal containing the following words:—

المتمول بآل الذبى على بن حسن بن حسين بن على

One side of the border has been changed with thick paper. Marginal notes are here and there. Slightly worm-eaten.

Written in fine Naskḥ. Not dated. C. 17th century.

Scribe عياث الدين على بن جلال الدين محمد بن عياث الدين على

No. 95.

foll. 144; lines 13–17; size $6\frac{1}{2} \times 5$; $4\frac{3}{4} \times 3\frac{1}{4}$.

افوار الملكوت فى شرح الياقوت

ANWĀR AL-MALAKŪT FĪ SHARḤ AL-YĀKŪT.

A commentary on Abū Ishāq Ibrāhīm Naw Bakht's treatise on scholastic theology, called al-Yākūt, by جمال الدين حسن بن جمال ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭaḥhar al-Hillī, died, A.H. 726, A.D. 1326. For details of his life, see No. 87.

Beginning:—

الحمد لله ذى القدرة القاهرة والعزة الباهرة الخ *

The book is divided into 15 sections called المقصد each of which is subdivided into several chapters. The sections are as follows:—

fol. 2b.

المقصد الاول فى النظر و ما يتصل به

„ 12b.

المقصد الثانى فى الجواهر و العرض

fol. 20b.	المقصد الثالث فى احكام الجواهر و الاعراض
„ 36a.	المقصد الرابع فى الموجودات
„ 45a.	المقصد الخامس فى اثبات الصانع
„ 73a.	المقصد السادس فى استئذ صفاته الى وجوبه تعالى
„ 77a.	المقصد السابع فى العدل
„ 87a.	المقصد الثامن فى الآلام و الاعراض
„ 98a.	المقصد التاسع فى افعال القلوب
„ 107b.	المقصد العاشر فى التكليف
„ 111b.	المقصد الحادى عشر فى اللطاف
„ 117a.	المقصد الثانى عشر فى اعتراضات الخصوم فى التوحيد و العدل و الجواب عنها
„ 120b.	المقصد الثالث عشر فى الوعد و الوعيد
„ 125a.	المقصد الرابع عشر فى النبوة
„ 131b.	المقصد الخامس عشر فى الامامة

According to the Colophon the original text was composed in A.H. 684, A.D. 1285. It runs thus:—

و فرغ المصنف ادام الله ايامه من تصنيفه فى جمادى الآخرة سنة اربع و ثمانين و ستمائة و الصلوة على محمد و اهل بيته و سلم تسليما كثيرا *

See Kashf al-Hujub wa'l Astār, p. 70.

The original text and the commentary begin with قال and اقول, respectively, in red ink. Foll. 1-118 and 142-144 have been recently replaced. Only foll. 119-141 are in an old hand. Lacunæ are on foll. 37b, 42a, 46, 47a, 48a, 49-52, 55a, 56b, 57a, 70b, 72b, 92a, 109 and 113b. Headings of chapters are in red ink.

Written in Naskh. Not dated. C. 16th century.

No. 96.

fol. 306; lines 27; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4$.

المجلى امرأة المنجى

AL-MUJLĪ MIR'AT AL-MUNJĪ.

A commentary by محمد بن على بن أبى جمهور الاحسائى Muhammad bin 'Alī bin 'Abī Jamhūr al-Ihsā'ī on his own treatise

on scholastic theology called *Masālik al-Afhām. al-Ihsā'ī* was a pupil of 'Alī bin Hilāl al-Jazā'irī. He proceeded to Mashhad in A.H. 878, A.D. 1473, and remained there for some time. He is the author of many works. For his life, see *Aml al-Āmil*, p. 61; *Rawdāt al-Jannāt*, p. 523; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 200.

Beginning:—

اللهم يا ذا المنّ الجسيم و الطول العظيم و الشان القويم الخ *

The author had written another commentary on his treatise *Masālik al-Afhām* and named it *النور المنجلى من الظلام حاشية*; but when in A.H. 894, A.D. 1488, he visited 'Irāk, many students read with him this commentary, in which he had treated many theological matters cursorily. On his explaining those theological matters, the students requested him to write those points in detail; and in compliance with their request he wrote the present work. Many points in this book have been explained according to the views of the Sufis. Consequently many 'Ulamā of the Imamīya sect held that it was not a reliable book. See *Kashf al-Hujub*, p. 488 and *Rawdāt al-Jannāt*, p. 525. This commentary was completed at Mashhad in the last part of Jumādā II, A.H. 895, A.D. 1489. See *Kashf al-Hujub*, p. 488.

Quotations from the original text are introduced with the word *قوله*, and those from the first commentary with the word *قال*, and the passages of the second commentary with *اقول*. The first page is illuminated. Gold and coloured lines are on each page. On foll. 1-23 and 273-306 the borders have been altogether changed with thick paper. Foll. 24-60, 245, 246 and 260-265 have been partially changed. Between foll. 221-222, 224 and 225 some foll. are missing, and four blank leaves have been inserted for this purpose. It is worm-eaten, and foll. 297-305 are much damaged whilst many words are unreadable on account of pasting.

Written in fine Nasta'liq. The colophon runs thus:—

وكان الفراغ من كتابة هذا الكتاب المستطاب في اول الربيع من شهر سنة
اربع و ستين و تسعمائة و قد نقلته من نسخة نقلت عن المصنف و قرأت عليه
... و قد كنت في محروسة همدان ... في ظلال معدلة السلطان الاعظم ... ظل الله
سمى خليل الله المخاطب بقطب شاه ... و انا العبد المفتقر الى الفيض
الافندى قاسم الطبسي في شهر رجب سنة ١٠٢٣ *

No. 97.

fol. 351; lines 23; size $9\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

حاشية شرح المواقف

HĀSHIYĀ SHARḤ AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawākif by حسن چلبى بن محمد شاة بن محمد الغدابی Hasan Ḥalabī bin Muḥammad Shāh bin Muḥammad al-Fanārī. He was born in A.H. 840, A.D. 1436, studied with Mullā Kḥusrū and others, served for some time as a professor in Ḥalabīya College at Adrianople, and also as a professor in Iznīk College at Constantinople. He died in A.H. 886, A.D. 1481. Hasan Ḥalabī must not be confounded with Akhī Chalabī Yūsuf bin Junaid at-Tūkātī, died, A.H. 905, A.D. 1499. For details see ash-Shakā'ik an-Nu'māniya, Vol. I., p. 287; al-Fawā'id al-Bahīya, pp. 30, 94; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 229.

Beginning:—

الحمد لله الذى توليت الافهام فى كبرياء ذاته و تحيرت الارهام فى عظمة صفاته الخ *

For copies see Berlin Cat. Nos. 1807-9; India Office Cat. Nos. 446-7; Casiri, Nos. 1495; 1532; Yeni Cat. Nos. 738-40; Rampur List, p. 29; and List of Arabic and Persian MSS. Asiatic Society of Bengal, 1908, No. 321.

For other glosses and supercommentaries, see Hājī Khalīfa, Vol. VI., pp. 236-241; and Berlin Catalogue, No. 1812.

Printed at Cairo in A.H. 1272.

Quotations from Sharḥ al-Mawākif are headed with the word قوله in red ink. It is worm-eaten but mended with thin paper. The inner edges of all foll. are changed with a different paper. The first fol. has been supplied by a different hand.

Written in ordinary Nasta'liq. The colophon runs thus:—

اتفق الفراغ من تعليق تكملة هذه النسخة المباركة فى يوم الاحد خامس
عشرين شهر رجب المرجب عام ست و تسعين و تسعمائة الهجرة النبوية على
سالكها السلام على يد فقير رحمة ربه الباري محمد ابو السعود الجمال المصرى
الانصارى *

No. 98.

foll. 145 ; lines 17 ; size $9\frac{3}{4} \times 5$; $6\frac{3}{4} \times 2\frac{3}{4}$.

حاشية شرح المواقف

HĀSHIYA SHARH AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawākif by میر محمد زاهد Mir Muḥammad Zāhid bin محمد اسلم الحسنی البهروی الکابلی Muḥammad Aslam al-Ḥasanī al-Harawī al-Kābulī. He was born in India, and studied under his father and other scholars. He went to Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659) who made him one of his officials and sent him to write the account of Kabul in A.H. 1064, A.D. 1653. After the death of that monarch, he also served Aurangzib (A.H. 1069-1119, A.D. 1659-1670) and died in A.H. 1101, A.D. 1689. For details of his life see Subḥat al-Marjān, p. 67 ; Ma' āthir al-Kirām, p. 206 ; and Hādā'ik al-Ḥanafīya, p. 428.

Beginning :—

نحمدک یا من قصرت عن وصف کماله السفة العلماء الاعلام الخ *

This work deals with the supercommentary on the first part of the second chapter of Sharḥ al-Mawākif on Universal matters (الامور العامة). The author dedicated it to Emperor Aurangzib.

For copies see India Office Cat. Nos. 451-2 ; Rampur List, pp. 292-3 ; Hyderabad List, Fann Kalām, No. 34 ; and Bankipur Cat. p. 726.

This supercommentary is very popular in India and several scholars wrote glosses on it. In the Rampur List, pp. 290-2, eighteen glosses are mentioned.

Foll. 142-5 are in different hands. Quotations from شرح المواقف are introduced with the word قوله, in red ink. Much injured by insects. Marginal glosses are numerous. It bears a seal, dated A.H. 1277.

Written in Nasta'liq. Not dated. C. 18th century.

No. 99.

fol. 231; lines 17-31; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

Foll. 1-67.

I.

شرح العقائد العضدية

SHARḤ AL-‘AKĀ’ID AL-‘AḌUDĪYA.

A commentary on Aḍud ad-Dīn al-Ījī's treatise on theology, called al-‘Akā’id al-‘Aḍudīya, by جلال الدين محمد بن اسعد الصدينى Jalāl ad-Dīn Muḥammad bin As‘ad aṣ-Ṣiddīkī ad-Dawwānī. He was born in A.H. 830, A.D. 1427 at Dawwān, in the district of Kāzarūn where his father was a kādī. He lived in Shīrāz as Kādī of Fārs and as a professor of the Madrasat al-Aitām. He died in A.H. 907 or 908, A.D. 1501 or 1502. See Ḥabīb as-Siyar, Vol. III., Juz IV., p. 111; at-Ta‘līkāt as-Sanīya, p. 39; Rieu, Persian Cat. Vol. II., p. 442b; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 217.

Beginning:—

يا من وفقنا لتحقيق العقائد الاسلامية الخ *

According to Ḥājī Khalifa, Vol. IV., p. 217, this commentary is the last work of ad-Dawwānī who completed it in Rabi‘ I, A.H. 905 (A.D. 1499).

For copies see Berlin Cat. No. 1999; Leyden Cat. No. 2026; India Office Cat. Nos. 455-8; Derenbourg, No. 706; Ramuūr List, p. 309; Bankipur Cat. p. 367; and Hyderabad List, Fann Kalām, No. 22.

For glosses and supercommentary see Ḥājī Khalifa, Vol. IV., p. 217; and Berlin Cat. No. 1999.

It has been printed with a supercommentary in the margin at Constantinople, A.H. 1232, A.D. 1817, at Cairo, A.H. 1296, A.D. 1879; at St. Petersburg A.H. 1313 and at Dehli A.H. 1289. See Ellis, Cat. of Arabic books in the British Mus. Vol. I., p. 473.

The original text is written in red ink. It contains profuse notes in the margin, and many slips and leaves have been inserted, containing many notes from different works mostly specified where the note ends.

Written in fine Nasta‘līk. The colophon runs thus:—

ثم تسويد هذه المخطوطة العجيبة الغريبة الرسالة البديعة المنيرة الموسومة
بشرح العقائد العضدية الجلالية فى الليلة الثامنة عشر من شهر ذى القعدة
المقظم فى سالک شهور سنة الف وتسعين و اربع من السنين الهجرية فى

بلدة بلخ حميت عن الآفات من الغرة الى السلم على يد العبد الجانى سافى
ابن محمد امين السانى عفى الله تعالى عنهما سيئاتهما الاول و الثانى *

Foll. 67b-68 contain lives of the Prophet and his four immediate successors in Persian; some lines from the *Mathnavi* of Mawlānā Jalāl ad-Dīn ar-Rūmī, d. A.H. 672, A.D. 1273, and so on. Fol. 69 contains the meaning of the word نديم from Jāmī 'Rashīdī in a few words and the rest of the fol. is blank.

Foll. 70-73.

II.

الفوائد الخاقانية

AL-FAWĀ'ID AL-KHĀKĀNĪYA.

A short treatise on divine existence by مولانا حسن
Abū Naṣr bin Mawlānā Ḥasan.

Beginning:—

سبحان الملك ذى المجد و الجود المتصف بكمال الخ *

This treatise was written at the request of Sayyid Subhān Kulī Muḥammad Bahādur Khān. In the course of his discussion the author quotes the name of al-Ḳarābaghī, who died about A.H. 1034, A.D. 1624 (see No. 99 IV), as his authority. This gives a rough idea of the time of the composition of the book. The lower part of fol. 72b, about one-third of it, is blank.

Written in Nasta'lik. Not dated. C. 17th century.

Foll. 74-75a contain Arabic and Persian quotations from different authors.

Foll. 75b-76.

III.

العقائد العضدية

AL-'AḲĀ'ID AL-'AḌUDĪYA.

A short dissertation on theology by عبد الرحمن بن احمد بن عبد الغفار الايجى الشافعى
Aḍud ad-Dīn 'Abd ar-Raḥmān bin Aḥmad bin 'Abd al-Ghaffār al-Ījī ash-Shāfi'ī. He was born after A.H. 680, A.D. 1281 at Īj, a dependency of Shīrāz, and studied with Tāj ad-Dīn al-Hanakī, a pupil of al-Ḳāḍī Nāsir ad-Dīn al-Baidāvī (died A.H. 685, A.D. 1286). He was a great doctor of law and a Ḳāḍī. He died in A.H. 756, A.D. 1355, at the fort of Diraimiyān, where he was imprisoned by the ruler of Kirmān. See *Tabakāt al-Kubrā*, Vol. VI., p. 108; *Ḥabīb as-Siyar*, Vol. III.,

Juz' I, p. 125; Wüstenfeld Gesch. No. 417; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 208.

Beginning:—

الحمد لله على نواله و الصلوة على نبيه وآله الخ *

Hāji K̲halīfa, Vol. IV., p. 217, says that it is a very useful treatise, and that it was the last composition of al-K̲ādī 'Aḍud ad-Dīn al-Ījī. For commentaries, etc., see the same Vol., pp. 217-219, and Berlin Cat. No. 1999. The margin of fol. 75^b contains a short note from the commentary of Muḥtāṣar al-Wikāya on the six known creeds such as al-K̲hārījī, Rāfiḍī, etc. The margin of fol. 76 contains a short life of Ash'ari from Kitāb al-Ansāb of as-Sam'ānī, died, A.H. 562, A.D. 1167. Foll. 77-80a contain Arabic and Persian quotations from different authors.

Written in Naskh. Dated A.H. 1098.

Foll. 80-231.

IV.

الحاشية الخاتمة

AL-ḤĀSHIYAT AL-KHĀNKĀHIYA.

A supercommentary to ad-Dawwānī's commentary (see No. 99, I) on Aḍud ad-Dīn al-Ījī's treatise on theology called al-'Akā'id al-Aḍudiya (see No. 99, III) by يوسف بن محمد جان القراباغى Yūsuf bin Muḥammad Jān al-Qarābāghī al-Muḥammad ash-Shāhī. He was born at Qarābāgh, a village of Hamadān, and he was one of the eminent scholars of his time. He died about A.H. 1034, A.D. 1624. See K̲hulāṣat al-Aṭhar, Vol. IV., page 510. Hāji K̲halīfa, Vol. IV., p. 217, says that Qarābāghī died about A.H. 1030, A.D. 1620.

Beginning:—

كيف لا احمد و كيف احمد لمن لم يخرنا بما عصينا الخ *

The author dedicated this work to the famous saint Abū Ḥāmid K̲halīlallāh, whom he visited in his *K̲hanḳāh* or monastery at Samarkand, and hence the book is called al-Ḥāshiyat al-Khānkāhiya. The following remark of the colophon هذا اول ما صنفته على shows that this supercommentary was the first work of al-Qarābāghī, while the commentary was the last composition of ad-Dawwānī. It was composed, according to the note on the last fol. in the beginning of Rabī' I, A.H. 999, A.D. 1590. al-Qarābāghī, besides this supercommentary mentioned above, wrote another supercommentary on the same work, in which he

answered various questions which al-Khalkhālī (d. A.H. 1014, A.D. 1605) put about al-Ḳarābāghī's first supercommentary. The second supercommentary is called *تذمة الحواشى فى ازالة الغواشى*. See Ḥājī Khalīfa, Vol. IV., p. 217.

For copies see India Office Cat. No. 459; and Hyderabad List, Fann Kalām, No. 22.

It has been lithographed with marginal notes by Muḥammad Rāḳim Sahibzāda, Lucknow, A.D. 1875, and also at Dehli in A.H. 1289.

The quotations from the commentary are introduced with the word *قوله*. Profuse notes are in the margin. Many slips of paper, containing notes, are inserted in the book.

Written in good Nasta'liq. The colophon runs thus:—

قد اختتم تسويد هذه الحاشية الموسومة بالخاتمة على يد الضعف
عباد الله الباقي ابن مولا محمد امين الموسوم بالساقى فى اليوم العشرين من
شهر شعبان المعظم الممّنظم فى سلك شهر سنة الف و خمس و تسعين من
السنين الهجرية على صاحبها افضل الصلوة و التحية *

No. 100.

fol. 62; lines 15; size $8\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

حاشية شرح العقائد الجلالية

HĀSHIYA SHARḤ AL-‘AḲĀ’ID AL-JALĀLĪYA.

An incomplete copy of a supercommentary on ad-Dawwānī's commentary (see No. 99) on al-‘Aḳā’id of Aḏud ad-Dīn al-Ījī (see No. 99, III). The name of the author of the supercommentary is not mentioned anywhere in the body of the text. On the title page, in an old hand, the name of the author is written as al-Khaṭīb (الخطيب). On fol. 50b the author refers to another work of himself, called *حاشية شرح المواقف*, a supercommentary to as-Saiyid ash-Sharīf al-Jurjānī's commentary on Aḏud ad-Dīn al-Ījī's al-Mawākif, a famous work on scholastic theology. As Mawlā Muḥī ad-Dīn Muḥammad bin al-Khaṭīb is the only supercommentator of *المواقف* who bears the appellation al-Khaṭīb, I am inclined to think that the writer of this supercommentary may be the same scholar. He wrote several supercommentaries on famous works and died in A.H. 901, A.D. 1495. See Ḥājī Khalīfa, Vol. VI., p. 238.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله و سلم قوله هو
انسان بعثه الله الى الخلق فيه ان الضمير راجع الى النبي المذكور الخ *

ad-Dawwānī is quoted as العلامة الشارح. Quotations from the commentary are headed with the word قوله in red ink. The greater part of fol. 60a is blank. Marginal notes are in the earlier portion of the MS. It is incomplete at the end. Outer edges from fol. 15 up to the end of the MS. are changed with thick paper. The inner edges of all the foll. are also supplied with the same kind of paper. Slightly worm-eaten.

Written in Nasta'liq. Not dated. C. 17th century.

No. 101.

foli. 132 ; lines 15 ; size $10 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

التقويمات

AT-TAKVĪMĀT.

A work on scholastic theology by محمد باقر بن محمد الحسيني
Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād,
died, A.H. 1040, A D. 1630. See for his life No. 70.

Beginning :—

تقدست يا من الانوار ظلالك الخ *

In this work the author discusses the glorification and sanctity of God, and proves the origin of all existence to be in God. It is sometimes designated by the name Takvīm al-Īmān. The work is divided into five parts, each called a فصل, and subdivided into many chapters called تقويمات. Detached paragraphs are introduced with the word تصحيح.

For copies see India Office Cat. No. 581, III and IV.

Our copy is defective at the end, as the fifth part is absent from it. It contains the preface which is not found in the India Office copy. See India Office Cat. No. 581, III. Fol. 4a is blank. It has glosses here and there. Borders have been supplied with modern paper. Coloured lines in the margin. Foll. 111-132 are stained with damp. The title page contains some quotations from a book (not specified) about جعل مركب and جعل بسيط.

Written in Nasta'liq. Not dated. C. 18th century.

No. 102.

fol. 111 ; lines 15 ; size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

التقديسات

AT-TAKDĪSĀT.

A work on scholastic theology, in which the unity and sanctity of God are proved by philosophical discussion, by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

يا هوي يا من هوي يا من لا هو الا هو الخ *

The author, in this work, in addition to philosophical discussion, gives in places appropriate quotations from the *Qur'ān*, marked with a red line. Borders have been supplied with modern paper. Coloured lines in the margin. The MS., as noted at the end, was from a copy which had been copied from the original.

Written in Nasta'liq. Not dated. C. 18th century.

No. 103.

fol. 24 ; lines 27 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3$.

نبراس الضياء

NIBRĀS AḌ-ḌIYĀ'.

A treatise on the meaning of the word al-Badā' by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

* سبحانك اللهم و بحمدك تعالى جدك و تعظم مجدك الخ *

For copies see Rampur List, p. 323.

At the end of the work one fol. is added which contains a philosophical discussion about the creation of the world. Foll. 1-9, 11-14 and 23-24 have been supplied in a different hand.

Written in Nasta'liq. Not dated. C. 18th century.

fol. 199 ; lines 15 ; size $10\frac{1}{2} \times 5$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مظاهر النور

MAZHAR AN-NŪR.

A work on scholastic theology by **قمر الدين بن منيب الله بن** Kamr ad-Dīn bin Muniballāh bin ʿInāyatallāh al-Ḥusainī al-Aurangābādī. He was born in A.H. 1123, A.D. 1711 at Aurangābād. He studied in India all branches of learning, and became a disciple of his father in the Naḳshbandī order. On the 20th Jumāda I, A.H. 1174, A.D. 1760, he started for Madina with his two sons, Nūr al-Hudā and Nūr ʿAlī, and arrived there on the 17th Dhū'l Kaʿda of the same year. From there he proceeded on pilgrimage to Mecca, and arrived there on the 4th of Dhū'l Hijja. He then returned to his native land. He died on the 2nd Rabīʿ I, A.H. 1193, A.D. 1779. For details see Ḥadā'ik al-Hanafiya, p. 452.

Beginning :—

الله نور السموات و الارض مثل نورة كمشكاة فيها مصباح المصباح فى
زجاجة النخ *

The work is divided into 7 sections, each called **المظهر**, which are again subdivided into chapters, called **النور** and hence the book is named **مظهر النور**.

The chapters are as follows :—

- المظهر الاول لانوار هى كاصبح الصادق يتقدم ظهورها
على طلوع المقصود
fol. 22a.
المظهر الثاني لانوار تمشي فيها آراء المشائين
,, 34b.
المظهر الثالث لانوار يهتدي اليها المتكلمون
,, 75a.
المظهر الرابع في انوار اشرفت بها قلوب الاشرافيين
,, 99a.
المظهر الخامس لانوار حقه شرح الله بها صدور الصوفية الصافية
,, 111b.
المظهر السادس لانوار ثابته يرحم بها شياطين الشكوك
و الوهام حيث يلقون السمع و اكثرهم كاذبون
,, 147b.
المظهر السابع لانوار تكشف بها توحد الموجود عند
القائلين بوحدة الوجود
,, 168b.

The author composed this work in A.H. 1164, A.D. 1750. Many marginal notes on foll. 1-6a. Slips of notes inserted between foll. 3-5. Headings of chapters in red ink. Many borders have been changed to thicker paper. Worm-eaten.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 105.

foll. 160; lines 15; size $12\frac{1}{2} \times 8\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

بحر المذاهب

BAHR AL-MADHĀHIB.

A work on scholastic theology by عبد الوهاب القدوائى القدوجي

‘Abd al-Wahhāb al-Qudwā’ī al-Kānnaujī. He was an eminent scholar of his time and flourished during the reign of Farrukh Siyar (A.H. 1124-1131, A.D. 1713-1719). He is also the author of Kitāb aṣ-Ṣalāt (on jurisprudence) and Miftāḥ aṣ-Ṣarf (on grammar). He received the title of Nawwāb Mun‘im Khān from the Mogul Court. See Ḥadā’ik al-Ḥanafīya, p. 454; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

Our copy is incomplete, both at the beginning and at the end. It begins abruptly as follows:—

اساس الشرائع و الاحكام و مقياس قواعد عقائد الاسلام النخ *

The preface shows that the book was completed in A.H. 1125, A.D. 1713. The author dedicated this work to the Emperor Farrukh Siyar.

For copies see Berlin. Cat. No. 1851 and Rampur List, p. 284.

Fol. 1 contains the list of books which the author consulted in composing this work.

The work is divided into (1) a prologue المقدمة; (2) four sections الفنون, each subdivided into several chapters; and (3) an epilogue الخاتمة.

Rubrics of the prologue and of the first section run as follows:—

المقدمة في حد العلم و موضوعه و غايته و تعريفات

fol 2a. موضوعات مسائل هذا الفن

„ 34a. الفن الاول في مذهب اهل السنة و الجماعة

The rubrics of all the other sections and of the epilogue are omitted. Lacunae are numerous after fol. 114.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 106.

fol. 23; lines 22; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

رسالة القربا باغى

RISĀLAT AL-ḲARĀBĀGHĪ.

A short treatise on scholastic theology by يوسف بن محمد جان Yūsuf bin Muḥammad Jān al Ḳarābāghī al-Muḥammad ash-Shāhī, died, about A.H. 1034, A.D. 1624. See for his life No. 99, IV.

Beginning:—

كيف نحمدك يا من هو الحمد و الحمد و الحمد * الخ

Many foll. are missing. Fol. 21 should come before fol. 20, and fol. 11 should go after fol. 13. Occasional notes in the margin. Injured by insects.

Written in Nasta'liq. Not dated. C. 13th century.

No. 107.

fol. 210; lines 17-25; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

حاشية الخيالى

HĀSHIYAT AL-KHAYĀLĪ.

Glosses on al-Khayālī's supercommentary on at-Taftāzānī's commentary on Nasafī's treatise on theology, called al-'Aḳā'id an-Nasafiya, by ملا عبد الحكيم بن شمس الدين السيالكوتى Mullā 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See No. 6.

A few foll. of the beginning are missing. It begins abruptly as follows:—

الذكرير في الصحاح الذكرير العالم المتقن و نقل عنه الذكرير العالم
البليلغ فى العام الخ *

The author dedicated this work to the Emperor Shāh Jahān, A.H. 1037-1068, A.D. 1628-1658. This gloss is called Zubdat al-Afkār.

For other glosses on al-Khayālī's supercommentary see Hāji Khalifa, Vol. IV., p. 225; and Berlin Cat. No. 1972.

For copies see India Office Cat. Nos. 397-8; Gotha Cat. No. 675; Bankipur Cat. p. 170; Hyderabad List, Fann Kalām, No. 31; and Asiatic Society Cat. p. 25.

Printed in Constantinople, 1820 and 1841; Cairo, A.H. 1297, A.D. 1880; lithographed at Dehli, 1870, and at Lucknow, 1891.

Fol. 19b and the lower part of foll. 44b, 46b, 51b, 107b, 172b and 185b are blank, but without any break in the MS. About two lines at the bottom of foll. 153b and 154b are unreadable on account of pasted paper. Slightly worm-eaten.

Written in different hands of Nasta'liq. Not dated. C. 19th century.

No. 108.

fol. 144; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

كتاب العلوم

KITĀB AL-'ULUV.

A treatise about the locality of God on 'Arsh. The name of the author is not mentioned in the text. On the title page, under the name of the work ('Arsh al-'Ulā), the author's name is given as adh-Dhahabī. But a careful reading of the book itself shows that it was not composed by adh-Dhahabī, as on fol. 127a the author of the treatise says:—

”إثنى عليه الخطيب في تاريخه و الذهبي و غيرهما *

al-Khaṭīb in his history and adh-Dhahabī and others have praised him—.”

According to Hājī Khalifa, Vol. V., p. 115, three persons had written on the subject of the locality of God on 'Arsh. One of them was Ibn abī Shaiba Muḥammad bin 'Uthmān, died, c. A.H. 235, A.D. 849. The second was Ibn Taimiyya, died, A.H. 728, A.D. 1328; and the third was adh-Dhahabī, died, A.H. 748, A.D. 1348. As adh-Dhahabī, is quoted as an authority in the body of the text, as mentioned above, it is evident that the book under consideration is a composition of later date. The name of the author could not be traced, but the following passage on fol. 104a:—

و نحن بذلك معتصمون و بما كان عليه احمد بن حنبل نصر الله وجهه قائلون و لمن خالف قوله مجانبون لانه الامام الفاضل و الرئيس الكامل الذي ابان الله به الحق عذد ظهور الضلال و اوضح به المذبح و قمع به المبتدعين الخ *

shows that the writer of the book was a follower of al-Imām Aḥmad bin Muḥammad bin Ḥanbal, died, A.H. 241, A.D. 855.

Beginning:—

الحمد لله الذي ارتفع على عرشه فى السماء و جلا باليقين قلوب صفوة الاصفياء الخ *

The MS. after praising God and invoking His blessings on the Prophet, his descendants and companions, abruptly passes to the subject matter, i.e. the Localisation of God on the 'Arsh, without a preliminary discourse.

The work is divided into two chapters. The first chapter or فصل begins on fol. 2a as follows :—

فصل فى الدليل على ان الله تعالى فوق العرش فوق المخلوقات مبائن
لها ليس مداخل في شئ منها و على ان علمه في كل مكان بالكتاب و السنة
و اجماع الصحابة و التابعين الخ *

The second chapter, فصل, commences on fol. 48a and runs thus :—

فصل و هذه جملة من احوال التابعين و هو اول وقت سمعت مقالة من
انكر ان الله تعالى فوق العرش الخ *

The work ends with a quotation from the Ghunya of the most eminent saint, Muḥī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jilī al-Baḡhdādī, died, A.H. 561, A.D. 1165 (see for his life No. 119) and the concluding words of the text are as follows :—

سمعت شيخنا ابوالحسن البزنجي يقول سمعت الشيخ عز الدين بن
عبد السلام بمصر يقول ما نعرف احدا كراماته متواترة الا الشيخ عبد القادر
رضى الله عنه قد صنف العلماء كتباً في كراماته و فضائله و مكشفات المدهشة
مات احدى و ستين و خمسمائة *

Written in ordinary modern Naskh. The colophon runs thus :—

بلغت مقابلة بالاصل في يوم الخميس شهر محرم سنة ثمان و ثمانين
و مائتين بعد الالف من الهجرة الحمد لله رب العالمين و الصلوة على محمد
و آله اجمعين *

No. 109.

fol. 22; lines 21; size $7\frac{3}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

A treatise proving the existence of God by جلال الدين محمد Jalāl ad-Dīn Muḥammad bin As'ad aṣ-ṣidīqī الدواني

Ṣidḍikī ad-Dawwānī, died, A.H. 907, A.D. 151 or A.H. 908, A.D. 1502. See No. 99, I.

Beginning :—

سبعانك سبعانك ما اعظم شانك و اظهر برهانك انت الشاهد فى
العين النخ *

The author wrote two treatises on this subject, one is called al-Ḳadīma, and the other is known as al-Jadīda. The former (i.e. al-Ḳadīma) constitutes the MS. under review. The author says in the preface that he composed this treatise “in the two shortest days of the summer.” وقد كتبت فى يومين من اقصر ايام الصيف.
See Hājī Khalifa, Vol. III., p. 360.

For copies see Berlin Cat. Nos. 2328-30; Leyden Cat. No. 1575; Caiseri No. 1834; Aya Sofia Cat. No. 2275; Nur Usmānīya Cat. No. 2089; Cairo Cat. Vol. VII., p. 377; and Rampur List, p. 301.

For commentaries and supercommentaries on this treatise see Hājī Khalifa, Vol. III., p. 360.

Fol. 1 has been pasted over with thin paper. The outer margins of foll. 2, 21 and 22, and the inner margin of all the other foll. have been changed. It bears a forged seal of ‘Ālamgir.

Written in fine Naskh. Not dated. C. 17th century.

No. 110.

foll. 36; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

شرح رسالة اثبات الواجب

SHARḤ RISĀLA IṬHBĀT AL-WĀJIB.

A commentary on ad-Dawwānī's treatise on Divine Existence, called Risāla fī Iṭhbāt al-Wājib (see No. 109), by ملا محمد الحنفى Mullā Muḥammad al-Ḥanafī, died, about A.H. 900 A.D. 1494. (see No. 59). Our copy is without a preface, and begins abruptly as follows :—

والاخر ليس كذلك منهم من زعم ان جميع براهين هذا المطالب يتوقف
على ابطال الدور والتسلسل النخ *

According to Hājī Khalifa, Vol. III., p. 360 and Berlin Cat. No. 2331, the work has a preface which begins thus :—

الحمد لمن تقدس حذابه عن ان يكون شريعة لكل وارث النخ *

For copies see Berlin Cat. Nos. 2331-2.

Quotations from the text are preceded by a gap of about $\frac{3}{4}$ in of an inch, which the copyist intended to fill in with the word قوله in red ink. The inner edge of each fol. is bordered with thick paper. Fol. 36 contains notes from a work of as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413, on cause and effects. See for his life No. 288.

Written in ordinary Naskh. Not dated. C. 18th century.

Polemical Works.

No. III.

fol. 109; lines 22; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

التوضيح الانور لدفع شبه الامور

AT-TAWDĪH AL-ANWAR LI DAF' SHUBH AL-A'WAR.

A polemical work, describing the doctrines of the Caliphateship, etc., according to the Shī'a sect, by نجم الدين خضر بن محمد بن علي الرازي Najm ad-Dīn Khidr bin Muḥammad bin 'Alī ar-Rāzī. He was an eminent Shī'a scholar, and passed most of his life at Mashhad. He flourished in A.H. 840, A.D. 1436. See Kashf al-Hujub, p. 145; and Brockelmann, Gesch. d. Arab Litter. Vol. II., p. 199.

The first foll. is missing. Our copy begins as follows:—

اما بعد فيقول العبد المفتقر الى الله الغنى المتوكل بالكتاب المبين و
الائمة المعصومين الخ *

The author says in the preface that in A.H. 839, A.D. 1435 when he arrived at the Zainiyya Madrasa at Hilla, a friend (the space for writing his name is blank) showed him a treatise by Yūsuf bin al-Makhzūm al-Manṣūrī, in which the excellence and leadership of the descendants of the Prophet were refuted. The friend requested him to write a refutation of this work, and in compliance with his request the author wrote the present treatise. The quotations from the work of Yūsuf begin with the word قال, and the refutations commence with the word قلت—both these words are in red ink. The author addresses Yūsuf bin al-Makhzūm in very contemptuous terms, such as قال الاعور الشانئ و الابتزازي قال الاعور. According to Kashf al-Hujub, p. 146, this work was composed in A.H. 840, A.D. 1436.

For copies see Berlin Cat. No. 9668; and Bankipore Cat. p. 115.

Our copy is defective and ends abruptly with quotations from the 5th chapter of Yūsuf's work.

Written in various hands of Naskh. Not dated. C. 18th century.

No. 112.

fol. 157 ; lines 21 ; size $8 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

الصوارم المهرقة فى دفع الصواعق المخرقة

AŞ-ŞAWĀRIM AL-MUHRIKA FĪ DAF' AŞ-ŞAWĀ'IK
AL-MUHRIKA.

A treatise in refutation of Ibn Ḥajar al-Haitamī's work on the Sunnī doctrines of the Caliphate, called aş-Şawā'ik al-Muhrika, by القاضى نور الله بن السيد شريف الكسينى المرعشى الشوسترى al-Kāḍī Nūrallāh bin as-Saiyid Sharīf al-Husainī al-Mar'ashī ash-Shūstārī. He was born in A.H. 956, A.D. 1549. He left his native place for India, and settled at Lahore, where he attracted the notice of Ḥakīm Abū'l Faṭḥ (d. A.H. 997, A.D. 1588), and through his presentation to the Emperor Akbar (A.H. 963-1014, 1556-1605) he was appointed Kāḍī of Lahore. He was flogged to death in A.H. 1019, A.D. 1610 by order of the Emperor Jahāngīr (A.H. 1014-1037, A.D. 1605-1628) for religious opinions which the Emperor considered heterodox. He is regarded as ash-Shahīd ath-Thālith by the Shī'a sect, to which he belonged, and is buried at Agra. For details of his life see Aml al-Āmil, p. 73 ; Rawḍat al-Jannāt p. 222 ; Badā'ūnī, Muntakhab al-Tawārīkh, Vol. III., p. 137 ; and Shudhūr al-Ik'yān, Vol. II., fol. 25b.

Beginning :—

الحمد لله على ما حصر عنا حجارة ابن حجر و صيرنا صواعقه رمادا بلا

اثر النخ *

Quotations from the original text are introduced with the word قوله, and the refutation commences with اقول. This work is mentioned in Aml al-Āmil, p. 73 and in Rawḍat al-Jannāt, p. 223.

Written in ordinary Naskh. Dated A.H. 1237. Scribe محمد.

No. 113.

THE SAME.

fol. 66 ; lines 15 ; size $8 \times 5\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

An incomplete copy of the work noticed above. It begins as the preceding copy. Many foll. are missing. The words قوله and

اقول are in red ink. Borders are supplied with a different kind of paper. Coloured lines in the margin.

Written in Naskh. Not dated. C. 17th century.

No. 114.

fol. 155 ; lines 19 ; size $12\frac{3}{4} \times 8$; $9 \times 4\frac{1}{2}$.

مصائب النواصب

MAṢĀ'IB AN NAWĀṢIB.

A work in refutation of Ashraf Mu'in ad-Dīn Mirzā Makhdūm al-Hasanī ash-Shīrāzī's book, called an-Nāwāḳīd fī Radd ar-Rawāfiḍ, by القاضى نور الله بن السيد شريف الحسينى المرعشى الشوسترى al-Kāḍī Nūrallāh bin as-Sayid Sharīf al-Ḥusainī al-Mar'ashī ash-Shūstārī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning :—

* نحمدك يا من جعلنا من الفرقة الناجية الامامية الاثنى عشرية الخ

In this work the author has refuted all the arguments of an-Nawāḳīd fī Radd ar-Rawāfiḍ by Makhdūm al-Hasanī ash-Shīrāzī against the Imamiya sect. See Kashf al-Hujub, p. 525.

The work is preceded by eight preliminary discourses, each called a المقدمة. They have the following headings :—

- | | |
|-----------|-----------------------------------------------------|
| | المقدمة الاولى فى شرح حال صاحب النواصب |
| fol. 2a. | على ماهي عليه |
| „ 5b. | المقدمة الثانية فى تحقيق معنى الايمان |
| „ 10a. | المقدمة الثالثة فى تحقيق الفرقة الناجية |
| | المقدمة الرابعة فى انه بمجرد الصحابة لا يتحكم الحكم |
| „ 16a. | بالايمان والعدالة |
| fol. 21b. | المقدمة الخامسة فى بيان القدر الاجمالى على احاديثهم |
| | المقدمة السادسة فى وجه استدلالنا بالاحاديث الواردة |
| | من طريق الجمهور فى شان مولانا و سيدنا |
| „ 25b. | اميرالمومنين و اولاده و الطعن على اغياره |
| | المقدمة السابعة فى ان مذهب الامامية مذهب اهل |
| „ 62a. | البيت عليهم السلام |
| | المقدمة الثامنة فى جو از اللعن على من يستحقه |
| „ 31b. | وترتب الثواب عليه |

From fol. 36*b*, the refutation of the work an-Nawāḳiḍ fī Radd ar-Rawāfiḍ commences. The chapters, each of which is termed al-Jund الجند, are arranged as follows:—

- الجند الاول فى آيات التى ذكرها صاحب الزواقض
 فى الفصل الاول من كتابه وزعم دلائما على فضل
 fol. 36*b*. الصحابة عموما
- الجند الثاني فى الاحاديث التى ذكرها صاحب الزواقض
 فى الفرع الثانى من كتابه مروية عن طريق
 ,, 46*b*. الجمهور فى فضل الصحابة عموما او خصوصا
- الجند الثالث فى رد الادلة استدلت بها صاحب الزواقض
 على حقيقة خلافة الثلاثة على احكام دين الله بعد
 وفات رسول الله
 ,, 58*b*.

This chapter is subdivided into 15 sections, called as-Şufūf (الصفوف).

- الجند الرابع فى بيان قهانة مانسبه صاحب الزواقض
 الى اصحابنا من الهفوات
 fol. 93*a*.

This chapter is also subdivided into 33 sections, called at-Tawā'if (الطوائف).

- الجند الخامس فى دفع ما نسبته صاحب الزواقض
 الى اصحابنا من سوء العادت
 fol. 144*a*.

This chapter is likewise subdivided into 7 sections, called Rāyāt (رايات).

- الجند السادس فى بيان ما وعدنا ذكره من بعض
 كفریات فتمائمهم
 fol. 151*a*.

For the life of the author of an-Nawāḳiḍ fī Radd ar-Rawāfiḍ (died, about A.H. 995, A.D. 1587) see Brockelmann, Gesch. d. Arab. Litter. Vol II., p. 442.

Passages from an-Nawāḳiḍ are generally quoted with the words اقول, قال صاحب الزواقض, and the refutation begins with the word Written in ordinary Naskh. Not dated. C. 19th century.

No. 115.

fol. 407 ; lines 31 ; size $12\frac{1}{4} \times 7$; $9\frac{1}{4} \times 4\frac{1}{2}$.

احقاق الحق

IHKAK AL-HAKK.

A polemical work directed against the Sunnī doctrines of the Caliphateship, Imāmat, etc., by القاضى نور الله بن السيد الشريف al-Kāfī Nūrallāh bin as-Sayid ash-Sharīf al-Husainī al-Mar'ashī ash-Shūstarī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning :—

الحمد لله الذى جعل مقام شيعة الحق عليا وصيروهم مع نبيه ابراهيم فى ذلك الاسم سميا النخ *

The author says in the preface that he wrote the work in refutation of Faḍl bin Rūzbahān's book, called *Ibtāl Nahj al-Bāṭil*, itself written in refutation of *Kaṣḥf al-Haḥḥ wa Nahj aṣ-Ṣidq* by Jamāl ad-Dīn bin Yūsuf bin 'Alī bin al Muṭahhar al-Ḥillī, d. A.H. 726, A.D. 1326 (see for his life No. 87). The work was completed in Agra, A.H. 1014, A.D. 1605. See *Kaṣḥf al-Ḥujub*, p. 27.

For copies see Rampur List, p. 281 ; Asiatic Society Cat. p. 23 ; and Bānkipūr Cat. p. 27.

Quotations from *Kaṣḥf al-Haḥḥ*, and from *Ibtāl Nahj al-Bāṭil*, and the author's own remarks begin with the words قال الحصف , and قول respectively. The words قال and قول are in red ink. Passages quoted from *Kaṣḥf al-Haḥḥ* and *Ibtāl Nahj al-Bāṭil*, are given in full.

The first fol. has a beautiful 'Unwān at the beginning. Gold and coloured lines in the margin. There are marginal glosses here and there. The inner edge of each fol. has been supplied in modern paper. The MS. is stained with damp. The title page contains the names of several previous owners, which are obliterated.

Written in elegant Naskh. The Colophon runs thus :—

قد وقع الفراغ من تسويد هذا الكتاب المستطاب وقت الضحى من يوم الخميس الثامن عشر من شهر محرم الحرام من تسع و سبعين و الف من الهجرة النبوية ... على يد العبد الضعيف ... على بن باقر البارة مولى غفر الله ذنوبه لحكم الاشرف الاقدس خان بن خان نواب ابراهيم خان وفاة الله

تعالى لهذا و بهذا الى مثل هذا برحمتك يا ارحم الراحمين و على الله على
محمد و آله الطاهرين *

No. 116.

fol. 239 ; lines 17 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

جلاء جلاء النظر في دفع شبهات ابن حجر

JALĀ' JALĀ' AN-NAẒAR FĪ DAF' SHUBHĀT IBN ḤAJAR.

A work by an unknown author in refutation of those of the views of Ibn Ḥajar al-Ḥaitamī (see for his life No. 44), expressed in al-Fatāwā al-Ḥadīthiyya, which are a refutation of the well-known pantheistic doctrines of the Sufis.

Beginning :—

الحمد لله الذي ابرز الحقائق الالهية و انصور الكونية من وجوده
المحض المجرد الخ *

The refutation is preceded by four prologues, مقدمة, which run as follows :—

- المقدمة الاولى قد قال النبي صلى الله عليه وسلم من
fol. 4b. انعش حقاً بلسانه جرى له اجرة الحديث
,, 7a. المقدمة الثانية قد قال الله تعالى فى المتشابهات الخ
المقدمة الثالثة قد صح عن ابن عباس رض ان النبي
,, 12b. صلى الله عليه وسلم دعا له بقوله الحديث
,, 13a. المقدمة الرابعة اعلم ان قوله تعالى وما يعلم تأويله الا الله الآية

The work ends with an epilogue, خاتمة, which begins on fol. 227b. Fol. 124b is blank, with the remark صحيح البياض. Our copy is imperfect at the end, and the last line runs as follows :—

و كلام العارفين بالله كى توافق الامر المشروع فان كل علم لا يشهد له *

Slightly worm-eaten. There are lacunae in fol. 3b-5a.
Written in bad Nasta'liq. Not dated. C. 18th century

Asceticism and Sufism.

No. 117.

foll. 947 ; lines 25 ; size $11 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

احياء علوم الدين

IḤYĀ' 'ULŪM AD-DĪN.

A famous work on ethics by ابو حامد زين الدين Hujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, born, A.H. 450, A.D. 1059 and died, A.H. 505, A.D. 1111. See for his life No. 10.

Beginning :—

احمد الله تعالى اولا حمدا كثيرا متواليا النح *

The work is divided into four parts as follows :—

fol. 2b.	ربع العبادات
„ 190b.	ربع العبادات
„ 403b.	ربع المملكات
„ 629b.	ربع المنجيات

Each part or ربع, is divided into ten books or كتب, which are again subdivided into smaller chapters or ابواب.

For copies see Berlin Cat. Nos. 1679–1706 ; India Office Cat. Nos. 602–10 ; Br. Mus. Suppl. Cat. Nos. 173–4 ; Cairo Cat. Vol. II., p. 62 ; Vienna Cat. No. 1656 ; Leyden Cat. No. 2146 ; Algiers Cat. Nos. 554–8 ; Yeni Cat. Nos. 693–5 ; Rampur List, p. 325 ; Bankipur Cat. pp. 13–4 ; Hyderabad List, Fann Taṣawwuf, Nos. 1–3 ; and Asiatic Society Cat. p. 61. Also see Z.D.M.G., Vol. VII, p. 172 ; Carra de Vaux, C.R. Congrès Sc Intern. des Catholiques, 1891 ; 2nd Sect., p. 209 ; Abhandlungen der Berliner Akademie, 1858, p. 253 ; and Ḥājī Khalīfa, Vol. I., p. 180.

It was printed at Bulāq, A.H. 1289 ; Cairo, A.H. 1306, lithographed, Lucknow, 1864. For other editions see Ellis, Cat. of Arabic Books, Br. Mus. Vol. II., p. 220.

Muḥammad bin Muḥammad bin al-Ḥusain al-Murtaḍa, died, A.H. 1205, A.D. 1790, wrote a commentary on the work in thirteen Vols. which were printed at Fez, A.H. 1302–4. For other commentaries and abridgements see Ḥājī Khalīfa, Vol. I., pp. 180–183.

Translated in Urdu under the title of Madhāk al-ʿĀrifin, and the translation is lithographed, Lucknow, A.H. 1331.

The first two foll. are decorated with a beautiful 'Unwān at the beginning. A few foll. are missing after fol. 2. The heading of each part or ربع is decorated, and the headings of books and chapters are in gold and coloured ink. Gold and coloured lines are round each page. The last fol. has been supplied in a modern hand, and also some parts of foll. 915-916. From fol. 915 to the end the MS. is slightly worm-eaten. Borders of many foll. have been partly or wholly supplied in modern paper.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 118.

foll. 119; lines 9; size $8\frac{3}{4} \times 5\frac{1}{8}$; $6 \times 3\frac{1}{4}$

سر العالمين و كشف ما فى الدارين

SIRR AL-'ĀLAMAIN WA KASHF MĀ FĪ'D DĀRAIN.

A collection of precepts bearing on morals and religious duties, compiled chiefly for rulers and kings, by حجة الاسلام زين Hujjat al-Islām Zain ad-Dīn Abū Hāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111. See for his life No. 10. Shāh 'Abd al-'Azīz ad-Dehlavī in his work Tuhfa-i Ithnā 'Ashariya, p. 87, says that it is not the work of Imām Ghazālī, but is a spurious work.

Beginning:—

وله الحول والقوة قال الشيخ الامام العالم العلامة حجة الاسلام زين الدين ابو حامد محمد بن محمد بن محمد الغزالي رضى الله عنه وارضاه عنا لما رأيت اهل الزمان وهم قاصرون عن نيل المقاصد الباطنة والظاهرة سألني جماعة من ملوك الارض النخ *

The chapters of the book are as follows:—

- | | |
|----------|--------------------------------------------------|
| fol. 2a. | المقالة الاولى اعلم ان الملك عظيم وعظيم النخ |
| | المقالة الثانية في ترتيب قعود الملك و سياسة يومه |
| „ 6b. | و ليلته النخ |
| | المقالة الثالثة يستحب للملك سحر اول الليل الى |
| „ 8b. | نصحه النخ |
| „ 9b. | المقالة الرابعة في ترتيب الخلافة و المماكة |
| „ 13b. | المقالة الخامسة اذا اردت ترتيب ملك على الملك |

fol. 15b.	مقالة فى الخواص و السحر
„ 24b.	مقالة اخرى فى عزائم التسخير
„ 27a.	مقالة فى المقال و لما كان حد الكلام ما افاد المستمع
„ 32b.	مقالة فى الاشربة
„ 39b.	مقالة اخرى فى المأكلى و المشرب
„ 43b.	مقالة اخرى فى تهذيب النفوس
„ 48b.	مقالة فى السعادات و النبوات
„ 53b.	مقالة اخرى فى الاذكار
„ 57a.	مقالة فى الجهاد و جهاد النفس و التدبير
„ 64a.	مقالة اخرى فى المحبة و الشوق و المكاشفة و المشاهدة و المواعظ و الزواجر العقلية و العقلية
„ 71a.	المقالة فى العلم و العمل
„ 76a.	مقالة اخرى فى الاعاجيب و الغنون و الاسفار
„ 82b.	مقالة اخرى فى علو الهمم و نيلها المقاصدها
„ 85b.	مقالة فى رد علي ابن سينا
„ 88b.	مقالة اخرى فى الزهد
„ 97a.	مقالة اخرى فى الروح
„ 101b.	مقالة اخرى فى الموت
„ 107a.	مقالة اخرى فى القيمة الصغرى و الكبرى
„ 111a.	مقالة اخرى فى اسرار النبوة

Our copy after المقالة الخامسة (fol. 13b) differs altogether from that of the Berlin Catalogue, No. 5609; even the ending of our copy does not tally with that of the Berlin copy. Our MS. ends as follows:—

فالسر فيها هو صدقهم و دعاء الناس لهم و اتباعهم آثار المرسلين جذبوا
بعلو همتهم رشاشا من انوار القوم فاصابوا و حسن الظن مقنطيس القلوب
تستجذب به صفاء و وفاء بدرجات السالفين *

For copies see Berlin Cat. No. 5609; Cairo Cat. Vol. VII., pp. 231, 683; and Hyderabad List, Farn Taṣawwuf, No. 25.

There are some additional foll. at the beginning. The first two contain a discussion in Persian about the authorship of the work in the handwriting of Munshī Saḍr ad-Dīn; and the next three addi-

tional foll. contain the history of the transcription of the book by ابن محمد نصير محمود الجليلاني, who procured this copy from Egypt with the help of سيد احمد طباطبائي.

On fol. 1 we find also a short note in Arabic about the authorship of the book.

Written in Naskh. The colophon runs thus:—

هذا آخر ما وجدنا من كتاب سر العالمين و كشف ما فى الدارين من
تصنيف الشيخ الامام محمد بن محمد بن محمد الغزالي وقد فرغت من
استنساخه و تحريره يوم الخميس احدى عشرة من شهر ربيع الآخر من شهور
سنة الف و ثلاث مائة و سبعة من الهجرة المقدسة النبوية على هاجرها الف
الف الثناء و التحية *

Scribe غلام اكبر نارنجامي.

No. 119.

foll. 175; lines 21; size $11 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

الفتح الرباني والغرض السبكاني

AL-FATH AR-RABBĀNĪ WAL FAID AS-SUBĤĀNĪ.

محي الدين ابو محمد عبد القادر بن Muhī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin abī Ṣāliḥ Mūsā al-Jilī al-Baghdādī. He was born in A.H. 470, A.D. 1077, or A.H. 471, A.D. 1078. *Fawāt al-Wafayāt*, Vol. II., p. 1, wrongly says that he was born in A.H. 491, A.D. 1097. He went to Baghḍād in A.H. 488, A.D. 1095, and read with the eminent scholars of that city. He was a most eminent Sufi doctor, and was the founder of the Kādirī order. Ibn Rajab (No. 266), Vol. I., fol. 137b, on the authority of Ibn al-Jawzī says that he died on the 8th, but according to others he died on the 9th Jumādā II, A.H. 561, A.D. 1165. Several scholars have written independently on the life of this great saint. Amongst them the work of 'Alī bin Yūsuf ash-Shaṭṭanaufī, known as *Bahjat al-Asrār*, lithographed, Cairo, A.H. 1304, is famous. For details of his life see *Mir'at al-Janān*, Vol. II., foll. 188b-195b; *Tabaḥḥāt al-Ḥanābila*, Vol. I., foll. 132b-138; *Safinat al-Awliyā'*, pp. 43-58; *Akḥbār al-Akhyār*, pp. 9-22; de Slane, *Ibn Khallikān*, Vol. II., p. 172; and Brockelmann, Vol. I., p. 435.

Our copy is defective.

It begins abruptly :—

يا قوم كونوا لله عز وجل كما كان الصالحون له الخ *

On fol. 3a another homily begins as follows :—

وقال رضى الله عنه بالمدرسة خامس شوال سنة خمس واربعين
و خمس مائة عزتك بالله عز وجل الخ *

For copy see Berlin Cat. No. 3402. Printed at Bulāk, A.H. 1281.

The Heading of each homily is in red ink. There are occasional marginal corrections. It is designated مافوظات قادريه. From foll. 157-175 lacunae are numerous.

Written in Nasta'lik. Dated A.H. 1284. Scribe رسول بخش

No. 120.

foll. 234 ; lines 17 ; size $12\frac{3}{4} \times 9\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

تلبیس ابلیس

TALBĪS IBLĪS.

A work of precepts and instruction for leading a religious life, and thus saving ourselves from the "Devil's wiles," by جمال الدين ابو الفرج عبد الرحمن بن علي بن محمد الجوزي Jamāl ad-Dīn Abū'l Faraj 'Abd ar-Raḥmān bin 'Alī bin Muḥammad al-Jawzī. He was born in Baghḍād, A.H. 508, A.D. 1114, or A.H. 510, A.D. 1116, and belonged to a family (of Arabs) who traced their descent from Caliph Abū Bakr. He died in A.H. 597, A.D. 1200. He is the author of several works, and many writers place him next to as-Suyūṭī (see No. 12) with regard to the number of books written. For details of his life. see Ibn Kḥallikān, Vol. 1., p. 301 ; Iṭḥaf an-Nubalā', p. 288 ; Wüstenfeld, Gesch. No. 287 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. 1., p. 499.

Beginning :—

الحمد لله الذي سلم ميزان العدل الى اكف الالدياب وارسل الرسل
مبشرين ومنذرين بالثواب والعقاب الخ *

Muslim scholars in general have a violent prejudice against this book, and have forbidden it to be read, because of the vindictive spirit in which Ibn al-Jawzī speaks of Muḥī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin Abī Šālīḥ Mūsā al-Jilī al-Baghḍādī, died, A.H. 561, A.D. 1165 (see No. 119).

Lithographed with Urdu translation, Dehli, A.H. 1323.

There are lacunae on foll. 1b, 2a, 3, 4, 5, 6, 7, 9a, 11a, 12a, 16a, 25b, 32a, 69a, 233a. Fol. 8 is blank. Fol. 61b contains a note in Persian by Ṣadr ad-Dīn on some passages of the work. A list of all the chapters is added at the beginning. Fol. 1a bears the name of Ṣadr ad-Dīn as the owner of the book. The last fol. also contains a note by Ṣadr ad-Dīn to the effect that the book was copied in A.H. 1307 at the cost of thirty rupees, and was compared with the original copy by Maulavī Ḥasib ad-Dīn and Khādim Husain.

Written in ordinary Nasta'liq. Scribe سيد عبد الرحيم

No. 121.

foll. 415; lines 23; size $9\frac{3}{4} \times 5\frac{1}{2}$; 7×4 .

روضة العلماء

RAUDAT AL-'ULAMĀ'.

A collection of homilies and pious discourses, chiefly based on the Ḵur'ān and the Traditions. According to Hājī Khālifa, Vol. III., p. 505, and Berlin Cat. No. 8860 ابو على حسين بن يحيى Abū 'Alī Ḥusain bin Yahya al-Bukhārī az-Zandavaisatī al-Mubtaghī is the author of the book; but al-Fawā'id al-Bahīya, p. 93, says that Yahyā bin 'Alī bin 'Abdallāh az-Zāhid az-Zandavaisatī, a renowned jurist and the author of Naẓam al-Fiḵh, is the author. But the following lines, giving the chain of the narrators of the book down to the author, indicate that Abū'l Ḥasan 'Alī bin Yahā bin Muḥammad az-Zandavaisatī al-Bukhārī is the real author of the book. They are written before the work commences, and are as follows:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله و صحبه
اجمعين يقول ابو اسمعيل احمد بن محمد بن نصر العلوى الحدادى البخارى
عفى الله تعالى عنه اخبرنى بجميع كتاب روضة العلماء جدى ... ابو المعالى
... الحسينى الحدادى رحمة الله عليه اجازة في سنة اربع و ستين ... سنة
قال اخبرنا الشيخ القاضي الامام الزاهد شمس الاسلام ابو بكر بن محمد بن
علي بن الفضل الزنجرى رحمة الله عليه فيما كتب لى في سنة ثمان
و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر
ابن احمد بن محمد بن عيسى البلودى رحمة الله تعالى عليه قال اخبرنا الشيخ

الفقيه الزاهد ابو الحسن علي بن يحيى بن محمد الزندويستي البخاري رحمة
الله تعالى عليه قال اشكر الله تعالى كثيرا واسبغ بكرة و اعيلا النخ *

From the above quotation it is evident that the author flourished
before A.H. 508, A.D. 1114.

Beginning :—

اشكر الله تعالى كثيرا و اسبغ بكرة و اعيلا النخ *

For copies see Berlin Cat. No. 8860; and Rampur List,
p. 344. The copy in the Rampur Library is an old one, dated
A.H. 771.

The MS. is very defective. Some foll. are missing. The foll.
1-10 at the beginning of the MS. are very defective and have been
bordered with thick paper. Fol. 58 is placed after fol. 64. Bor-
ders of foll. 408-415 have been changed for modern paper. From
the beginning up to fol. 195 it is in one hand, and the rest of the
MS. is in a different hand. Headings of chapters in red ink. The
title page contains the list of some of the chapters of the work. It
is erroneously stated on fol. 1b in a later hand that al-Kāḍī Abū
Ishāq is the author of the book.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 122.

foll. 201; lines 27-31; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح مفتاح الغيب

SHARH MIFTĀḤ AL-GHAIB.

A commentary on Abū'l Ma'ālī Muḥammad bin Ishāq bin
Muḥammad al-Kūnawī's (d. A.H. 672, A.D. 1273) work on Sufism,
called Miftāḥ al-Ghaib or Miftāḥ Ghaib al-Jāmī wa'l Wajūd, by
Shams ad-Dīn Muḥammad bin Ḥamaza al-Fanārī al-Ḥanafī. He was born in Ṣafar
A.H. 751, April A.D. 1350, studied in Asia Minor and Egypt,
became a Kāḍī at Brussa, made a pilgrimage in A.H. 833, A.D.
1430, and died soon after his return in A.H. 834, A.D. 1431.
See *ash-Shakā'ik an-Nu'māniya* Vol. I., p. 84; *al-Fawā'id al-*
Bahīya, p. 67; and Brockelmann *Gesch. d. Arab. Litter.* Vol. II.,
p. 233.

Beginning :—

سبحانك اللهم و نحمدك حمدا يرضيه ذاتك النخ *

For the chapters of the book see Berlin Cat. No. 3214. The full title of the commentary is مصباح الانس بين المعقول والمشهود. في شرح مفتاح غيب الجمع والوجود. See Hājī Khalifa, Vol. VI., p. 26.

For copies see Berlin Cat. Nos. 3214-5.

The headings of chapters and the beginning of important discussions are written in red ink. The last fol. is partly damaged by the pasting of paper over it. There are occasional marginal glosses. The inner edge of the pages is supplied in a different kind of paper. An additional fol. at the beginning contains the life of the commentator, but it is defective, the fol. having been pasted over with other paper. The title page also contains the lives of the commentator and the author of the text, and a story about al-Junaid.

Written in different hands of Naskh. The colophon runs thus:—

ثم كتاب شرح مفتاح الغيب للإمام المحقق شمس الدين محمد بن حمزة القنارى كمل رقمه بيده القانية العبد الضعيف القاني مصطفى ابو اليسر بن فتح الله الحموي الشافعي القادري عفى الله عنه وعن والديه و اشياخه و محبيه ليلة الاحد التاسع عشر من جمادى الثاني سنة اربع و ثمانين و الف من هجرته على الله عليه و سلم بثغر بلد الله الحرام زاده الله شرفا و تعظيما و الحمد لله وحده *

No. 123.

fol. 90; lines 17; size $8 \times 5\frac{1}{8}$; $5\frac{1}{2} \times 3$.

شرح هياكل النور

SHARḤ HAYĀKIL AN-NŪR.

A commentary on Shihāb ad-Dīn Yahyā (or Ahmad) bin Habash as-Suhrawardī's treatise on Sufism, called Hayākil an-Nūr, by Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddiqī ad-Dawwānī, died, A.H. 907, A.D. 1501. For his life see No. 99.

Beginning:—

يا من نصب رايات قدرته على كواهل هياكل الممكنات النج *

The name of the commentator occurs on fol. 90a. The work was composed in A.H. 872, A.D. 1467, at Tabriz, and from the preface it appears that it was dedicated to Abū Sa'īd Gurgān (the

Timuride, d. A.H. 873, A.D. 1468). For chapters see Vienna Cat. No. 1895 (where the name of the commentator is wrongly given as Jalāl ad-Dīn Muḥammad bin Maḥmūd al-'Alawī).

For copies see Gotha Cat. No. 9710; India Office Cat. No. 485; Derenbourg, No. 706; Cairo Cat. Vol. VI, p. 99; Leyden Cat. Nos. 1504-5; Vienna Cat. No. 1895; Rampur List, p. 396; Hyderabad List, Fann Hikmat, No. 62; and Asiatic Society Cat. p. 82.

There were three different Sufis with the epithet of Suhrawardī. One was Ḍiyā' ad-Dīn 'Abd al-Kādir bin 'Abdallāh as-Suhrawardī, the author of *Ādāb al-Murīdīn*, who was born in A.H. 491, A.D. 1097, and died in A.H. 564, A.D. 1168. Another was Shihāb ad-Dīn Yahyā (or Aḥmad) bin Ḥabash bin Amīrak as-Suhrawardī, the author of *Hikmat al-Ishrāk*, and many other works, who flourished between A.H. 548-561, A.D. 1153-1165. He was suspected of heresy by the orthodox scholars, and was put to death; he is called *Shaiḫ Maktūl*. The third was Shihāb ad-Dīn Abū Ḥafṣ 'Umar bin 'Abdallāh as-Suhrawardī, the author of *Awārif al-Ma'ārif*. He was born in A.H. 539, A.D. 1144, and died in A.H. 632, A.D. 1234. Suhraward is a little town near Zenjān in Ādharbaijān.

Passages of the original text are marked with red lines. Headings of chapters are also in red ink. Much injured by insects and many worm-eaten places are pasted over with thin paper. Borders are supplied in a different kind of paper. On the top of the first fol. is the name and seal of a previous owner of the book. Gold and coloured lines are round each page.

Written in Naskh. Not dated. C. 17th century.

No. 124.

fol. 123; lines 20-19; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

الطريقة المحمدية

AT-TARĪKAT AL-MUḤAMMADIYA.

A work on Ethics and Asceticism by محمد بن پیر علی البرکوی Muḥammad bin Pīr 'Alī al-Birkavī (Birgīlī). He was born in A.H. 929, A.D. 1523, and died in A.H. 981, A.D. 1573. For details see al-'Iqd al-Manzūm, p. 430; Journal Asiatique, Paris, 1828, II, p. 159; and Brockelmann, Gesch. d. Arab. Litter. Vol. II, p. 440.

Beginning:—

الحمد لله الذي جعلنا أمة وسطا خير أمة أخرج

The work is divided into three sections, called باب, each of which is subdivided into many chapters, called فصل. For details see Berlin Cat. No. 8836.

For copies see Berlin Cat. Nos. 8836-7; Paris Cat. Nos. 1321-2; Cairo Cat. Vol. II., p. 94, Vol. VII., p. 399; Yeni Cat. No. 715; Aya Sofia Cat. Nos. 1950-6; Algeirs Cat. Nos. 2484-93; Ibrahim Pasha Cat. No. 772; Asiatic Society of Bengal Cat. p. 66; and Rampur List, p. 351.

Printed, with the commentary called *al-Ḥadīkat an-Nadīya*, in Constantinople, A.H. 1290, A.D. 1873; and with the commentary called *al-Barīkāt al-Muḥammadiya* at Bulāk, A.H. 1257, A.D. 1841.

Foll. 2-55 have been supplied in a modern hand. The title page contains a list of the abbreviations used in the book, and also their equivalents. It also bears the name of the previous owner of the book. Foll. 1 and 56-123 are stained by water. It bears profuse notes on the margin. Two additional foll. have been added, containing some quotations from the commentary on this work called *المواهب الفتحية على الطريقة المحمدية*

Written in Nasta'liq. Dated A.H. 1050. Scribe مصطفى بن عبد الجبار .

No. 125.

fol. 105; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$

روح الراح وراح الارواح

RŪH AR-RĀH WA RĀH AL ARWĀH.

A commentary on a poetical work on Sufism. Both the text and the commentary are by ابو بكر محيي الدين عبد القادر بن شيخ بن عبد الله العبدروس اليميني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī. He was born in A.H. 978, A.D. 1570, at Aḥmadābād, Gujarāt. He was an eminent *ṣūfī* and scholar of his time, and died, A.H. 1038, A.D. 1628. An autobiography of the author will be found in his work *an-Nūr as-Sāfir* (No. 173.) fol. 143a. See also at-Ta'likāt as-Saniya, p. 36; Wüstenfeld, *Gesch.* No. 556; *Khulāṣat al-Athar, Vol. II., p. 440; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 419.

Beginning: —

الحمد لله الذي شرح صدور اوليائه بنور معرفته و بعد فقد من الله تعالى على وله الحمد بان وفقنى لفظ ابيات قلتها فى السلوك الى ملك الملوك ثم خطر لي ابرار معانيها الدقيقة و اظهار رموزها المشيرة الى الطريقة

فوضعت هذه الوريقات لتتقيد تلك الرشحات فجاء بحمد الله تعالى شرحاً فائقاً
فى فنه بديعاً فى حسنه و سميته روح الراح و راح الارواح الخ *

The first line of the poem is :—

نوديت من السرايق ان كنت عاشق صادق البيت *

The commentary begins as follows :—

الى نوديت من وراء الحجاب و المراء به هذا العناية الازلية الخ *

See Berlin Cat. No. 9535.

The text is in red ink. Each verse commences with the word قوله. Foll. 73–87b contain the author's tables of spiritual guides. Fol. 94 is a leaf from a work called رسالة في مناقب البخاري (see No. 454) and should go after fol. 19 of that No. It is inserted in this MS. by mistake. On the margin are copied occasionally passages of the work omitted by the copyist at the time of transcription. Slightly worm-eaten. The inner edge of each fol. is supplied in modern paper.

Written in good Naskh. Not dated. C. 17th century.

No. 126.

fol. 346 ; lines 19 ; size $11\frac{1}{2} \times 6$; 9×4 .

مجالس الأبرار

MAJĀLIS AL-ABRĀR.

A work on pious discourse by أحمد الرومي Aḥmad ar-Rūmī died, about A.H. 1040, A.D. 1631. See Brockelmann, Gesch. d Arab. Litter. Vol. II., p. 445.

Beginning :—

الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المحكم الخ *

The work is divided into 100 chapters, each of which is called المجلس (assembly), whence the book is named *Majālis al-Abrār* or “assemblies of pious men.” For the chapters see Berlin Cat. No. 8845.

Headings of chapters are in red ink. Foll. 339b, 340a, and a part of fol. 340b have been penned through with the remark غلط. The copyist omitted to write a passage of the text during the transcription of fol. 342a. The omitted passage in the same handwriting, is given on an interleaved fol. The reading is foll.

340b, 342a (to the 17th line), 341b, 341a, 342a, (from 18th line). There are occasional marginal corrections. Foll. 2-4 contain a list of the chapters.

Written in ordinary Nasta'lik. The colophon runs thus:—

تمت بعون الملك الوهاب مسمى بمجالس الابرار بيد عاجز حقير فقير
الهي بخش ساكن سمارندپور بتاريخ بست هشتم جمادى الاول سنة ١٢٩٢ هجري *

No. 127.

fol. 14; lines 19; size $9 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

حجة الوداد

HUJJAT AL-WIDĀD.

A treatise on sufism by ابوحد الدين عبد الاحد النوري Auhad ad-Din 'Abd al-Aḥad an-Nūrī. He was an *imām* in the Aya Sofia mosque in Constantinople, had many disciples, and died in A.H. 1061, A.D. 1651. For details of his life see *Khulāṣat al-Aṭhar*, Vol. II., p. 269; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 445.

Beginning:—

الحمد لله المقوت طيور الارواح بحب الحب و كوثر الراح الخ *

The work is divided into three باب or sections, which are subdivided into the following فصل or chapters:—

- | | |
|----------|--------------------------------------------------|
| fol. 2b. | الباب الاول في محبة العبد لربه |
| „ 2b. | الفصل الاول منه في الادلة الواردة فيه |
| „ 3a. | الفصل الثاني في تبئين اصل المحبة و تعريفها |
| „ 5a. | الفصل الثالث في انكار المتكلمين و جوابهم |
| „ 6b. | الفصل الرابع في جواب المحبين |
| „ 7b. | الفصل الخامس في جواب العارفين |
| „ 8b. | الباب الثاني في محبة الرب لعبده و فيه ثلاثة فصول |
| „ 8b. | الفصل الاول في الادلة الواردة في محبة العبد |
| „ 8b. | الفصل الثاني فيما قاله علماء الشريعة |
| „ 9a. | الفصل الثالث فيما قاله علماء الطريقة |

The fourth فصل is wanting.

- fol. 10a. الباب الثالث في انواع المحبة وهي على ثلاثة انواع
 „ 10a. النوع الاول في محبة العوام
 „ 10b. النوع الثاني في محبة الخواص
 „ 11a. النوع الثالث في محبة اخص الخواص

For copies see Cairo Cat. Vol. VII., p. 583, and Yahi Cat. No. 1624.

Headings of chapters are in red ink. Marginal notes here and there. Fol. 14 contains some theological questions and answers. From the Colophon it appears that it was composed in A.H. 1033, and was dedicated to الشيخ السيدياسي, the spiritual guide of the author.

Written in good Naskh. Not dated. C. 18th century.

No. 128.

fol. 7; lines 19 to 28; size $8 \times 5\frac{3}{4}$; $7 \times 5\frac{1}{4}$.

مفتاح السرائر وكنز الذخائر

MIFTĀH AS-SARĀ'IR WA KANZ ADH-DHAKHĀ'IR.

A treatise on sufism by ابو بكر بن سالم بن احمد بن شيخان باعلوي Abū Bakr bin Sālim bin Aḥmad bin Shaikhān Bā'alavī. He was born in Mecca, A.H. 1016, A.D. 1607, and studied with his father and with other eminent scholars of that sacred city. He died in A.H. 1085, A.D. 1674. For details of his life see *Khulāṣat al-Athar*, Vol. I., p. 80. The author of *Khulāṣat al-Athar*, Vol. I., p. 74, explains the word Bā'alavī as follows:—

باعلوي منسوبون الى علوي وهذه النسبة وان لم تكن من وضع العربية لكنها معروفة لاهل الديار الحضرمية فانهم يلزمون الكنية الالف بكل حال على لغة القصر فيقولون لبني علوي باعلوي ولبني حسن باحسن ولبني حسين باحسين وعلوي هو ابن عبید الله بن احمد بن عيسى انتهى ونسب عبید الله يفتي الى سيدنا علي بن ابي طالب كرم الله وجهه بهذه الطريقة عبید الله بن احمد بن عيسى بن محمد بن علي العريضي بن جعفر الصادق ابن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن ابي طالب رضي الله تعالى عنهم *

Beginning :—

الحمد لله الواحد القهار العزيز الغفار الستار اعلم وفقنا الله و اياك
توفيق الصالحين ان هذه نبذة شريفة نذكر فيها ما تيسر الخ *

For copy see Hyderabad List, Fann Taṣawwuf, No. 18. The following note on the title page about the date of the author's birth, the composition of the work, and the death of the author :—

مولد سيدنا و مولانا المصنف في حدود سنة تسع عشرة و تسعمائة وتاليف
هذا الكتاب سنة خمس و اربعين و وفاته سنة اثننتين و تسعين الخ *

and a similar note in the colophon :—

قال مولفه نفعنا الله به ويسره فرغت منه ليلة السبت و سبع في شهر
رجب سنة خمس و اربعين بعد تسعمائة من الهجرة النبوية الخ *

seem wrong, and written by some ignorant person. Because the father of the author, Sālīm bin Aḥmad bin Shaikhān, according to the author's own statement (cited in *Khulāṣat al-Aṭhar*, Vol. II., p. 200), was born on 27th Rabī' II, A.H. 995, A.D. 1587. and died on Sunday, the 9th Dhū'l Ka'da A.H. 1046, A.D. 1636 (and not in A.H. 1040 as given by Brockelmann, Vol. II., p. 407). Therefore the date of birth of the author, A.H. 919, and the date of his death, A.H. 992, as given in the notes, must be wrong. The first fol. is supplied in a different hand. The title page contains the names of two persons as owning the book.

Written in bad Naskh. Not dated. C. 19th century.

No. 129.

fol. 74; lines 16-19; size $8 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

رسالة المعونة والمظاهرة

RISĀLAT AL-MU'ĀWANAT WA'L MUZĀHARA.

A treatise on sufism relating specially to the rules of religious life by السيد عبد الله بن عاوي بن احمد الكداد باعلاوي as-Saiyid 'Abdallāh bin 'Alavī bin Aḥmad al-Haddād Bā'alavī. He was born in A.H. 1044, A.D. 1634, studied with al-Kādī Sahl bin Aḥmad Bāḥasan and with others. He came to Mecca and Madīna in A.H. 1079, A.D. 1668. He is the author of many works, and died, A.H. 1132, A.D. 1719. For details of his life see *Silk ad-Durar*, Vol. III., p. 91., and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 407.

Beginning :—

رب يسر واسم يا كريم و افتح بالحق و انت الفتح العليم الحمد
 لله الواحد الماجد الجواد الوهاب الرزاق الكنان المنان الخ *

The work is divided into several chapters, each of which begins with عليك يا اخي or عليك ايها الاخ or عليك.

Printed in Egypt A.H. 1321.

The word فصل is written in red ink. On the title page the name of the grandfather of the author is given as Muḥammad; but the correct name of his grandfather was Aḥmad. See Silk ad-Durar, Vol. III., p. 91, and Berlin Cat. No. 10116. The title page also contains the names of two previous owners of the book. From the colophon it appears that the author wrote the work in A.H. 1069.

Written in bad Naskḥ. Not dated. C. 18th century.

No. 130.

fol. 25, lines 18-21; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$

رسالة المذاكرة مع الاخوان و المحبين من اهل الآخرة والدين

RISĀLAT AL-MUDHĀKARAT MA' AL-IKHWĀN WA'L MUḤIBBĪN MIN AHL AL-ĀKHIRAT WA'D DĪN.

A collection of homilies or pious discourses by السيد عبد الله اسيد عبد الله بن علوي بن احمد الحداد باعلوي as-Saiyid 'Abdallāh bin 'Alavī bin Aḥmad al-Haddād Bā'alavī, died, A.H. 1132, A.D. 1719. See for his life No. 129.

Beginning :—

سبحانك لا علم لذا الا ما علمتنا انك انت العليم الحكيم - الحمد لله
 رب العالمين الذي خلق الانسان من طين الخ *

In the preface the author exhorts all men to adopt piety. This work seems to be an abridgement of Minhāj al-'Ābidīn by al-Ghazālī.

Printed in Egypt in A.H. 1319.

From the colophon it appears that the author finished this book in A.H. 1068. The word فصل is in red ink. The title page bears the names of three previous owners of the book.

Written in bad Naskḥ. Dated A.H. 1117. Scribe عبد الله.

No. 131.

fol. 15 ; lines 23 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الكبريت الاحمر

AL-KIBRĪT AL-AḤMAR.

A treatise on sufism by **عبد الله بن ابي بكر بن وجيه الدين** 'Abdallāh bin Abī Bakr bin Wajīh ad-Dīn 'Abd ar-Raḥmān al-'Alavī. On the title page 'Abdallāh al-Ḥaddād is mentioned as the author ; but in my opinion this is not correct. The full name of 'Abdallāh al-Ḥaddād is 'Abdallāh bin 'Alavī bin Aḥmad al-Ḥaddād Bā'alavī (See for his life No. 129), which is quite different from the name quoted above from the colophon.

Beginning :—

الحمد لله ابرز عن كينونية كن لطائف الارواح الكليات الخ *

The treatise is divided into very small chapters, called فصل, as follows :—

- | | |
|----------|-------------------------------------------------------|
| fol. 1b. | فصل في سلوك الطريقة على الحقيقة بالعبادات |
| „ 1b. | فصل وهذا لا يمكن الا بقصد شيخ عالم عارف |
| | فصل و اجمعوا مشائخ الصوفية على ان اكثف الحجب |
| „ 2a. | بين العبد وبين الله النفس الامارة بالسوء |
| | فصل اتفق مشائخ الصوفية على ان بذاء امرهم على قلة |
| „ 2a. | الطعام |
| „ 2a. | فصل اعتقاد اهل السنة ما نظمه عبد الله بن اسعد اليفاعي |
| „ 2b. | فصل في التوحيد |
| „ 2b. | فصل اعلم ان التقوى هو الذي عايد مدار السعادات |
| „ 2b. | فصل و خلعات التقوى الظاهر و الباطن |
| „ 3a. | فصل الخاصة من الناس هم اهل الايمان |
| „ 3b. | فصل في معني الصوفي |
| „ 3b. | فصل و من طوائف الصوفية قوم يسمون الملامتية |
| „ 4a. | فصل في الصوفي و المتشبهه |
| | فصل سبب سلوكهم في البدايات للطريق الموصلة الى |
| „ 4a. | الحضرة القدسية |

- fol. 4b. فصل في شرح النموذج من عالم القلب
 „ 5a. فصل هذه عشرة مقالات
 „ 6b. فصل والاعمال في الاحوال النج
 „ 7b. فصل في معرفة سلوكك النجوم
 „ 8a. فصل في معرفة الوقت
 „ 8a. فصل في معرفة المذاهب
 „ 8a. فصل في معرفة الحال
 „ 10b. فصل في فتوحات اهل الذبائيات من الفناء والبقاء
 فصل قالوا العلماء بذلك اذا وصل الذاكر الى عالم الفناء
 „ 11a. اتصل به تصرف الحق
 „ 11a. فصل اذا وصل الذاكر الى روح العالم
 „ 11b. فصل ليس له كل فيقال له بعض
 „ 11b. فصل اذا وصل الذاكر الى عالم السر
 „ 12a. فصل مكاشفة القلوب
 „ 12a. فصل في حقيقة عالم التوحيد
 „ 12b. فصل في معرفة اهل المشاهدة
 „ 13a. فصل حل المشكل من عالم الحقيقة
 „ 14a. فصل في السماع
 „ 14a. فصل في معنى من معاني السماع
 „ 15a. فصل اهل الحقيقة هم العلماء

Red coloured lines round each page. The title page contains the names of several previous owners of the book.

Written in ordinary Naskh. The colophon runs thus:—

كان الفراغ من هذه النسخة المباركة قبل الظهر نهار الربوع الثاني
 مستهل شهر ظفر الخير سنة اربعة وسبعين والى يد الفقير المعترف
 بالذنب والتقصير الفقير الى الله الشيخ محمد بن الشيخ المرتضى القادر
 الشهير بالمتقي *

No. 132.

fol. 212 ; lines 19 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$

سنن الهدى في متابعة المصطفى

SUNAN AL-HUDĀ FĪ MUTĀBA'AT AL-MUṢṬAFĀ.

A work on religious duties and observances, laying special stress on following the customs and manners of the Prophet, by عبد النبي بن احمد بن عبد القدوس الحنفى النعماني الكنگوهي 'Abd an-Nabī bin Aḥmad bin 'Abd al-Kuddūs al-Hanafī an-Nu'mānī al-Gangūhī. He visited Mecca and Madīna several times, and there studied the Traditions of the Prophet. He held the Office of Ṣadr aṣ-Ṣudūr in the court of the Emperor Akbar (A.H. 963-1014: 1556-1605). He is said to have been arbitrary, but liberal. Blochmann in his translation of Ā'in-i-Akbarī, p. 546, regarding the date of the death of this author, says "Badāonī places his death in A.H. 991, (A.D. 1583), the Mirāt in A.H. 992, (A.D. 1584)." For details see Badā'ūnī, Vol. III., p. 79; Mir'āt al-Ālam, No. 11, fol. 262b; Tarb al-Amāthil, p. 245; and Darbār Akbarī, pp. 320-328.

Beginning:—

الحمد لله الذي بعث فينا رسولا من انفسنا يهدي الى الحق
و بعد فمذه منتخبا انتخب من كتب الاحاديث الصحيحة وثمرة اجتهدى
من ثمار الاشجار النبوية في ذكر محبته علي الله عليه وسلم و الاقتداء بمديته
و الاقتداء ببعيذته و وظائف الطاعات و العبادات و ما ورد من الاذكار
و الدعوات و ما تعوذ به من المعوذات و نكح من المسير والآداب و العادات الخ *

From the preface it appears that the book was divided into a مقدمة (prologue), three parts called اقسام, and a خاتمة (epilogue); and the three parts are subdivided into فصل as follows:—

	المقدمة في الاخلاص و حسن الخيرة في جميع الاعمال
fol. 2a.	الظاهر والخبية
	القسم الاول فيما يجب علينا من حقوقه معلم عملة دائمة
.. 5a.	طيبة مباركة و فيه ابواب
.. 5a.	الباب الاول في المحبة و المصاحبة و فيه فصول
.. 5a.	فصل في تحقيق معنى المحبة له معلم

- fol. 7a. فصل في بيان وجوب محبته علم
فصل في الثواب على محبته ورفع الدرجات بمودته
- „ 7b. علم
- „ 8b. فصل في الآثار والعلامات التي يتميز المحب عن غيره
- „ 10b. فصل في المذاصرة
- الباب الثاني في وجوب الاتباع والاقتداء بسنته والاعتداء
بهديه وفيه فصول
- „ 11b. فصل في وجوب الاتباع والاقتداء به صلى الله عليه وسلم
- „ 12a. فصل في الترغيب في المتابعة الحسنة والمثوبة
المتروكة على العمل بالسنة الذموية على صاحبها
افضل الصلوة والسلام وما كان عليه الصحابة
والسلف الصالح من الاقتداء والاهتداء
- „ 16a. فصل في الترهيب عن مخالفة السنة واتباع طريق
البدعة
- „ 17b. الباب الثالث في الاعتصام بالكتاب والسنة وفضل العلم
والاشتغال به وفيه فصول
- „ 19a. فصل في الاعتصام بالكتاب والسنة
- „ 19a. فصل في فضل العلم والترغيب في التعلم والتعليم
- „ 20a. فصل في بعض الآداب المتعلقة بالعلم
- „ 22b. فصل في بعض ما يتعلق بالعلم من الترهيب
- „ 24a. الباب الرابع في حكم الصلوة والتسليم عليه علم وفرض
ذلك وفضيلته وكيفية وفيه فصول
- „ 26a. فصل في معنى الصلوة والسلام والبركة
- „ 26a. فصل في بيان فرضيته وجوبه واستحبابه وبيان
مواطن ذلك
- „ 27b. فصل في كيفية الصلوة عليه علم وعلى اهل بيته
- „ 31b. رضي الله تعالى عنهم اجمعين
- فصل في كيفية الزيارة والوقوف عند القبر الشريف

fol. 33a.

و السلام عليه معلم

فصل فى الترهيب عن البخل بالصلوة و التسليم

,, 35a.

عليه صلعم و ذم من لم يصل و يسلم عليه و اثمه

الباب الخامس فى حكم زيارته معلم و فضيلة من زاره

,, 36a.

و صلى و سلم عليه صلعم و كيفية ذلك و فيه فصلان

,, 36a.

فصل فى حكم الزيارة و فضيلتها

فصل فى الترغيب فى الصلوة و السلام عليه صلعم

,, 38b.

و المثوبة و الدرجة المرتبة على ذلك

القسم الثانى فى بيان وظائف صلعم من الطاعات و

العبادات و ما ورد منه من الاذكار و التسيبكات

,, 40b.

و ما تعوذ به من الادعية و المعوذات

فى هذا القسم خمسة كتاب الكتاب الاول فى وظائف

,, 42a.

الصلوة و ما يتعلق بها و فيه ابواب

,, 42a.

الباب الاول فى وظائف الطهارة و فيه فصول

,, 42a.

فصل فى وظائف منقرفة قبل الوضوء

,, 46a.

فصل فى وظائف الوضوء و فضيلته و آدابه

,, 50b.

فصل فى وظائف الغسل

الباب الثانى فى وظائف الخروج من البيت الى المسجد

,, 52b.

و الدخول فى المسجد

الباب الثالث فى المساجد و مواضع الصلوة و ما يتعلق

,, 55b.

بها من الفضائل و الآداب

الباب الرابع فى الآذان و فضيلته و آدابه و اجابة المودن

,, 60a.

و ما يتعلق بذلك الفضيلة

الباب الخامس فى فضائل الصلوات الخمس المكتوبة

,, 67b.

و اوقاتها و فيه فصول

,, 67b.

فصل فى الفضائل

,, 68b.

فصل فى المواقيت

- fol. 71a. فصل في الاوقات المستحبة و المكروهة
الباب السادس في وظائف الصلوة المكتوبة الخمس
و فيه فصول
,, 73b. فصل وظائف الصباح و علوة الصبح
,, 73b. فصل في الترغيب في تعجيل الصلوات دائما
,, 74a. فصل في فضائل متفرقة لصلوات منفردة
,, 75a. فصل في وظائف صلواتي الظهر و العصر
,, 104a. فصل في وظائف المساء و صلواتي المغرب و العشاء
,, 106b. الباب السابع في علوة الوتر و القنوت
,, 110a. الباب الثامن في السدس و الزوائد و الذوافل الموقته
,, 115b. الباب التاسع في وظائف يوم الجمعة و علوة الجمعة و ذكر
الساعة المرجوة و فيه فصول
,, 152a. فصل في فضائل يوم الجمعة
,, 152a. فصل في بيان وجوب علوة الجمعة و الترغيب فيها
و الترهب عن تركها
,, 153b. فصل في وظائف يوم الجمعة
,, 161b. الباب العاشر في صلواتي العيدين
,, 163b. الباب الحادي عشر في الآداب بالصلوة و ما يباح فيها و ما
لا يباح و فضل الجماعة و فيه فصول
,, 167a. فصل في الآداب
,, 167a. فصل في الجماعة
,, 169a. فصل فيما على الامام و المأموم
,, 171a. فصل في تسوية الصفوف و فضلها
,, 173a. فصل في الاوقات التي تكره فيها الصلوة
,, 174a. الباب الثاني عشر في صلوة الجنائزة و ما يتعلق بالمريض
و المحتضر و الميت ابتداء و انتهاء و فيه فصول
,, 175a. فصل في تشييع الجنائزة و الصلوة عليها
,, 180b. فصل في دفن الميت
,, 183a.

fol. 185b.	فصل في سوال المنكر والمكبر وذكر عذاب القبور
„ 188b.	فصل في زيارة القبور
„ 190b.	فصل في الاسترجاع وفضيلة الصبر
„ 192a.	فصل في التعزية
„ 192b.	فصل في الدعاء له وفضيلة مطلق المرض
„ 201b.	فصل في فضائل الصيام وآدابها
„ 204a.	فصل في عيام التطوع وإتمامها
„ 208a.	فصل في الإفطار والسحور
„ 209a.	فصل في الاعتكاف
„ 211a.	فصل في ليلة القدر

With the last فصل the 2nd part القسم الثاني ends in the middle of fol. 212b. The rest of the fol. is pasted over with thick paper. The third part القسم الثالث and the خاتمة are not found in this copy.

For copies see Rampur List, p. 49 ; and Asiatic Society, Govt. Collection, No. 500.

Margins have been supplied in a different kind of thick paper. There are occasional marginal glosses. Headings of chapters in red ink. Sprinkled with vowel-points. The title page bears the name of a previous owner of the book.

Written in different hands of Naskh. Not dated. C. 19th century.

No. 133.

fol. 39 ; lines 15 ; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

ترجمة مجمع البحرين

TARJUMA MAJMA' AL-BAHRAIN.

An Arabic translation of the famous work of Dārā Shikūh, called Majma' al-Bahrain, which aimed at reconciling the Hindu doctrine of jog with that of the Sūfīs, by الشيخ أحمد محمد صالح بن الشيخ أحمد Muḥammad Ṣālīḥ bin ash-Shaikh Aḥmad al-Miṣrī. Taking in view the date of composition of the original work, which is A.H. 1065, A.D. 1654, and the date A.H. 1185, A.D. 1771, which is written in fol. 23b as the date of transcript of a prayer, it is evident that the work must have been composed between those dates.

Beginning :—

بدأت باسم الذي لا اله الا هو و بآي اسم اذانيه يجوب النخ *

The بَيَان or chapters are thus arranged :—

fol. 2b.	بيان عناصر
„ 3b.	بيان حواس
„ 5a.	بيان الشغل
„ 5b.	بيان الصفات
„ 6b.	بيان افسام الرياح
„ 7a.	بيان عوالم الاربعة
„ 8a.	بيان صوت الذار
„ 9a.	بيان النذور
„ 10b.	بيان رزية الله
„ 11a.	بيان اسماء الله تعالى
„ 11b.	بيان الولاية و المذبوة
„ 13b.	بيان برمهاند
„ 13b.	بيان الجهات
„ 14a.	بيان السموات
„ 14b.	بيان الارضون
„ 14b.	بيان قسمة الارض
„ 15b.	بيان عالم البرزخ
„ 16a.	بيان قيامة الكبرى
„ 16b.	بيان مكت
„ 20a.	بيان النذور و الليل

From the colophon it appears that Dārā Shikūh wrote the original work in A.H. 1065, A.D. 1654 (as stated above), and that he was then forty-two years old. Many passages from the Kur'an are cited in the book. On the margin are written in red ink the equivalent terms of Hindu phraseology. The top of fol. 20a bears the name of a previous owner of the book. The work concludes on fol. 22b. The remaining foll. 23-39 contain several prayers.

miscellaneous notes on different *shajrās* or lists of saints, in the form of genealogical tables, etc.

Written in bad Naskh. Not dated. C. 18th century.

No. 134.

fol. 165; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{8} \times 3\frac{1}{8}$.

روضة الأنوار في إيضاح المبدأ والمعاش والمعاد والاسرار

RAWḌAT AL-ANWĀR FĪ ĪḌĀḤ AL-MABDA' WA'L
MA'ĀSH WA'L MA'ĀD WA'L ASRĀR.

A work on religious duties and observances, together with some fundamental principles of sufism, by عبد الرسول بن محمد خُيَّان 'Abd ar-Rasūl bin Muḥammad Khān al-Bījāpūrī.

Beginning:—

الحمد لله افاض علينا الآلاء بمفاتيح خزائن الكرم الخ *

The work contains three parts, or الباب, each divided into several chapters called الفصل as follows:—

- | | | |
|------|------|-------------------------------------------------|
| fol. | 2b. | الباب الاول في بيان المبدأ والوجود |
| „ | 3b. | الفصل الاول في بيان العوالم |
| „ | 5b. | الفصل الثاني في بيان فطرة الملكوت والملك |
| „ | 8a. | الفصل الثالث في بيان الدنيا وقبحها ودرجاتها |
| „ | 10b. | الفصل الرابع في بيان فطرة ابليس وحاله |
| „ | | الفصل الخامس في بيان فطرة آدم وحاله عليه |
| „ | 13a. | الصلوة والسلام |
| „ | | الفصل السادس في بيان فطرة الانبياء عليهم السلام |
| „ | 16b. | واحوالهم |
| „ | | الفصل السابع في بيان فطرة العلماء والفقراء |
| „ | 18b. | الحقيقي والصوري وحوالهم |
| „ | 21a. | الفصل الثامن في بيان فطرة الامراء وحوالهم |
| „ | | الفصل التاسع في بيان فطرة عوام الناس والنساء |
| „ | 22b. | واحوالهم |

- fol. 23a. الفصل العاشر في بيان فائدة تعلق الروح بالقلب
 „ 25b. الباب الثاني في بيان المعاش و هو على ثلاثة اقسام
 „ 25b. القسم الاول في بيان العبادات
 „ 26b. الفصل الاول في بيان التوحيد و العقائد الالهية
 „ 42b. الفصل الثاني في بيان الغيبة
 „ 43b. الفصل الثالث في بيان العلم و فضله و اسبابه
 „ 45b. الفصل الرابع في بيان الطهارة
 „ 51b. الفصل الخامس في بيان الصلوة
 „ 55a. الفصل السادس في بيان تلاوة القرآن
 „ 59a. الفصل السابع في بيان الصوم
 „ 61a. الفصل الثامن في بيان الانفاق
 „ 63a. الفصل التاسع في بيان الحج
 „ 65a. الفصل العاشر في بيان الجهاد
 „ 66a. الفصل الحادي عشر في بيان الدعاء
 „ 68a. الفصل الثاني عشر في بيان التفكير
 „ 69b. الفصل الثالث عشر في بيان الاذكار المروية
 الفصل الرابع عشر في بيان توزيع الاوقات و ترتيب
 „ 71a. الازداد
 الفصل الخامس عشر في بيان الامر بالمعروف
 „ 75b. و النهي عن المنكر
 الفصل السادس عشر في بيان عيادة المريض و تلقين
 „ 77b. المحتضر و ما يتعلق بالميت
 „ 80b. القسم الثاني في بيان العبادات
 „ 81a. الفصل الاول في بيان الاكل و الشرب
 „ 86a. الفصل الثاني في بيان الاضافة و الاجابة
 „ 88b. الفصل الثالث في بيان اللبس و التطيب
 „ 90a. الفصل الرابع في بيان النوم و اليقظة
 الفصل الخامس في بيان قضاء الحاجة و البول
 „ 92b. و الاستنجاء

- fol. 93b. الفصل السادس في بيان قص الشارب
- „ 94b. الفصل السابع في بيان العطس و تسميته و الثأوب
- „ 95a. الفصل الثامن في بيان الذنوج و الكسب و السفر
- „ 98a. الفصل التاسع في بيان السماع و الوجد و الرقص
- „ 101a. الفصل العاشر في بيان الصعبة و الاخوة في الدين
- الفصل الحادي عشر في بيان السلام و المصافحة
و المعانقة
- „ 103a.
- „ 104b. الفصل الثاني عشر في بيان معاشره الكبراء و الصغار
- „ 106b. الفصل الثالث عشر في بيان الصلح و التفريح
- القسم الثالث في بيان الرجوع الى الحق تعالى
- „ 107b. بالاختيار و ما لبد منه فيه و ما يترتب عليه
- الفصل الاول في بيان الارادة و المرید و المراد
- „ 109a. و ما لبد منه للمريد
- „ 112b. الفصل الثاني في بيان الحاجة الى الشيخ و صفاته
- „ 116a. الفصل الثالث في بيان التوبة عن الذنوب
- الفصل الرابع في بيان النفس و تركيتها بالمجاهدة
- „ 120a. و الرياضة على قانون الشريعة
- الفصل الخامس في بيان القلب و تصفيته
- „ 125a. على قانون الطريقة
- الفصل السادس في بيان الروح و تحليته على
- „ 127b. قانون الحقيقة
- الفصل السابع في بيان الزوج و الاحتراز عن
- „ 129a. الخواطر الرذيلة
- „ 132b. الفصل الثامن في بيان المحبة و الشوق و الانس
- „ 134b. الفصل التاسع في بيان الفقر و الزهد
- „ 136b. الفصل العاشر في بيان التوكل و اليقين

fol. 139a.	الفصل الحادي عشر في بيان الصبر و الرضا و الشكر
„ 141a.	الفصل الثاني عشر في بيان التفويض و قصر الامل و الرجاء و الخوف
„ 143b.	الفصل الثالث عشر في بيان الاخلاص و الصدق
„ 145b.	الفصل الرابع عشر في بيان التواضع و الشفقة و العلم و الحياء و العفو
„ 149a.	الفصل الخامس عشر في بيان الذكر
„ 151b.	الفصل السادس عشر في بيان المراقبة
„ 153a.	الفصل السابع عشر في بيان السير و العروج و الوصول
„ 155a.	الفصل الثامن عشر في بيان المشاهدة و الالهام
„ 156a.	الفصل التاسع عشر في بيان المكاشفة
„ 158b.	الفصل العشرون في بيان التجلى
„ 160b.	الباب الثالث في بيان معاد النفوس
„ 161a.	الفصل الاول في بيان النفس الامارة و معادها
„ 163a.	الفصل الثاني في بيان النفس اللوامة و معادها
„ 163b.	الفصل الثالث في بيان النفس الملهمة و معادها
„ 164b.	الفصل الرابع في بيان النفس مطمئنة

The first page has a beautiful '*Unwān* at the beginning. Headings of chapter in red ink. Double gold lines and coloured margins throughout. Here and there the meanings of Arabic words are written in Persian.

Nine foll. have been annexed at the beginning of the MS. Of these the first two contain a *شجرة*, or a genealogical table of the spiritual guides of the author up to 'Alī bin Abī Ṭalīb, d. A. H. 40, A.D. 660. The next three contain a list of the chapters of the MS.; the sixth is blank; the 7th and 8th contain a prayer, accompanied by the author's description in Persian of the way in which it should be recited and its after-affect. The last fol. contains another prayer.

Written in beautiful Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence, No. 135.

foll. 170 ; lines 13 ; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

المنخول في الامول

AL-MANKHUL FI'L UṢŪL.

A work on the principles of jurisprudence according to the Shāfi'ī school. This work, in Ibn Khallikān Vol. II., p. 37, has been attributed to محمد بن محمد ابو حامد زين الدين Hujjat al-Islām Zain ad-Dīn Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). But in my opinion the famous al-Ghazālī is not the author of it, for Ibn Hajar al-Haitamī, in his work al-Khairāt al-Hisān fī Manāqib an-Nu'mān, p. 4, says :—

اعلم ان بعض المتعصبين ممن لم يمنح توفيقاً جاءني بكتاب منسوب
للإمام الغزالي فيه من التعصب الفظيع و الخط الشنيع على إمام المسلمين
و اوجد الأئمة المجتهدين أبي حنيفة رحمه الله ما تصم عنه الآذان (الى قوله)
كل ذلك منه بداء على ان ذلك الغزالي هو الإمام محمد حجة الاسلام
و ليس هو هو لما يأتي من احيائه من مدح أبي حنيفة و ترجمته بما يليق
بعلي كماله و ايضا فلان النسخة التي رأيتها مكتوبا عليها ان هذا الكتاب
تصنيف محمود الغزالي ؛ محمود هذا ليس بحجة الاسلام و من ثمه كتب
على حاشية تلك النسخة هذا شخص معتزلي اسمه محمود الغزالي و ليس
هو حجة الاسلام *

From this it is evident that the work is not the composition of al-Ghazālī. A certain Maḥmūd al-Ghazālī, a Mu'tazalite, wrote it. The author of Muntaha'l Kalām supports this, for he says (p. 22) :—

و حجة الاسلام ابو حامد الغزالي رحمه الله در احياء العلوم كه بالاتفاق
و بلا شبه از تصانيف اوست بخلاف منخول كه عند التحقيق از محمود غزالي
معتزلي ست و خود امام غزالي چنانچه بر اهل استقرار پوشيده نيست از ان
انكار مي فرمايد و مدائح و مذتقب او زايد الوصف ذكر مي كند الخ *

The title-page contains the statement, cited from Ibn Khallikān, Mir'at al-Janān etc. that al-Mankhul is the work of al-Ghazālī.

Beginning :-

وبه نستعين فى التتيم — اما بعد لا يتخفى عند ذوى الالباب ان
الفقه علم شريف عظيم الخطر النج *

For copies see Cairo Cat. Vol. III., p. 267; and Bankipur Cat. p. 708.

Foll. 1-7, 161b-168 and 170a contain big lacunae and foll. 140a, 146b, 149, 150, 152b, 153 and 154a have short ones. A list of the contents is given at the beginning. Headings in red ink. Brockelmann, Gesch. d. Arab Litter. Vol. I., p. 424, No. 52. has named the book al-Manḥūl. It ends abruptly as follows :

وان لم يعلم سبب فقيضة فليس من العقلاء و ان علمه قد رام حزم الدين *

Written in a clear Nasta'liq. Not dated. C. 19th century.

No. 136.

foll. 316; lines 17-21; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

شرح مختصر المنتهى

SHARH MUKHTAṢAR AL-MUNTAHĀ.

A commentary on Ibn Hājib's abridged work on the principles of jurisprudence according to the Mālikī school, entitled Mukhtaṣar al-Muntahā, by احمد بن عبد الغفار ضد الدين عبد الرحمن بن احمد بن عبد الغفار 'Aḍud ad-Dīn 'Abd ar-Raḥmān bin Aḥmad bin 'Abd al-Ghaffār al-Ījī ash-Shāfi'ī, died in A.H. 756, A.D. 1355. See No. 99, III.

Beginning :—

الحمد لله الذى برأ الانام وعمم بالاكلام *

Ibn Hājib first wrote Muntahā's Su'āl wa'l Aml on the principles of jurisprudence, and then abridged it, and named it Mukhtaṣar al-Muntahā.

According to Hājī Khalifa, Vol. VI., p. 172, al-Ījī composed this commentary in A.H. 734.

For copies see Berlin Cat. No. 4375; Paris Cat. No. 801; India Office Cat. Nos. 299-301; Br. Mus. Cat. p. 724; Algiers Cat. Nos. 966-7; Yeni Cat. Nos. 334-5; Rampur List, p. 276; and Hyderabad list, Fann Uṣūl, No. 11.

For other commentaries on the text and for glosses on our commentary see Hājī Khalifa, Vol. VI., pp. 70-179; and Berlin Cat. No. 4378.

It has been printed, with two supercommentaries and a glossary, at Bulāk, A.H. 1316.

In foll. 1-136, 155-183 and 294-295, the text and the commentary are introduced with the words *قال* and *افول* respectively, and both these words are written in red ink. The rest of the foll. generally contain blank spaces for these words. The lower part of fol. 35*b* is blank and contains the remarks *صحيح البيان*. There are marginal corrections here and there. The inner edges of the last two foll. are supplied in a different paper.

Written in different hands of Nasta'liq. C. 18th century.

No. 137.

foll. 421 ; lines 27 ; size $11 \times 6\frac{1}{4}$; $8\frac{1}{2} \times 5$.

شرح مختصر المنة على

SHARḤ MUKHTAṢAR AL-MUNTAḤĀ.

A commentary on Ibn Ḥājib's abridged work on the principles of jurisprudence, known as *Mukhtaṣar al-Munthā*, by محمد بن يوسف الكرماني Muḥammad bin Yūsuf al-Kirmānī. He was a pupil of al-Ījī, and died in A.H. 786, A.D. 1384. See Ḥājī Khalīfa, Vol. VI., p. 173.

Our copy begins with the chapter on *امر* as follows :—

الامر من المسند الى الخبر عن طريق المتن شرح في المتن الى جوده
اللفظ لا طريقه الخ *

This commentary is in three volumes, and is called *an-Nukūl wa'r Rudūd*, or according to some *an-Nukūl wa'r Rudūd*. The commentator in compiling this work took assistance from ten other commentaries on the text, out of which the seven commentaries named below are said in the preface to be very famous ones :—

قد وقع اليك من الشروح عشرة اخرى اشهرها السبعة السيرة المنسوبات
الى اكابر الفضلاء المولى قطب الدين الشيرازي و السيد ركن الدين الموصلي
و الشيخ جمال الدين الحلبي و زين الدين الخفجي و شمس الدين
الاصفهاني و بدر الدين التستري و شمس الدين الخطيبي *

See also Ḥājī Khalīfa, Vol. VI., p. 173 ; and Berlin Cat. No. 4378/16.

The middle portion of the work is much worm-eaten, and is pasted over with thin paper. The lower part of fol. 106*b* is blank.

Erroneously written on the title page حاشية كرماني نقود الدرر. The space for writing the word قوله has not been filled in in many foll. Written in Naskh. Not dated. C. 18th century.

No. 138.

foll. 137; lines 29-33; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 5$.

حاشية على شرح مختصر المنتهى

ḤĀSHIYA 'ALĀ SHARḤ MUKHTAṢAR AL-MUNTAHĀ.

A supercommentary on al-Ījī's commentary (see No. 136) on Ibn Ḥāḥib's work on the principles of jurisprudence called Mukhtaṣar al-Muntahā, by سيف الدين احمد الابهرى Saif ad-Dīn Aḥmad al-Abharī. He flourished in the 9th century Hijra, and also wrote a commentary on al-Ījī's work on scholastic theology, called al-Mawākif. See Berlin Cat. No. 1801; and Ḥājī Khalifa, Vol. VI., p. 236.

Beginning :—

الحمد لله الذي شرع الاحكام النخ *

The passages of the commentary and the supercommentary are distinguished by a little space left blank for the word قوله. It has not been filled in, however. The last fol. is a part of some work on jurisprudence, bound in this MS. by mistake. The first fol. bears the names and seals of previous owners of the book. Marginal corrections occasionally.

Written in cursive Nasta'liq. The colophon runs thus :—

تم الكتاب بعون الملك الوهاب الحمد لله على التمام و للنبى افضل
السلام وقع الفراغ من تكميمه في وقت العشاء من ليلة يوم الثالث في اول
شهر المبارك المسمى بذى القعدة سنة خمسة و اربعين و ثمانمائة في مدينة
الاردن في مدرسة امير موسى في زمان ابراهيم بك خلد الله ملكه و اند
سلطنته *

No. 139.

foll. 155; lines 15; size $10\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

منهيات مسلم الثبوت

MINHIYĀT MUSALLAM ATH-THUBŪT.

Glosses by Muḥibballāh al-Bihārī on his own work on the principles of jurisprudence called Musallam ath-Thubūt. His full

name was *al-Kādī Muḥib-
ballāh bin 'Abd aṣh-Shukūr al-Bihārī*. He was born in Karah, a
village in Bihar, India. He sat at the feet of distinguished
scholars of his time, such as Mawlānā Ḳuṭb ad-Dīn aṣh-Shamsābā-
dī and others, and became one of the most eminent 'Ulamā' of his
age. He paid a visit to the Emperor 'Ālamgīr, when the latter
was in the Deccan, which resulted in his being appointed Kādī of
Lucknow. He is the author of several works, and died in A.H.
1119, A.D. 1707. For details of his life see *Subḥat al-Marjān*,
p. 76; *Ḥadā'ik al-Ḥanafīya*, p. 431; *Ma'āthir al-Kirām*, p. 211;
the *Ency. of Islam* Vol. I., p. 717; and *Journal of the Asiatic
Society of Bengal*, 1913, Vol. IX., p. 295.

Beginning :—

الحمد لله الذي جعل العلم حجة و دليل اما بعد فلما وقع الفراغ
من تأليف المسلم سألني بعض الاصحاب ان اعلق عليه حواشي يكون
موضحة لكتابته فاجبت مسئوله اني *

The author in the preface enumerates the following books that
he consulted while composing the text :—

واعلم انه قد جمع بفضله لدى حين تصنيفي لهذا الكتاب من كتب
الكيفية كتاب البزدي و اصول السرخسي و كشف البزدي و كشف المنكر
و البديع و شرحه للسراج و التوضيح و التلويح و التكميل لابن همام و التقرير و التيسير
من شروحه و من كتب الشافعية المصنوع للامام و الاحكام للامدي و شرح
المختصر للمقاضي و تعليقاته من حاشية السيد الشريف و الابري و شرح
الشرح للتفتازاني و حاشية الفاضل مبرز جان و الردود و الفتود و المنهاج
للبيضاوي و شرحه للاسنوي و من كتب المالكية المختصر و المنهاج لابن
حاجب و اما الكنبلية فلم يصل الى كتاب لهم في هذا العلم و انما نكالت
مذهبهم من هذه الكتب المسطورة *

For copies see Rampur List, p. 279.

The text is preceded by the word *قوله* in red ink. Marginal
corrections occasionally. The lower edge of first three foll is sup-
plied in a different paper.

Written in Nasta'lik. Not dated. C. 19th century.

No. 140.

fol. 308; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح مسلم الثبوت

SHARḤ MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muḥibballāh al-Biharī's work on the principles of jurisprudence called *Musallam ath-Thubūt*, by ملا نظام الدين بن ملا قطب الدين السبكي Mulla Nizām ad-Dīn bin Mullā Ḳuṭb ad-Dīn as-Sahālī. He was the third son of Mullā Ḳuṭb ad-Dīn as-Sahālī. He read with Ḥāfiẓ Amānallāh al-Banārasī, a distinguished pupil of his father, all branches of learning. He spent a considerable part of his life in teaching. At the end of his life he became a disciple of Shāh 'Abd ar-Razzāq Bānsavī. He is considered the greatest scholar of his time, and was given the title of *Ustād al-Hind*. He died on the 9th Jumādā I, A.H. 1161, A.D. 1748. See *Ḥadā'ik al-Ḥanafiya*, p. 445; *Subḥat al-Marjān*, p. 94; *Abjad al-Ulūm*, p. 911; *Ma'āthir al-Kirām*, p. 220; and *Aghṣān al-Arba'a*, p. 5.

Our copy is defective both at the beginning and the end. It begins abruptly as follows :—

ولست و انت اصدق القائلين اجيب دعوة الداع اذا دعاني ...

نسم الله الرحمن الرحيم ابتداء الكلام بالتكميد فقال الحمد لله الذي نزل
الآيات أثر التنزيل النعم *

This commentary was named فوائد عظمى Fawā'id Uzma.

For copies see India Office Cat. Nos. 332-33; and Rampur List, p. 274.

This part contains the commentary on the - مقدمة - مقالة اولى - مقالة ثالثة - مقالة ثالثة and a portion of مقالة ثالثة and ends with the commentary on the chapter الواحد من الامة لا يعمر غيره لغة. The concluding words are :—

وكذا لا يرد على استدلالهم بانه لو كان خالصا لما كان لتخصيصه صلى الله
عليه وسلم حزيمة لقبول الشهادة *

Passages of the text are marked with red lines. Here and there there are marginal corrections. The inner and the lower edges of the first fol. are pasted over with thick paper.

Written in Nasta'liq. Not dated. C. 18th century.

No. 141.

fol. 245 ; lines 19 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; 7×4 .

The same.

Vol. II.

The second volume of the commentary noticed above.

Beginning :—

الذي عمم الإحسان و الصلوة على سيد انبيائه و آله و اصحابه ممن
حوى الإيقان النخ *

This part contains in full the commentary on المقامد, concluding on fol. 244 with the commentary on the chapter called فصل في بيان حكم افعاله على الله عليه و سلم. The concluding words are :—

متبعاً للمقتضى الإمام فإنه لا يأتي بمثل ما فعله المتبع نقلاً و رجواً فمن
المتبعات بالفرض و المقتديات بالنقل *

Then follows, on fol. 295, an incomplete commentary on some portion of خاتمة. It ends abruptly with following words :—

فعي الى الاعول لكون النظر فيما اصعب *

Many foll. between 244 and 245 are missing. Passages of the text are marked with red lines. From the beginning up to fol. 40 the MS. is stained with damp. Foll. 31-39 are much damaged. The inner edge of the first and last foll. are bordered with thick paper. The contents of fol. 1 are defective on account of holes in the paper. Seven foll. are annexed. The first two contain some Arabic verse, the names of owners, and three seals of محمد. The other foll. are pages of some work on Arabic Grammar in Persian verse, with copious marginal notes in Persian.

Written in ordinary Nasta'liq. Not dated. C 18th century.

No. 142.

fol. 300 ; lines 21 ; size $10\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muḥibballāh al-Bihārī's famous work on the principles of jurisprudence called Musall-

am ath-Thubūt by ابو العياش عبد العلي محمد بن نظام الدين المشهور Abū 'l-'Aiyāsh 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn known as Baḥr al-'Ulūm. He was born at Lucknow and was educated by his father. At the age of seventeen he received from his father a *Sanad* of competency. He began to deliver lectures and compose books. Unfortunately an event happened which forced him to quit Lucknow. From there he went to Shāhjahānpūr. He next went to Rampur State, where he remained for nearly five years. But the rush of students to him was so great that, the Nawwāb was unable to meet their demands. Baḥr al-'Ulūm, being dissatisfied with the Nawwāb, left the place. At the request of Munshī Ṣadr ad-Dīn, the ancestor of the presenter of the Buhār Library to the Govt. of India, he came to Buhār, a village in Burdwan, Bengal, and not improbably the Buhār Library was founded by him. From Buhār he went to Madras, where he died on the 12th Rajab, A.H. 1235, A.D. 1819. In Southern India he is known as *Malik al-'Ulāmā'*, and in Northern India as *Baḥr al-'Ulūm*. See for his life *Journal of Nadwa*, April and June, 1907; *Ency. of Islam* Vol. I., p. 584; *Journal Asiatic Society* (New Series) Vol. II., No. 10, 1911, p. 694; and *Aghṣān al-Arba'a*, pp. 121—127.

Beginning :—

الحمد لله الذي خلق الإنسان بعد أن لم يكن شيئاً مذكوراً النخ *

For copies see Rampur List, p. 277; Hyderabad List, Fann Uṣūl Fiqh, No. 36; and Bankipur Cat. p. 522.

Lithographed, Lucknow, 1878.

This volume contains the commentary on المقدمة and on three مقالات, treating of المبادئ. Passages of the text are marked with red lines. A list of contents is added at the end. On the last fol. of the list is noted in another hand قوبل مع الأصل الذي كان مخطوطة. Marginal glosses here and there. This commentary is called فوائد الرحمت Fawātiḥ ar-Raḥamūt, a name which gives the date of composition as A.H. 1180, A.D. 1766. In some catalogues it is wrongly named فوائد الرحمت Fawā'iḥ ar-Raḥamūt.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

No. 143.

fol. 205; lines 27; size $10\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second part of the work noticed above.

Beginning : —

الحمد لله بنوي فروع الشريعة على الاصول القديمة النخ *

This part is the commentary on المقاصد and the خاتمة .

Passages of the text are marked with red lines up to fol. 158b. The rest are overlined in black ink. Foll. 167-174 have been recently supplied. Marginal corrections numerous. The colophon gives the date of composition as follows :—

هذا آخر ما قصدت ترفيحه وسميته بعد الاختتام بفواتح الرحموت
وان تأملت فيه وجدت تاريخ الاختتام الحمد لله الذي يسر على عبده ابي
العباش عبد العلي محمد بن نظام الدين محمد الانصاري اختتامه النخ *

The last fol. contains the remark :—

قويل مع النسخة الآخر مرة *

Written in ordinary Nasta'lik. Not dated. C. 19th century.

No. 144.

fol. 493; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

A commentary on Muhibballāh al-Bihārī's work on the principles of jurisprudence. The name of the commentator is not mentioned in the preface; but according to Bankipur Cat. p. 438, its author is ملا بركت Mullā Barkat and from the colophon it appears that he composed the work in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله رب العالمين و الصلوة على نبيه و آله اجمعين - الحمد لله قال
المصنف في الكاشية النخ *

For another copy see Bankipur Cat. p. 438.

Passages of the original text are marked with red lines. Foll. 3b, 10b, 13b, 20a, 29b, 32a, 35a, 38b, 48b, 54b, 61a, 64a, 67b, 73a, 76b, 79b, 168a, 170a, 180b, 215a, 262a, 266a, 270a, 276b, 280a, 284a, 287b, 293b, 295a, 302a, 306a, 309b, 336a and 492a contain lacunae. Here and there there are marginal corrections.

Written in Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence according to Shī'a School.

No. 145.

fol. 26 ; lines 25 ; size 11×7 ; 8×4½.

السبع الشداد

AS-SAB' ASH-SHIDĀD.

A work on the principles of jurisprudence according to the Shī'a school by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

الاستيفاق من الله العزيز العليم و الاعتصام بكلمة الله العلي العظيم الحمد
لله الملك المهيمن الحق المبين الخ *

It is divided into seven مقالة or sections, each of which is subdivided into several chapters or فصول, and an epilogue تختمة, as follows :—

fol. 1a. المقالة الاولى و فيها فصول ثلاثة

(١) فصل لقد اتفقت كلمة العوام على ادراج

,, 1a. الفقه في جنس العلم و تحديده

(٢) فصل في الحكم الشرعي المستنتج عن دليله

,, 5b. الظني

(٣) فصل في ان عقدا ما من الحدسيات و من

القطريات هل يصلح ان يجعل مسئلة في

,, 8a. العلوم الاقتضائية اولا

,, 8a. المقالة الثانية فيها فصلان

(١) فصل ان من المشهور المحقق المقر عند

الفقهاء و الاصوليين تقسيم الحكم الشرعي

,, 8a. بالقسمة المستوفاة الى الاحكام الخمسة المشهورة

(٢) فصل اني لمستضع و مستصوب ما قاله

الشارح العضدي في شرحه ان الحكم اذا نسب

fol. 10a.

الى الحاكم سمي اكببا

,, 12a.

المقالة الثالثة

(١) فصل قد وقع في كلام الاصحاب ... عد ترك

,, 12a.

المندوبات بأسرها من الكبائر

(٢) فصل ان المسنونات التي نحن بسبيلها الآن

,, 13a.

انما هي المسنونات الصرفة

,, 14a.

المقالة الرابعة

(١) فصل لعل الناظر في كلام الفقهاء يقول لقد

,, 14a.

اتفقت كلمتهم قاطبة الخ

(٢) فصل ان لاصل التحصيل نظيرا في العلوم

,, 15b.

الحكمية الخ

,, 16a.

المقالة الخامسة

(١) فصل في عدم صحة الصلوة في المكان

,, 16a.

المغضوب

(٢) فصل الاقوى وما عليه الفتوى ... ان اباحة

,, 17a.

المكان انما اشتراطها في صحة الصلوة الخ

(٣) فصل قال في الذكرى و ابو علي انما لك

,, 18a.

في المغضوب صحت صلاته اجماعا

,, 18b.

المقالة السادسة

(١) فصل لقد انعقد اجماع علماء الاسلام على

,, 18b.

وجوب القيام الخ

(٢) فصل و اذا تحققت الحق فقد انكشف لك

,, 20b.

الامر في مقامات تضاهي هذا المقام

,, 21a.

المقالة السابعة ثلثة فصول و تختمة

(١) فصل ان فقهاء الاصحاب اتفقوا على ان

,, 21a.

العزم على المعاصي و نيته مما لا يترتب عليه

عقاب

(٢) فصل المستفاد من قوله صلعم لا صغيرة مع

fol. 22a.

الأصغر ولا كبيرة مع الاستغفار

(٣) فصل أن استغفار الذنب واستغفار المعصية

, 22b.

كبيرة كانت أو صغيرة النحر

تختمة في الحديث ... نية المومن خير من عمله و نية

,, 23b

الكافر شر من عمله

From the colophon it appears that it was composed in A.H. 1023, A.D. 1614. See also *Kashf al-Hujub*, p. 306. The word فصل is written in red ink. Marginal glosses and corrections occasionally. Fol. 26b contains some quotations from Bahā' ad-Dīn al-Āmilī's work called *Miftāḥ al-Falāḥ*.

Written in Nasta'liq. Not dated. C. 18th century. Scribe محمد رفيع خواهر زاد ملا عبد الله سنبهائي.

No. 146.

fol. 168; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

شرح زبدة الأصول

SHARḤ ZUBDAT AL-UṢŪL.

A commentary on Bahā' ad-Dīn al-Āmilī's treatise on the principles of jurisprudence called *Zubdat al-Uṣūl* by حسام الدين Husām ad-Dīn Muḥammad Ṣāliḥ bin Aḥmad al-Māzandarānī. He was one of the most eminent scholars of the Shī'a sect of the 11th century Hijra. He was the son-in-law of Mullā Muḥammad Taqī al-Majlisi, who died in A.H. 1070, A.D. 1659, and is the author of many works. See *Nujūm as-Samā'*, p. 106; *Shudhūr al-Iḳyān*, Vol. II., fol. 211; and *Amī al-Āmil*, p. 64.

Beginning:—

الحمد لمن أصول نعمائه ظاهرة وفروع آلائه باهرة الخ *

See Berlin Cat., No. 4425; and also *Kashf al-Hujub*, pp. 303 and 336. Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 321 wrongly attributes *Zublat al-Uṣūl* to Ḥasan bin Zain ad-Dīn al-Āmilī ash-Shāmī ash-Shahīd, died, A.H. 1011, A.D. 1602.

For other commentaries see *Kashf al-Hujub*, pp. 336 and 337.

The original text is quoted in full and is marked with red

lines. The last half of the book contains marginal glosses mostly written in Shikasta. The last fol. in another hand, has the date of composition of this commentary in the following chronogram
تاريخ تأليف شرح تم الشرح بحمد
A.H. 1038. The first and last foll. bear the seals of Amjad 'Alī, Wājid 'Alī and Sulaimān Jāh.

Written in clear Naskh. Not dated. C. 18th century.

NO. 147.

fol. 245 ; lines 15 ; size 8×6 ; $5\frac{1}{4} \times 3\frac{1}{2}$.

شرح زبدة الاعول

SHARḤ ZUBDAT AL-UṢŪL.

An incomplete commentary on Bahā'ad-Dīn al-Āmilī's treatise on the principles of jurisprudence. As the work is defective both at the beginning and the end, the name of the commentator could not be traced : but the passage on fol. 164a, فصاحب المصنف indicates that the commentator was a contemporary of the author, as the words دام ظله indicate.

It begins abruptly on fol. 4 as follows :—

الاصول من بينها بمنزلة العذب الفرات من مملح اجاج الخ *

This commentary is named on the title page خلاصة الاعول شرح زبدة. The first three foll. are misplaced. Fol. 1 should come after fol. 10, and foll. 2 and 3 should come after fol. 12. The text is distinguished from the commentary by red lines over it up to fol. 88 and partly in foll. 206–208. The rest of the book is without such differentiating line. In foll. 1 to 159 and foll. 184–245, the headings of chapters and the beginnings of new discussions are written in red ink, but in foll. 160–183 only a little space is usually left blank. The outer edge of foll. 1–32, 201–245 and the inner-edge of all the foll. are changed to thick paper. It ends abruptly with the unfinished commentary on the chapter called المنهج الرابع الى اكثار النظر, the concluding words being في الاجتهاد و التقليد و البحث و الى انجواب من سادسا مما تم من. Slightly worm-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

No. 148.

fol. 285; lines 21; size $9\frac{3}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{3}{4}$.

تفقيح المرام

TANẖĪH AL-MARĀM.

A supercommentary on al-Khalīl bin al-Ghāzī al-Ḳazvīnī's commentary on Muḥammad bin al-Ḥasan aṭ-Ṭūsī's treatise called '*Uddat al-Uṣūl*' on the principles of jurisprudence according to the Shī'a school by علي اصغر بن محمد يوسف القزويني 'Alī Aṣghar bin Muḥammad Yūsuf al-Ḳazvīnī. He was a scholar of the Imāmiya sect. The introduction of the passages of the commentary, up to fol. 128, with the expression ايدده الله, used for a living being, and subsequently with قدس الله سره or قدس سره, applied to a deceased person, indicates that 'Alī Aṣghar al-Ḳazvīnī wrote the beginning of his supercommentary during the lifetime of the commentator and the rest after the latter's death which took place in A.H. 1089, A.D. 1678, and not circa A.H. 1070, A.D. 1659, as given by Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 187. See *Shu-dhūr al-Iḳyān*, Vol. I., fol. 260, and *Nujūm as-Samā*, p. 101. The date of completion of the supercommentary, according to the colophon, is A.H. 1103, A.D. 1691. The supercommentator, then, certainly flourished between some date anterior to A.H. 1089, A.D. 1678, and A.H. 1103, A.D. 1691. He probably died in the first quarter of the 12th century Hijra.

Beginning:—

الحمد لله رب العالمين و الصلوة على نبينا محمد سيد المرسلين
و بعد فيقول راجي رحمة ربه الغني المغني ابن محمد يوسف على اصغر
القزويني النخ *

Passages of the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 149.

fol. 283; lines 25-23; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

القوانين المحكمة

AL-ḲAWĀNĪN AL-MUḤKAMA.

A work on the principles of jurisprudence according to the Shī'a school by ابوالقاسم بن الحسن القمي الجبلاقي الجبلاقي Abū'l Ḳasim

bin al-Ḥasan al-Kummī al-Chāplākī al-Jilānī. He was born at Chāplāk, a dependency of Kumm. His father was an inhabitant of Gilān or Jilān. He studied under Akā Bākir Bahbahānī (d. A.H. 1205, A.D. 1790: vide Nujūm as Samā', p. 307), and is the author of several useful works. He died soon after the death of Akā Saiyid 'Alī at-Ṭabaṭabā'ī which occurred in A.H. 1231, A.D. 1815. See Nujūm as-Samā', p. 340.

Beginning:—

الحمد لله الذي هدانا الى اصول الفروع..... اما بعد فهذه نبذة من
مسائل الاصولية و جملة من بين المسائل الفقهية جعلتها تذكرة لنفسي و
الطالبين النخ *

The book is divided into a مقدمة, a few ابواب and a خاتمة. For details see Berlin Cat. No. 4424. According to Kashf al-Hujub, p. 417, the author completed this book in A.H. 1205, A.D. 1790.

For copies see Berlin Cat. No. 4424; and Hyderabad List, Fann Uṣūl, No. 41.

Foll. 110 and 111 are missing. Foll. 40, 41, 49-62, 282 and 283 have been recently replaced. The lower part of the last fol. is defective. The inner edge of each fol. has been replaced with a different kind of paper. The upper and lower edges of some foll. at the end have also been changed to a different kind of paper. Marginal corrections here and there. The first and last foll. bear the seals of سيد مرتضى خلاصة العلماء مرحومي, dated A.H. 1274. Slightly worm eaten.

Written in Naskh. Not dated. C. 18th century.

Statutes of Law (al-Furū').

Hanafīs.

No. 150.

foll. 86; lines 19; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

خزانة الفقه

KHIZĀNAT AL-FIKH.

A treatise on jurisprudence according to the Hanafī school by أبوالميث نصر بن محمد بن احمد الفقيه السمورقندي Abū'l Laith Naṣr bin Muḥammad bin Aḥmad al-Faḥīh as-Samarḳandī. He was a pupil of Abū Ja'far al-Hindūwānī, and was known as Imām al-Hudā. Biographers differ very much about the date of his

death. In *Madīnat al-'Ulūm*, fol. 151, the author says that he died on the 11th Jumāda II, A.H. 393, A.D. 1002. 'Alī Kārī in his *Tabaḳāt*, fol. 160*b* (No. 256), says that his death took place at Balkh in A.H. 376, A.D. 986; while in another of his books, the commentary on *ash-Shifā fi Ḥuḳūk al-Muṣṭafā*, he gives the date as A.H. 373, A.D. 983. Hājī Khalīfa, Vol. II., pp. 51, 428, gives the date as A.H. 375, A.D. 985, and in the same volume, p. 365, he gives it as A.H. 373, A.D. 983, while in Vol. III., p. 136 he gives it as A.H. 383, A.D. 993. The last mentioned date is also given by Flügel in *Die Classen*, p. 303. In *Tāj at-Tarājim*, edited by Flügel (*Leipzig*, 1862), the date of the death of our author is given as A.H. 393, A.D. 1002. Al-Kafavī, in his work, *I'lām al-Akhyār* (No. 255) fol. 146, gives A.H. 373, A.D. 983. See also *Hadā'ik al-Hanafiya*, p. 180, and Brockelmann, Vol. I., p. 195.

Our author should not be confounded with another scholar known as نصر ابواليث الحافظ السمرقندي. The latter died in A.H. 294, A.D. 906, and is known as al-Hāfiẓ, while our author is known as al-Faḳīh.

Beginning.—

الحمد لله رب العالمين... اعلم ان الفقه علم حسن و هو اجل من سائر

العلوم ابنه *

For chapters see Berlin Cat. No. 4444.

For copies see Paris Cat. No. 826; Berlin Cat. Nos. 4444-5; Aya Sofia Cat. No. 1148; and Cairo Cat. Vol. III., p. 43.

It has an *'Unwān* on the first fol. Marginal notes occasionally. Headings of chapters in red ink. A list of contents is added at the beginning. The title-page bears the name of several previous owners. Four foll. are added at the beginning, containing some legal questions, words for amulets, and a few Arabic verses, etc. The last fol. as well as the title-page contain the name and seal of القاضي القضاة سيد حامد الله. The MS. is stained with damp.

Worm-eaten places are generally patched with thin paper.

Written in good Naskh. Not dated. C. 17th century.

No. 151.

fol. 357; lines 29-33: size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

المبسوط

AL-MABSŪT.

A portion of a voluminous book on jurisprudence according to the Hanafī school by شمس الدّومة ابوبكر محمد بن احمد بن ابي سهل

سرخسي Shams al-A'imma Abū Bakr Muḥammad bin Aḥmad bin Abī Sahl as-Sarakhsī. He was born at Sarakhs in Khurāsān; studied with Shams al-A'imma 'Abd al-'Azīz bin Aḥmad al-Halwānī, and with the Shaikh al-Islām as-Sughdī. He dictated the present book, up to باب الشروط, to his students during his imprisonment in a well at Ūzjand. They used to assemble at the top of the well, and wrote to his dictation. After regaining his liberty he went to Farghāna, where he completed the work in fifteen volumes. Biographers differ very much with regard to the date of his death. 'Alī al-Kārī in his *Tabakāt*, fol. 132a, says that he died in A.H. 438, A.D. 1046. Ḥājī Khalifa, Vol. V., p. 363, gives the date as A.H. 483 A.D. 1090, while *Madinat al-'Ulūm*, fol. 123a, suggests about A.H. 590, A.D. 1106. Flügel, in *Die Classen*, p. 304, says that he died in A.H. 490, A.D. 1096 or in A.H. 500, A.D. 1106. See *Tāj at-Tarājim*, pp. 38, 124; *al-Fawā'id al-Bahiya*, p. 64; *Ḥadā'ik al-Ḥanafiya*, p. 205; and *Brockelmann*, Vol. I., p. 373.

Our copy begins with كتاب الذكاح as follows:—

كتاب الذكاح قال الشيخ الإمام التاج الزاهد شمس الأئمة و فخر الإسلام
ابوبكر محمد بن ابي سهل السرخسي رحمه الله تعالى رضي الله عنه اعمام
اعلم ان الذكاح في اللغة عبارة عن الوطي الخ *

For copies see Br. Mus. Suppl. Cat. No. 276-7; India Office Cat. No. 204; Gotha Cat. No. 997; Cairo Cat. Vol. III., p. 109; Asiatic Society, Cat. p. 18 (Vols. VI and VII); and Rampur List, p. 245 (Vol. IV).

Printed in thirty vols., Egypt, A.H. 1324.

Our copy ends with the chapter called باب اليمين في العتق. A table of contents is added at the beginning in a modern hand. Marginal corrections are numerous. The headings of chapters are in red ink. The lower part of the first two foll. and a few foll. at the end are somewhat damaged by damp. The lower part of the whole MS. is stained with damp. In the colophon the copyist mentions that he completed the transcription of the present volume on the 19th Sha'bān, but does not mention the year.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 152.

fol. 53 : lines 19 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

جمل الاحكام

JUMAL AL-AḤKĀM.

A treatise on jurisprudence according to the Ḥanafī school on legal ordinances applying to special cases, or to particular classes of persons, by أبو العباس أحمد بن محمد الناطقي الطبري Abū 'l 'Abbās Aḥmad bin Muḥammad an-Nāṭifī aṭ-Ṭabarī. He was one of the most eminent jurists of the Ḥanafī school, and died at Raī in A.H. 446, A.D. 1054. See *Tāj at-Tarājim*, p. 6; *Madīnat al-'Ulūm*, fol. 152a; *al-Fawā'id al-Baḥiyya*, p. 19; *Ḥadā'ik al-Ḥanafīyya*, p. 194; Flügel, *Die Classen*, p. 302; and Brockelmann, Vol. I., p. 372.

Beginning :—

قال أبو العباس سمعت الشيخ أبا الحسن بن سراق يقول المرأة إذا رأت دم الحيض النخ *

This work has been referred to as al-Aḥkām by Ḥājī Khalīfa, Vol. I., p. 176, and as Jumlat al-Aḥkām by the same author in Vol. II., p. 622. In Cairo Cat Vol. III., p. 3, it is called Aḥkām an-Nāṭifī.

For copies see Br Mus. Suppl. Cat. No. 275, II; and Cairo Cat. Vol. III., p. 3.

It contains altogether 28 chapters as follows :—

fol. 1.	احكام النساء
„ 20b.	احكام الصبيان
„ 24a.	احكام العبيد و الآماء
„ 28a.	احكام السكارى
„ 29a.	احكام المكرهين
„ 30a.	احكام المجانين
„ 31a.	احكام الغيب
„ 32b.	احكام اميات الاولاد
„ 33b.	احكام المدبرين
„ 34a.	احكام المكاتبين
„ 36b.	احكام اهل الذمة

fol. 38b.	احكام اهل الجوزية
„ 39b.	احكام الموتدين
„ 40b.	احكام الوصياء
„ 41b.	احكام الجدد
„ 41b.	احكام الزوجين
„ 42b.	الاحكام التي تتعلق بالاكثري
„ 44a.	احكام بين اثنين
„ 44b.	الاحكام التي تتعلق بالربع
„ 45a.	احكام البغاة
„ 46a.	الاحكام التي تتعلق بالسلطان
„ 47a.	الاحكام التي عاينها بالخيار
„ 49a.	احكام المرضى
„ 50a.	الاحكام التي لا يجتمعان
„ 50a.	احكام الشيوخ
„ 50b.	احكام الناسي
„ 50b.	احكام الجند
„ 52b.	احكام الابوين

Foll. 47-50 should come after fol. 43, and foll. 51-52 after fol. 40. It is stained with damp and much worm-eaten; the worm-eaten places are pasted over with paper. A list of contents is given on the title-page. The title-page and last fol. bear the names and seals of previous owners. The first fol. of some other MS. is bound up with this volume at the beginning by mistake.

Written in good *Naskh*. Not dated. C. 16th century.

NO. 153.

fol. 60; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

عمدة الفتاوى

‘UMDAT AL-FATĀWĀ.

A work on jurisprudence according to the Ḥanafī school by
برهان الأئمة حسام الدين أبو محمد عمر بن عبد العزيز الصدر الشهيد البخاري
Burhān al-A'imma Ḥusām ad-Dīn Abū Muḥammad 'Umar bin

Abd al-'Azīz as-Ṣadr ash-Shahīd al-Bukhārī. He was born in A.H. 483, A.D. 1090; studied jurisprudence with his father, and surpassed all the scholars of his time at Khurāsān. From there he went to Transoxians, and was much respected by the Sultān and others. He fell into the hands of the Turks, when they took Sultān Sanjar prisoner, and was killed at Samarkand in A.H. 536, A.D. 1141. His dead body was removed to Bukhārā. He is recognised as one of the most reliable authorities on jurisprudence according to the Ḥanafī school. See Tāj al-Tarājim, p. 34; al-Fawā'id al-Bahīya, p. 60; al-Kāmil, Vol. XI., p. 57; Flügel, Die Classen, p. 311; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 37½.

Beginning :—

الحمد لله رب العالمين و العافية للمتقين باب ما يجوز به الوضوء
وما لا يجوز - الماء الجاري يجوز الاغتسال فيه و الوضوء بهذه النية *

It is divided into small chapters as follows :—

- | | |
|----------|----------------------------------------|
| fol. 1b. | باب ما يجوز به الوضوء و ما لا يجوز |
| „ 2a. | فصل فى الحوض |
| „ 2b. | فصل فى مسائل البذر |
| „ 3b. | فصل فيما يفسد الماء |
| „ 4a. | فصل فى الماء المستعمل |
| „ 4b. | فصل فيما لا يجوز الوضوء به |
| „ 5a. | فصل فى الجلوس التى تصيب الثوب او البدن |
| „ 7a. | باب الوضوء |
| „ 7b. | فصل فى الاستنجاء |
| „ 8a. | فصل فيما يفتغ الوضوء |
| „ 9a. | فصل فيما يوجب الغسل |
| „ 9b. | باب المسح |
| „ 10a. | باب التيمم |
| „ 10b. | كتاب الصلوة |
| „ 10b. | باب الاذان |
| „ 11a. | فصل فى مسائل المسجد |
| „ 11b. | فصل فى شروط الصلوة |

fol. 12a.	عن في تكبيرة الافتتاح و ما يتعلق بها
.. 12b.	فصل فيمن يصح الاقتداء به و من لا يصح
.. 13a.	فصل فيما يكره في الصلوة و فيما لا يكره
.. 14a.	فصل فيما يفسد الصلوة
.. 15a.	فصل في القراءة و فيما يفسد فيها
.. 15b.	فصل في سجدة التلاوة
.. 16a.	باب سجود السجود
.. 16b.	فصل في قضاء الفوائت
.. 17a.	فصل في التراويح
.. 18a.	فصل في الوتر
.. 18a.	باب صلوة المسافرين
.. 19a.	باب صلوة المريض
.. 19b.	باب صلوة الجمعة
.. 20a.	باب صلوة العيدين
.. 20a.	باب غسل الميت
.. 21a.	باب الشبيد
.. 21a.	مسائل شتى
.. 22a.	كتاب الزكاة
.. 23a.	فصل في صدقة الفطر
.. 23b.	كتاب الصوم
.. 24a.	فصل في العذر الذي يبيح الإفطار
.. 24b.	فصل فيما يكره للصائم و ما لا يكره
.. 25a.	فصل فيما يفسد الصوم
.. 25b.	فصل في الاعتكاف
.. 25b.	كتاب الحج
.. 26b.	كتاب النكاح
.. 28a.	فصل في المحرمات
.. 28b.	فصل في المبرور
.. 29a.	مسائل شتى

fol. 29b.	كتاب الرضاح
„ 30a.	كتاب الطلاق
„ 32b.	باب النفقة
„ 34a.	مسائل شتى
„ 35a.	كتاب العتاق
„ 36a.	كتاب الايمان
„ 36b.	فصل فى الذنر
„ 37a.	فصل فى الكفارة
„ 37b.	فصل رجل حلف لا يدخل هذه الدار النجم
„ 39a.	مسائل شتى
„ 40a.	كتاب الحدود
„ 41a.	كتاب السرقة
„ 41b.	كتاب اللقيط
„ 41b.	كتاب اللقطة
„ 42a.	كتاب جعل الآبق
„ 42a.	كتاب المفقود
„ 42b.	كتاب الكراهية
„ 46b.	كتاب الغصب
„ 47b.	كتاب الوديعة
„ 47b.	كتاب العارية
„ 48a.	كتاب الذبائح
„ 49a.	كتاب الشراكة و المضاربة
„ 50a.	كتاب الوقف
„ 51a.	كتاب الهبة
„ 51b.	فصل فى الصدقة
„ 51b.	كتاب البيوع
„ 53b.	كتاب الاجارة
„ 54b.	كتاب ادب القاضي

fol. 55a.	كتاب الشهادات
„ 55b.	كتاب الدعوى
„ 56a.	كتاب الاقرار
„ 56a.	كتاب الوكالة
„ 56b.	كتاب الكفالة
„ 56b.	كتاب الصلح
„ 57a.	كتاب الرهن
„ 57a.	كتاب المساقاة و المزارعة
„ 57b.	مسائل احياء الموات
„ 57b.	كتاب الاشربة
„ 58a.	كتاب الاكراه
„ 58a.	كتاب الديات
„ 59a.	كتاب الوعايا
„ 59a.	باب الحكايات

For copies see Berlin Cat. No. 4812; Gotha Cat. No. 1041. Br. Mus. Suppl. Cat. No. 278; and Cairo Cat. Vol. III., p. 81. In the last catalogue the work is named 'Umdat al-Muftī wa'l Mustaftī. Hājī Khalifa, Vol. IV., p. 262, mentions this work, but gives a quite different beginning.

Marginal glosses, in Nasta'liq character, are numerous. A table of contents is given on the title-page. Names of previous owners, and seals of Hāmidallāh, are found on the title-page and on the last fol. Headings of chapters in red ink. Slightly worm-eaten, but mended with thin paper. On the last fol. are two distiches in Arabic, one of which is attributed to the Imām Abū Ḥanīfa. Stained with damp. Erroneously named on the title-page an-Nukāya.

Written in clear Naskh. Not dated. C. 16th century.

No. 154.

fol. 385; lines 25; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

خلاصة الفتاوي

KHULĀṢAT AL-FATĀWĀ.

A work on jurisprudence according to the Ḥanafī school by Iftikḥār ad-Dīn Ṭaḥrīn bin Aḥmad bin 'Abd al-Rashīd al-Bukhārī

Tāhir bin Aḥmad bin 'Abd ar-Rashīd al-Bukhārī. He studied with his father and with other eminent jurists of his native town. He was the greatest jurist in Transoxiana of his time, and died in A.H. 542, A.D. 1147. See *Tāj at-Tarājim*, p. 22; *al-Fawā'id al-Bahīya*, p. 37; *Ḥadā'ik al-Hanafiya*, p. 221; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 374.

Beginning :—

الحمد لله خالق الارواح و الاجسام قال الشيخ الامام الاجل ...

مفتي الشرق و الغرب طاهر بن احمد بن عبد الرشيد البخاري النخ *

This book is one of the most reliable works on jurisprudence according to the Ḥanafī school. Ḥājī Khalifa, Vol. III., p. 165, says هو كتاب مشهور معتمد i.e. "It is a famous, reliable book" and *al-Fawā'id al-Bahīya*, p. 37, says هو كتاب معتبر عند العلماء و معتمد عند الفقهاء "it is a reliable work to scholars and a trustworthy one to jurists." The author first wrote two other books on jurisprudence, namely *Khizānat al-Wāqī'āt* and *Nisāb al-Fakīh*. Then on the requests of his friends he wrote the present book in a concise form, and hence it was named *Khulāṣa*. The author at the beginning of each section has given a list of contents for the help of those engaged in giving *Fatwā*.

For copies see India Office Cat. No. 205; Yeni Cat. Nos 610-2; Cairo Cat. Vol. III., p. 44; Rampur List, p. 191; and Hyderabad List, Fann Fikḥ No. 4.

Lithographed, Lucknow.

The beginning of our copy differs from that of India Office Cat. No. 205. A list of contents is annexed at the beginning. There is a beautiful '*Unwān*, and the first two pages are decorated. Gold and coloured lines are throughout on the margin. Up to fol. 18 glosses are found in the margin. The borders throughout are changed to different paper. The latter part of the MS. has been damaged by insects and by the pasting of paper over the worm-eaten places. Headings of chapters in red ink. Stained with damp. The last fol. contains a note, which indicates that the book was purchased on the 20th Dhū'l Hijja, A.H. 1192, from a merchant who had come to Calcutta from Dehli. There is a seal above this note, but it has been defaced.

Written in fine Naskḥ. The colophon runs thus :—

قد وقع الفراغ من الاستكتاب و المقابلة و التحشية من الاول الى الآخر
فى الخامس و العشرين من ربيع الآخر سنة الف و تسعين و خمس من
المسخة التي كتبها و حشها و صححها ثلاث مرات قدوة المحققين مولانا
جلال الدين الامام مولانا حاجي البهشتي في سلخ جمادى الاول من

سنة ستين وثمانمائة بتحشية المصنف الآخر من خلاصة الفقه من خط
المحشي اعني مولانا جلال البهشتي رحمه الله بعد وقت الزوال في يوم
السابع من شهر المحرم سنة خمس وتسعين بعد الف والحمد لله رب
العالمين *

No. 155.

fol. 660; lines 27-31; size $10 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

الفاوى التاتارخانية

AL-FATĀWĀAT-TĀTĀRKHĀNĪYA.

A work on jurisprudence according to the Ḥanafī school. According to Shams Sirāj 'Afif, Tārīkh Fīrūz Shāhī, p. 392, this work was composed by order of Khān A'zam Tātār Khān by a number of 'Ulamā' at Dehli in 30 volumes. The Khān was a Turk by origin, and was found in a cradle, when Ghiyāth ad-Dīn Tughlak (A.H. 720-725, A.D. 1320-1324) attacked Multān and Dībālpūr, and brought before the king, who named him Tātār Malik (the King's booty). During the reign of Muḥammad II bin Tughlak (A.H. 725-752, A.D. 1324-1351) he distinguished himself in several battles, and finally in the reign of Fīrūz Shāh (A.H. 752-790, A.D. 1351-1388) he was given the title of Tātār Khān and other very high honours. He made the pilgrimage, and died a few years after the accession of Fīrūz Shāh. The Khān also set the 'Ulamā' of Dehli to compile the extensive commentary on the Kur'ān, named Tafsīr Tātār Khānī after his name. See Shams Sirāj, pp. 388-394. Hājī Khalifa, Vol. II., p. 90, says that the author of the work under notice is 'Ālīm bin 'Alā' al-Ḥanafī.

Our copy is without the earlier parts of the book, and begins with a portion of كتاب الاجارة; but the first fol. is too defective to quote. Consequently I give the beginning of the 2nd fol. as follows:—

يختص بتمليك الاعيان لا يلحق بلفظ الاجارة و البيع يختص بتمليك
الاعيان الخ *

On fol. 8a a new chapter begins as follows:—

الفصل الثالث فى الاوقات التي يقع عليها عقد الاجارة فى المضمرات
ويصح العقد على مدة معلومة الى مدة كانت يريد به قصرت المدة كاليدوم
ونحوه او طالت كالسنين الخ *

The classification and arrangement are on the lines of al-Marḡhinānī's famous work called al-Hidāya. The names of the different works quoted as authorities are given in full, except that in the case of Muḥmūd bin Aḥmad bin 'Abd al-'Azīz al-Bukḥārī's famous work *al-Muḥīt*, the letter *م* is given as an abbreviation.

According to Hāji Khalifa, Vol. II., p. 90, the first chapter of the complete book is on *Knowledge*. Sometimes the work is designated *Zād al-Musāfir*. Ibrāhīm bin Muḥammad al-Ḥalabī, died, A.H. 956, A.D. 1549, has abridged the work.

For copies see Br. Mus. Suppl. Cat. No. 1199; and Rampur List, p. 222.

The MS. is much worm eaten. The borders of several foll. have been changed. The upper part of fol. 84 is defective on account of paper pasted over it. The portion from beginning up to the middle of fol. 133a is in one hand, and the rest is in another. Headings of chapters in red ink. The last part of the book is named *Kitāb al-Farā'id*. Coloured ruled margins throughout.

Written in Naskh. Not dated. C. 17th century.

No. 156.

foll. 241; lines 19; size 10×7 ; $7\frac{1}{4} \times 4\frac{1}{4}$.

خزانة الروایات

KHIZĀNAT AR-RAWĀYĀT.

A work on jurisprudence according to the Ḥanafī school by al-Qāḍī Chakan al-Hindī. He was an inhabitant of Kiraw in Gujarāt, and died in A.H. 920, A.D. 1514. See Hāji Khalifa, Vol. III., p. 135; and Brockelmann, *Gesch. d. Arab. Litter.* Vol II., p. 221.

Beginning:—

الحمد لله الذي خلق الانسان *

For copies see Yeni Cat. No. 605; India Office Cat. No. 276; Rampur List, p. 190; and Hyderabad List, Fann Fikḥ, No. 93.

as-Saiyid 'Abd al-Laṭīf has abridged this book, and named it *Muntakhab Khizānat ar-Rawāyāt*. See Rampur List, p. 253.

Our copy is defective, and ends abruptly with the chapter called باب المهر. From the list of contents at the beginning of the book it appears that more than half the work is missing. Some portion of fol. 226 is also missing. The first fol. of the table of contents, annexed at the beginning, is placed upside down. One fol. is added before the MS. which contains some legal questions and lines in praise of the Imām Abū Ḥanīfa an-Nu'mān bin Thābit,

died, A.H. 150, A.D. 767. Worm-eaten, but the damaged places are mostly pasted over with paper.

Written in Naskh. Not dated. C. 17th century.

No. 157.

fol. 156; lines 19; size $5\frac{3}{4} \times 3\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

علمتقى البحر

MULTAKA'L ABHUR.

A well-known work on jurisprudence according to the Ḥanafī school by **ابراهيم بن محمد بن ابراهيم الحلبى** Ibrāhīm bin Muḥammad bin Ibrāhīm al-Ḥalabī. He studied at Ḥalab and Cairo, became the *Khaṭīb* of the mosque of Sultān Muḥammad at Constantinople, and died in A.H. 956, A.D. 1549. Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 432, has wrongly named him Muḥammad bin Ibrāhīm al-Ḥalabī. See *Ḥadā'ik al-Ḥanafīya*, p. 376; and *Hājī Khalifa*, Vol. VI., p. 102. Consult also *Journal Asiatique*, 1842, II., p. 225; *Ibid.*, 1848, II., p. 1.

Beginning:—

الحمد لله الذى وفقنا للفقہ فى الدين الخ *

For copies see Berlin Cat. Nos. 4613-4; Gotha Cat. No. 1032; Munich Cat. Nos. 317-9; Paris Cat. Nos. 956-64; Algeirs Cat. No. 1021; Br. Mus. Suppl. Cat. No. 297; Cairo Cat. Vol. III., p. 135; Rampur List, p. 253; Bankipur Cat., p. 710; and Hyderabad List, Fann Fikh, No. 75.

For commentaries and glosses see *Hājī Khalifa*, Vol. VI., p. 103; and Berlin Cat. No. 4615.

Printed at Constantinople, A.H. 1264. For other editions see Ellis, Br. Mus. Cat. of printed Books, Vol. I., p. 731.

A French translation has been published by Sauvaire, Marseille, 1882.

From the colophon it appears that it was completed at Constantinople, A.H. 929. Further it shows that it was copied from the autograph copy of the author, dated A.H. 929. A table of contents has been added in a recent hand at the beginning. It is noted on the title-page that Ṣadr ad-Dīn Mūsavī obtained the MS. from London for £1 and included it in the Būhār Library, 22nd Ramaḍān, A.H. 1311. A gold line between two black lines throughout in the margin. Headings of chapters in red ink. On the top of fol. 1b there is a gold background for writing **بسم الله الرحمن الرحيم**, which has not been filled in, however.

Written in beautiful Nasta'liq. Not dated. C. 16th century.

No. 158.

fol. 351; lines 25; size $11\frac{3}{4} \times 7$; $7\frac{3}{4} \times 4$.

جامع الرموز

JĀMI' AR-RUMŪZ.

A commentary on Ṣadr ash-Sharī'at al-Aṣghar 'Ubaidallāh bin Mas'ūd al-Ḥanafī's abridgement of the *Wiḳāya*, called an-Nuḳāya, by شمس الدين محمد الخراساني القهستاني Shams ad-Dīn Muḥammad al-Khurāsānī al-Kuhistānī. He came from Khurāsān to Kuhistān, where he remained for some time. From the latter place he went to Bukhārā, and settled there. There he attained reputation as a jurist of high order, and became a *Muftī* of that place and of the entire Transoxiana. He was a pupil of Shaikh al-Islām al-Haravī, and died, according to some, in A.H. 962, A.D. 1554, and according to others about A.H. 950, A.D. 1543. Mawlā 'Iṣām ad-Dīn had a very poor opinion of al-Kuhistānī, and did not consider him to be a jurist of rank. According to him al-Kuhistānī was a "broker" of books. See 'Abd al-Hai al-Lakhnavī, an-Nāfi' al-Kabīr, p. 119; Hājī Khalifa Vol. IV., p. 374; and Brockelmann, Gescht. d. Arab. Litter. Vol. I., p. 377.

Beginning :—

الحمد لله الذي فضلنا بتعليم اصول مبسوط الجامع الكبير من الاحكام النخ *

The author completed the commentary in A.H. 941.

For copies see Munich Cat. No. 284; Leyden Cat. No. 1808; India Office Cat. No. 237; Berlin Cat. No. 4563; Algeirs Cat. No. 1007; Yeni Cat. No. 382; Rampur List, p. 181; Hyderabad List, Fann Fikh, No. 52; and Bankipur Cat. p. 155.

Printed, Calcutta, 1858, Constantinople, A.H. 1289, and Kazan, 1890.

For other commentaries on an-Nuḳāya, which is also sometimes designated Mukhtaṣar al-Wiḳāya, see Hājī Khalifa, Vol. VI., p. 373, and Berlin Cat. No. 4563.

Hājī Khalifa, has given two different dates for the death of Ṣadr ash-Sharī'at al-Aṣghar (or ath-Thānī) 'Ubaidallāh bin Mas'ūd al-Ḥanafī. In Vol. II., p. 315, under the book *Ta'dīl al-'Ulūm*, and Vol. VI., p. 443, under the work *Wishāh fī'l Ma'ānī wa'l Bayān*, he says that Ṣadr ash-Sharī'at al-Aṣghar died in A.H. 747; but in Vol. VI., p. 373, under the book *an-Nuḳāya*, and in the same Vol., p. 460, under *Wiḳāyat ar-Rawāya*, it is said that he died in A.H. 745, A.D. 1344. 'Alī al-Kārī in his work *al-Athmār al-Janiya*, fol. 108, says that he died in the eighties of the 7th

century A.H. مات في نيف وثمانين وستمائة. The correct date of his death is A.H. 747. See Flügel, *Die Klassen* pp. 277 and 324; *Tāj at-Tarājim*, p. 118 and Brockelmann, Vol. II., p. 214. The commentary under notice is not a very reliable book on jurisprudence. As *Radd al-Muhtār* Vol. I., p. 72, says :—

قال شيخنا العلامة صالح الجيذيني انه لا يجوز الافتاء من الكتب المختصرة (الى قوله) او لعدم الاطلاع على حال مولفها كشرح الكفر لملا مسكين و شرح النقاية للمستاني انتهى *

Passages of the original text are marked with red lines. Double red lines in the margin. Foll. 105, 112b and the lower part of fol. 112a are left blank.

Written in good Naskh. Dated A.H. 1105. Scribe عبد الواحد بن ميرداد بن نهال.

No. 159.

foll. 401; lines 27; size $11\frac{1}{4} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4$.

فتاوى ابراهيم شاهي

FATĀWĀ IBRĀHĪM SHĀHĪ.

A work on jurisprudence according to the Hanafi school by Shihāb ad-Dīn Shihāb al-Dīn Ahmad bin Muhammad al-Muḥṭab bi-Nizām al-Jilānī. Ahmad bin Muḥammad, known as Nizām al-Jilānī. He flourished in the reign of Ibrāhīm 'Ādil Shāh of Bijāpūr, A.H. 941-965, A.D. 1535-1557.

Our copy is the last part of the work, and begins abruptly as follows :—

كتاب الغضب و الضمان في الزمنى الغضب في اللغة عبارة عن اخذ الشئ من الغير الخ *

It was composed from 160 works on jurisprudence, and was dedicated to Ibrāhīm 'Ādil Shāh. See *Hājī Khalifa*, Vol. I., p. 144.

For copies see Rampur List, p. 221; and Hyderabad List, Fann Fatawā, No. 27.

A table of contents is added at the beginning. The MS. is defective at the end, there being a few foll. missing. Some borders are supplied with a different kind of thick paper. Some portion of the upper part of foll. 7-70 is stained with damp. In foll. 95a, 238, 239b and 394a, the MS. is defective at the top on account of the pasting of some paper over the text. Foll. 387b-388 are also a

little damaged, and paper has been pasted over them. Foll. 148-160 and 176-189 are a little damaged by worms. The lower halves of foll. 208*b* and 268*a* and the whole of foll. 268*b* and 269 are blank. Lacunae are numerous. The ink of the last fol. (401*b*) is a little faded, and the fol., being defective, has had paper pasted over it. One fol. is added at the beginning, containing a *fatwā* in a modern hand.

Written in different ordinary hands of Nasta'liq. Not dated. C. 18th century.

No. 160.

foll. 441; lines 23; size $10\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 3\frac{3}{4}$.

THE SAME.

The same part of the work noticed above. A few foll. are missing at the beginning. It begins abruptly as follows:—

بأن غضب حنطة فتعيب أو دراهم أو دنائير فانكسر فصاحبه بالخيار الم *

This passage occurs in the previous copy on fol. 2, line 25. Borders are supplied in thick paper. Headings in red ink. Foll. 435*a*, 436*a*, 437*a*, 438*b*, 439*a*, 440*a* and 441, being defective, have had paper pasted over them. The latter half of the MS. is stained with damp. The ink has faded on fol. 440*b*. An incomplete index of chapters in a modern hand is attached at the end.

Written in different hands of Nasta'liq. Not dated. C. 17th century.

No. 161.

foll. 165; lines 21; size $11\frac{1}{2} \times 5$; $7\frac{1}{4} \times 4$.

الاشباه والنظائر

AL-ASHBĀH WA'N NAẒĀ'IR.

A work on jurisprudence according to the Ḥanafī school by زين العابدين بن ابراهيم المعروف بابن نجيم المصري Ibrāhīm, known as Ibn Nujaim al-Miṣrī. He studied with Sharf ad-Dīn al-Bulḳīnī, and with several other jurists of high order. He made the pilgrimage in A.H. 953, A.D. 1546. According to al-Kawākib as-Sā'ira he died in A.H. 969, A.D. 1561; but his son Aḥmed, in the preface to ar-Rasā'il az-Zainīya, p. 5, says that his father died on Wednesday the 8th Rajab in A.H. 970, A.D. 1562. The latter statement is corroborated by al-Hamavī in his commentary on al-Ashbāh (Calcutta edition), p. 741, where it is stated that he died on the 8th Rajab, A.H. 970, A.D. 1562. For further particulars see at-Ta'likāt as-Sanīya, p. 55; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 310.

Beginning :—

الحمد لله على ما انعم وعلى الله على سيدنا محمد وسلم اللهم *

The work is divided into seven sections, each called فن. For details see Berlin Cat. No. 4616.

For copies see Munich Cat. No. 323; Berlin Cat. Nos. 4616-7; Leyden Cat. No. 1878; Paris Cat. Nos. 967-8; India Office Cat. No. 272; Algeirs Cat. No. 1023; Aya sofi Cat. Nos. 1022-4; Rampur List, p. 165; and Hyderabad List, Fann Fikh, No. 76.

For commentaries see Hājī Khalifa, Vol. I., p. 309; and Berlin Cat. No. 4619.

Printed, Calcutta, 1826. For other editions see Ellis, Vol. II., pp. 825-6.

It has a beautiful *Unwān* at the beginning and the first two pages are illuminated. Marginal glosses are numerous. Gold and coloured lines in the margins. The title-page has several *عرض* *ديده*. From the following colophon of our copy it appears that it was composed in six months in A.H. 999, A.D. 1590 :—

كان الفراغ منه في السابع والعشرين من جمادى الاول سنة تسع وتسعين وتسعمائة وكانت مدة تأليفه ستة اشهر *

But evidently this is wrong. The copyist by mistake wrote تسع instead of ستين; as in other copies we find the words ستين.

Written in beautiful Naskh. Dated A.H. 1058. Scribe خليفة اسمعيل نتقي.

No. 162.

fol. 153; lines 27; size $11\frac{3}{4} \times 5\frac{1}{4}$; 8×4 .

الفتاوى الحمادية

AL-FATĀWA AL-HAMMADIYA.

A work on jurisprudence according to the Hanafī school. From the preface in the lithographed copy of the work it appears that Abū' l Fath Rukn bin Ḥusām al-Muftī an-Nāgūrī and his son مولانا داؤد, Mawlānā Dā'ūd, jointly compiled the work at Nahrwālā, a city in Gujarāt, where the duties of giving *fatwā* had been entrusted to them by the Chief Justice of the place, Hammād ad-Dīn Aḥmad bin al-Kādī Akram. Consequently it was named after him. In this preface a long list of books quoted by the authors as authorities is mentioned. One of them is *Sharḥ al-Wikāya* by 'Ubaidallāh bin Mas'ūd al-Hana-

fi, died, A.H. 747, A.D. 1346 (see No. 158) which fixes the date of composition of al-Fatāwā al-Hammādiya as later than that work.

Our copy is defective, and begins with كتاب البيوع as follows :—

* كتاب البيوع من السراجية دار و ارض بين رجلين باع احدهما النخ *

For copies see Rampur List, p. 222; and Hyderabad List, Fann Fatāwā, Nos. 18–19. It was lithographed in 2 vols., Calcutta, A.H. 1241, A.D. 1825.

Erroneously written on the top of the first fol. منتخب الفتاوى.

A list of all the chapters is annexed at the beginning in a modern hand. The headings of chapters are in red ink; names of books quoted as authorities, are marked with a red line. Here and there are marginal corrections. Fol 153, much damaged, has a good deal of paper pasted over it. Slightly worm-eaten.

Written in bad Nasta'liq. Not dated. C. 18th century.

No. 163.

fol. 7; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

نبذة توضيح في صلوة التسبيح

NABDHAT TAWDĪḤ FĪ ṢALĀT AT-TASBĪḤ.

A treatise on Ṣalāt Tasbīḥ by محمد عبد العظيم المكي Muḥammad 'Abd al-'Azīm al-Makkī. His life and the date of his death are not known to me; but as he quotes Ibn Nujaim al-Miṣrī, died, A.H. 970, A.D. 1562, he must have flourished after the 10th century Hijra.

It begins abruptly as follows :—

قال مولانا العلامة ابن نجيم المصري في البكر الوائق شرح الكنز ثم

صلوة التسبيح هذه ما رواه عكرمة عن ابن عباس النخ *

Worm-eaten.

Written in Naskh. Not dated. C. 19th century.

No. 164.

fol. 313; lines 19; size $12\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

حاشية دلي شرح الوقاية

HĀSHIYA 'ALĀ SHARḤ AL-WIKĀYA.

A supercommentary on Ṣadr ash-Sharī'at al-Aṣghar 'Ubaidallāh bin Mas'ūd al-Hanafī's commentary on Muḥmūd bin Ṣadr ash-Sharī'at al-Akbar 'Aḥmad bin Ubaidallāh al-Maḥbūbī's famous work

on jurisprudence according to the Ḥanafī school called al-Wikāya, by **Wajih ad-Dīn al-‘Alavī al-Gujarātī** وجيه الدين الغجراتي وجيه.

He was born in A.H. 921, A.D. 1515, at Jābānir in Gujarāt; and studied with Mullā ‘Imād at-Tarīmī, one of the most eminent scholars of his time in Gujarāt. He became a disciple of ash-Shaikh Kādan, and then of ash-Shaikh Muḥammad Ghawth Gūwālyārī (d. A.H. 970, A.D. 1562). He is the author of many books. According to the biographers he died on Sunday, the 29th Ṣafar, A.H. 998, A.D. 1589 (see *Safīnat al-Awliyā’*, p. 193; *Subḥat al-Marjān*, p. 45, *Abjad al-‘Ulūm*, p. 896; and *Ḥadā’ik al-Ḥanafīya*, p. 388). But I visited his tomb at Aḥmadābād in a village called Sarkhīs and found the following chronogram written on his grave:—

سید پاک ذات رفت از دهر مرشد رهنمای اهل یقین
گفت تاریخ رحلتش هاتف آخر الاولیاء رجیه الدین
۱۰۰۰

which gives the date of his demise as A.H. 1000, A.D. 1591.

Beginning:—

الحمد لله رب العالمین والصلوة والسلام علی افضل رسله محمد وآله
الخ *

For copies see Rampur List, p. 186; and Hyderabad List, Fann Fikh, No. 55, where it is named *Ḥāshiya ‘Alavī*.

For other glosses see Berlin Cat. No. 4558; and *Hājī Khalīfa*, Vol. VI., p. 460.

Quotations from the commentary are introduced with the word **قوله** in red ink. Fol. 303b is left blank with the remark **صحیح البیاض**. Foll. 283–286 and 289 to the end are coloured paper. Many foll. at the end have become brittle and defective. The title-page and the last fol. bear the seals of Ḥāmidallāh. The upper part of the borders are somewhat stained with damp. Slightly worm-eaten.

Written in ordinary Nasta’lik. Not dated. C. 18th century.

No. 165.

fol. 20; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 3\frac{1}{2}$.

رسالة الاهتداء في اقتداء الحنفية بالشافعية

RISĀLAT AL-IḤTIDĀ’ FĪ IḤTIDĀ’ AL-ḤANAFĪYA
BISH SHĀFI’YA.

A treatise on the lawfulness of prayer of Hanafīs after an Imām of the Shāfi’ī sect by **علي بن سلطان محمد القاري** **الهرزي** ‘Alī

bin Sultān Muḥammad al-Kārī al-Haravī, died, A.H. 1014, A.D. 1605. See for his life, No. 36.

Beginning :—

الحمد لله الذي خلق الخلق ... اما بعد فيقول المفتقر الى جود ربه
الباري علي بن سلطان محمد القاري النج *

For copies see Berlin Cat. Nos. 2142-4; Munich Cat. No. 886;
and Cairo Cat Vol. VII., pp. 26 and 129.

The treatise is divided into fourteen chapters, each called
الفصل, as below :—

- فصل قال تعالى واركعوا مع الراكعين قد استدلل كثير من
fol. 2a. ائمة الامة بهذه الآية على وجوب الجماعة
فصل اجمع علماء الائمة ان علوة الجماعة مشروعة
فصل و اعلم ان اختلاف الائمة وتعدد الجماعة من الامور
الحادثة
فصل ذهب عامة مشائخنا ... على انه يجوز في
المراعي بلا كراهة
فصل ذهب انه يجوز الاقتداء به اذا لم يعلم منه هذه الاشياء
بيقين و ان علم لا
فصل قال ابو اليسر اقتداء الحنفي بالشافعي غير جائز
فصل و ذهب بعضهم انه يجوز مطلقا
فصل و ذهب بعض علمائنا الى انه اذا احتاط جميع
مواضع الخلاف يكره الاقتداء به ايضا
فصل و قد كرر تكرار الجماعة عندنا
فصل و اعلم انه لا توجد الصلوة بلا كراهة في مدة المدة
فصل اغرب بعض علمائنا انه ذكر ههنا عن بعض ائمتنا انه
اذا شرع في الغرض و اقيمت الجماعة ينقطع
و يدخل معهم
فصل خلاصة الكلام انه لا يرد عنه عليه السلام و لا عن احد
من اصحابه الكرام و لا عن احد من الائمة الاعلام انه
لا يجوز الاقتداء بالمخالف او يكره

فصل و اذا ابين لك تفصيلا حسنا في هذه المسألة مما

يذهبني ان يفعل الحنفى مع الشافعى فى الصلوات

fol. 15a.

الخمس واحدة بعد واحدة

فصل خلاصة الرسالة و زبدة المقالة انه يجوز الاقتداء

„ 19a.

بالشافعى

The word الفصل is in red ink.

Written in Naskh. The colophon runs thus :—

قد وقع الفراغ من انتساخ هذه النسخة الشريفة على يد العبد المذنب
الراجى الى الله عبد العزيز بن عبد الصمد بن الشيخ كريم الله عفى عنه فى
اليوم الثلاثاء السابع عشر من شهر رمضان المبارك عمت ميادينه احدى و سبعين
و الف *

No. 166.

fol. 72; lines 7; size $6\frac{1}{4} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

العقد الفريد لبيان الراجح من الخلاف فى جواز التقليد

AL-‘IKD AL-FARĪD LI BAYĀN AR-RĀJIḤ MIN
AL-KHILĀF FĪ JAWĀZ AT-TAQLĪD.

A treatise on the extent to which private judgment may be lawfully used in religious matters by *أبو الاخلاص حسن بن عمار الوفائى* Abū’l Ikḥlās Ḥasan bin ‘Ammār al-Wafā’i ash-Shurunbulālī al-Miṣrī. He was a professor at al-Azhar in Cairo, and died, A.H. 1069, A.D. 1658. See at-Ta’līkāt as-Sanīya, p. 27; Khulāṣat al-Aṭhar, Vol. II., p. 28; al-Khiṭaṭ at-Tawfīkiya, Vol. XII., p. 117; Ḥadā’ik al-Ḥanafīya, p. 415; and Brockelmann, Vol. II., p. 313.

Beginning :—

الحمد لله الذى جعل هذه الامة خير امة النخ *

For copies see Cairo Cat. Vol. III., p. 80; and Berlin Cat. No. 5002.

From the colophon it appears to have been composed in A.H. 1064, A.D. 1653.

Written in Nasta’lik. Not dated. C. 19th century.

No. 167.

fol. 335 ; lines 21 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; 7×4 .

رسائل الاركان

RASĀ'IL AL-ARKĀN.

A collection of four treatises on the four fundamental doctrines of Islam, treated according to the Ḥanafī school, by عبد العلي 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn known as Baḥr al-'Ulūm, died, A.H. 1235, A.D. 1819. For his life see No. 142.

Beginning :—

* الحمد لله الذي خلق الإنسان من أطوار مختلفة النعم

This is the beginning of the general preface, but each treatise has also a separate preface. The first treatise (fol. 2a-187a) deals with صلاة or prayer, and is called الرسالة الأولى فى الصلاة. It begins on fol. 2a as follows :—

* اللهم ربنا لك الحمد و المنة على ما افرقتنا فى بحار افضالك النعم

The second treatise (fol. 187a-228a) deals with زكاة or alms-giving. It begins on fol 187a as below :—

الحمد لله الذي خلق الإنسان من طين ثم اعطاه بالخطاب و التكليف

الى اعلى عليين النعم *

The third treatise (fol. 228a-272a) deals with صوم or fasting. It begins on fol. 228a :—

الحمد لله الذي هدنى الى اركان الدين بلسان سيد المرسلين صلوات الله

عليه و على آله و اصحابه اجمعين النعم *

The fourth treatise (fol. 272b-335a) is on حج or pilgrimage. It begins on fol. 272b :—

الحمد لله رب العالمين و الصلاة على صفوة الكائنات و على آله

و اصحابه النعم *

The book is also designated الاركان الاربعة. For copies see Rampur List, p. 196 ; and Hyderabad List, Fann Fikh, No 90.

Lithographed, Calcutta.

Foll 282a-301b contain a few instructive stories illustrating rites of pilgrimage. Headings of chapters in red ink. Marginal corrections numerous. Written in two different hands. Foll. 176-

186 are in one hand, and the rest in another. It was once compared with the autograph copy of the author, as the following note on the last page indicates :—

قربل مع الاصل الذي كان بخط المصنف مرة *

Written in clear Naskh. Not dated. C. 19th century.

No. 168.

fol. 259; lines 18; size 9×6 ; $7 \times 4\frac{1}{2}$.

كتاب الفقه

KITĀB AL-FIḤH.

A work on jurisprudence according to the Hanafī school. The name of the author could not be traced; but in fol. 38a, al-Multaḥaṭ written by Abū'l Ḳāsim Muḥammad bin Yūsuf as-Samarḳandī al-Madanī, who died, according to Ḥājī Ḳhalīfa, Vol. VI., p. 107, in A.H. 556, A.D. 1160, is quoted as an authority. Consequently the book was not composed before the sixth century Hijra.

Beginning :—

قال العبد الضعيف تولاة الله تعالى بعصمته و خص اسلافه برحمته هدا
اختصرته من كتاب سبق مني جمعه وتصنيفه ونظمه وتأليفه في نفائس
اجناس الواقعة الملتقة من الجامعين والزيادات النخ *

Foll. 4a, 5a, 10a, 11a, 12, 14a, contain lacunae. Much worm-eaten and stained with damp. The lower half of fol. 2b, the first half of fol. 3b, two thirds of fol. 13a, and one third of fol. 14b are blank. Headings of chapters in red ink. Marginal notes occasionally. On the title-page it has been designated منتخب المسائل in a modern hand. A few foll. at the beginning have become defective to some extent, and have paper pasted over them.

Written in different hands of bad Nasta'lik. Not dated. C. 18th century.

No. 169.

fol. 361; lines 23; size 9×5 ; $6\frac{3}{4} \times 3$.

مجموعة الاصول

MAJMU'AT AL-UṢŪL.

A work on jurisprudence according to the Hanafī school. The name of the author could not be traced. It begins abruptly with كتاب الذكاح as follows :—

باب الذكاح وهو سنة عند التوقان واجب فالركن هو الإيجاب والقدر
النسخ *

The chapters of the work are arranged according to the usual system in books on jurisprudence. The title given above is written on the title-page, with the remark that it is the second volume of the book. A list of contents is added at the beginning in a different hand. The word الأصل is written in red ink throughout the book. Fol. 355 is bound upside down. Borders of many foll. are partially pasted over with paper. The foll. 49b and 50 are defective. The MS. is also defective at the end. The four seals of Hāmidallāh and the name of his son, Maḥmūd, and the name of the latter's grandson, Amīn Aḥmad, are on the title-page.

Written in good Naskh. Not dated. C. 18th century.

No. 170.

fol. 238 ; lines 23 ; size 9×5 ; $6\frac{3}{4} \times 3$.

THE SAME.

Another volume of the book noticed above. This volume, as stated on the title-page, is the fourth volume.

Beginning:—

بسم الله الرحمن الرحيم وبه نستعين الأصل ان حاجة الناس اصل في
الشرح للعقود فشرعت الاجارة لترتفع حاجة الناس النسخ *

A list of contents is added at the beginning. The word الأصل is written in red ink throughout the book. Foll. 121b, 122b, 126b-152b contain lacunae. Foll. 155-169 are in a different hand.

On the title-page the name and seal of Hāmidallāh and on the last fol. the name of his son, Maḥmūd, are found.

Written in Naskh. Not dated. C. 18th century.

Shāfi'is.

No. 171.

fol. 257 ; lines 11 ; size $7\frac{3}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

منهاج الطالبين وعدة المفتين

MINHĀJ AT-TĀLIBĪN WA 'UDDAT AL-MUFTĪN.

Vol. I.

The first volume of the well-known work on jurisprudence according to the Shāfi'i school by

محيي الدين أبو زكريا يحيى بن
Muḥī ad-Dīn Abū Zakariyā Yahyā bin Sharaf an-
شرف النوري

Nawawī. He was born in Muharram A.H. 631, A.D. 1233, at Nawā, near Damascus. He came in A.H. 649, A.D. 1251, with his father to Damascus, where he studied Ḥadīth and other branches of learning. He made the pilgrimage with his father in A.H. 651, A.D. 1253. After the death of Abū Shāma he was appointed his successor at the Ashrafiya college of Ḥadīth. He died on the 24th Rajab, A.H. 676, 22nd December, A.D. 1278. For details see Subkī, *Tabakāt al-Kubrā* Vol. V., p. 165; at-Ta'likāt as-Saniya, p. 11; Ithāf an Nubalā', p. 439; Wüstenfeld, *Gesch.* No. 355; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 394.

Beginning :—

* الحمد لله البر الجواد الذي جلت نعمه عن الإحصاء بالأعداد الخ *

It is an abridgement of Abū'l Kāsim 'Abd al-Karīm bin Muḥammad ar-Rāfi'i's (d. A.H. 623, A.D. 1226) work on jurisprudence called *al-Muḥarrar*.

For copies see Berlin Cat. No. 4522; Gotha Cat. No. 955; Munich Cat. No. 361; Brown, *Hand List of Cambridge MSS.* p. 223; Bankipur Cat. p. 705, and Hyderabad List, *Fann Fikh*, No. 6.

For commentaries see Hāji Khalīla, Vol. VI., p. 204.

The text with a French translation has been published by E.W.C. Van den Berg in three volumes, Bataavia 1882-84, by order of the Netherlands Government. It has also been printed on the margin of *Mughnī al-Muhtāj* in Egypt, A.H. 1308.

The volume ends with the chapter called *كتاب قسم الفقى والغنيمة*, and the concluding words are :—

* فاما عقارة فالذهب (فالمذهب) انه يجعل رقفاً وتقسم عليه (غلته) كذلك *

One or two foll. are missing after fol. I. It has a beautiful *Unwān* at the beginning and the words *كتاب المحتاج في الفقه* are written in gold ink upon a blue ground in the middle of it. A gold line between two black lines in the margin throughout. There are copious marginal glosses up to fol. 147. The headings of chapters are in red ink. Stained with damp.

Written in beautiful *Naskh*. Not dated. C. 16th century.

No. 172.

fol. 238; lines 11; size $7\frac{3}{4} \times 5 : 4\frac{1}{2} \times 2\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with the chapter on *غنيمة* as follows :—

* فصل الغنيمة مال حصل من كفار يقتال الخ *

In foll. 17-40, 114-161 the upper and lower margins have been changed, and from fol. 162 to end of the MS. the entire margins have been supplied in a different kind of paper. Stained with damp. The ink of the foll. at the end of the MS. is somewhat faded. The colophon, which the copyist added after transcribing the MS., is incomplete.

Written in the same hand and year as the first volume.

No. 173.

foll. 163, lines 21; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح المقدمة

SHARH AL-MUKADDAMA.

A commentary on 'Abdallāh bin Abd ar-Rahmān Bā Faḍl al-Ḥaḍramī's treatise on jurisprudence according to the Shāfi'ī school by أحمد بن محمد بن علي بن حجر البيهقي Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Ḥaitamī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning :—

الحمد لله رب العالمين حمداً يوافي نعمه..... وبعد فقد سألني بعض الصلحاء أن اضع شرحاً لطيفاً على مقدمة الإمام الفقيه عبد الله بن عبد الرحمن بإفضل الحضرمي المعروف بالحاج النخ *

For chapters see Berlin Cat. No. 4635.

For copies see Berlin Cat. No. 4635; Rampur List, p. 211; and Hyderabad List, Fann Fikh, No. 38.

Printed in Egypt, A.H. 1301.

Passages of the text are marked with black lines. Marginal glosses and corrections occasionally. Fol. 163 is inverted. On the title-page, it is wrongly named مختصر نافع. It bears the superscription of a previous owner, dated A.H. 1201, but the name has been scratched out. There are also quotations from Tanbīh al-Ghāfilin about the classification of Ḥādīs. Two foll., added at the beginning, contain some poems, etc. on the first additional fol. the work is named كتاب مذهب القويم في مذهب الشافعي رح. The last fol. contains a prayer in the persian language for removing the effects of enchantment, and the name of a previous owner of the book, penned through. Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 174.

fol. 263 ; lines 35 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح الارشاد

SHARḤ AL-IRSHĀD.

A commentary on Ismā'il bin Abī Bakr bin al-Muḥrī's (died, A.H. 837, A.D. 1433, but according to Hājī Khalifa, Vol. I., p. 256, A.H. 836, A.D. 1432) work on jurisprudence according to the Shāfi'ī school by أحمد بن محمد بن علي بن حجر الهيتمي المكي Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning :—

بسم الله الرحمن الرحيم وبه نتقي قال الشيخ الامام العالم العلامة
ابو عبد الله شهاب الدين احمد بن حجر الشانعي الانصاري ... الحمد لله
الذي اختص من لجا اليه بحزايا امداده النخ *

The full title of the text is Irshād al-Ḡhāvī ilā Masālik al-Ḥāvī, and it is an abridgement of 'Abd al-Ḡhaffār bin 'Abd al-Karīm al-Ḳazvīnī's (d. A.H. 665, A.D. 1266) work, called al-Ḥāvī aṣ-Ṣaḡhīr. Ibn Ḥajar al-Haitamī bases his commentary chiefly on the commentaries of Shams ad-Dīn Muḥammad bin 'Abd al-Mun'im al-Jaujarī (d. A.H. 889, A.D. 1484) and Muḥammad bin Abī Sharīf al-Muḥaddisī (d. A.H. 930, A.D. 1523). An autograph copy of the latter is mentioned in Hyderabad List, Fann Fīkh, No. 89. al-Haitamī also drew many useful points in his commentary from the writings of Zakariya bin Muḥammad al-Anṣārī (d. A.H. 926, A.D. 1520). It was composed in Mecca, which is called Umm al-Ḳurā in the book and was named Faṭḥ al-Jawād. It is in three volumes, but the MS. under notice is only the first volume of the work, and ends with the commentary on the last chapter of كتاب الحج. The chapters are as follows :—

fol. 8a.	باب في مقدمات الطهارة
„ 62a.	باب في الصلوة
„ 167b.	باب في الزكوة
„ 195a.	باب في الصيام
„ 216b.	باب في الحج

For copies see Cairo Cat. Vol. I., p. 305.

For other commentaries see Hājī Khalifa, Vol. I., p. 256, and Berlin Cat. Nos. 4514 and 4516.

Printed, Cairo, A.H. 1305.

Passages of the text are written in red ink. It is remarked at the end that up to باب الجنائز (fol. 149a), the MS. had been compared with a copy that had been compared with one corrected by the commentator. From باب الجنائز to the end it had been collated with a copy which had been compared at Mecca with one written during the life time of the author, and bearing many corrections in his handwriting :—

بلغ مقابلة من اول الشرح الى باب الجنائز على نسخة قوبلت على نسخة عليه خط المصنف و من باب الجنائز الى هذا قوبلت على نسخة قوبلت بمكة في حياة الشارح و عليه خطه في اماكن متعددة *

There are marginal corrections and glosses here and there.

Written in fine Nāskh. The colophon runs thus :—

وقع الفراغ من نسخ هذا الجزء المبارك بعون الله و حسن توفيقه على يد افقر عباد الله و احوجهم الى رحمة ربه الحد علي بن احمد بن ابي بكر ابن احمد القصيري الشافعي المذهب الاشعري المشرب القاطن يومئذ بمدينة حلب في يوم الاربعاء ثامن شهر الله المحرم الحرام سنة احدى وتسعين و تسعمائة من الهجرة النبوية على صاحبها افضل الصلوة و اتم التسليم *

No. 175.

fol. 37; lines 17; size $8 \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

تيسير الوقوف على غوامض احكام الوقوف

TAISIR AL-WUKŪF ‘ALĀ GHAWĀMID AHKĀM
AL-WUKŪF.

A treatise on the intricate matters of bequest or legacy according to the Shāfi‘ī doctrines by تاج العارفين عبد الرؤف بن محمد بن تاج العارفين Abd ar-Ra’ūf bin Muḥammad bin Tāj al-Ārifin al-Haddādī al-Munāwī ash-Shāfi‘ī. He was born in Cairo A.H. 952, A.D. 1545. He studied with his father and with other eminent scholars of his time. He was a professor in the Madrasat aṣ-Ṣālihiya, and wrote many works. He died on 23rd Ṣafar, A.H. 1031, 8th January 1622. For details see Khulāṣat al-Aṯhar, Vol.

II., p. 412; al-Khiṭaṭ al-Taufīkiya, Vol. XVI., p. 50; Wüstenfeld, Gescht. No. 553; and Brockelmann, Vol. II., p. 305.

Beginning :—

الحمد لله الذي ان تركت سؤاله عتب النخ *

For copies see Cairo Cat. Vol. III., p. 203. Hājī Khalīfa, Vol. II., p. 486, mentions the name of this book without giving the name of the author, and the beginning quoted there is quite different from the beginning of our MS. The preface in our copy shows that it is the third part of the work, and consequently the beginnings differ. The name of the author occurs on fol. 28b, which has also a lacuna.

Written in Naskh. Not dated. C. 18th century.

No. 176.

fol. 124; lines 29; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الميزان

KITĀB AL-MĪZAN.

A work on the reconciliation of the four orthodox schools of jurisprudence by أبو المواهب عبد الوهاب بن أحمد الشعرائي Abū'l Muwāhib 'Abd al-Wāhhāb bin Aḥmad ash-Sh'arānī. He was born about the beginning of the 10th century Hijra, and resided at Cairo. He was a Sūfī of high order. Hājī Khalīfa assigns three different dates to the death of as-Sh'arānī. In Vol. I., p. 482, Vol. II., p. 22, he says that he died in A.H. 960, A.D. 1552; in Vol. IV., p. 37 he gives the date as A.H. 973, A.D. 1565, and in Vol. VI., p. 285 as A.H. 976, A.D. 1568. The correct date is A.H. 973, A.D. 1565. See al-Khiṭaṭ at-Tawfīkiya, Vol. XIV., pp. 109-112; Brockelmann, Vol. II., p. 335; Huart, p. 380; Nicholson, p. 448; and Z.D.M.G. Vols. XX., p. 1, XXI., p. 271. An autobiography of the author will be found in Latā'if al-Minan wa'l Akhlāk.

Beginning :—

الحمد لله الذي جعل الشريعة المطهرة بحكرا النخ *

It is also designated al-Mizān al-Khidrīya.

For chapters see Berlin Cat. No. 3045

For copies see Berlin Cat. No. 3045; Paris Cat. No. 814, Vienna Cat. No. 1793; Br. Mus. Suppl. Cat. No. 324; Algeirs Cat. No. 1357; Yeni Cat. No. 583; Cairo Cat. Vol. III., pp. 283, 383; and Bankipur Cat. p. 729.

Printed Cairo, A.H. 1272, 1279, 1300, 1302, 1306.

The MS. is very defective, and some foll. are missing after fol. 121 and 122 and many foll. after fol. 123. The first fol.

is defective, as the middle portion of the title-page, where the name of the MS. had been written in a big circle, has disappeared. The illuminated heading has also partly disappeared. Gold-ruled and coloured margins are found throughout. Foll. 27-30 contain some diagrams, etc. The headings are in red ink. Foll. 114-122, are slightly worm-eaten under the text. Foll. 36b-38 contain notes in the margin written by Ṣadr ad-Dīn. The inner edge of the MS. is supplied in modern paper. Fol. 1b bears the seal of Muẓaffar Husain, son of Masīḥ ad-Dawla, dated 1870. The last fol. bears the seals of Muẓaffar Husain and Muḥammad Shāh.

Written in minute Naskh. Not dated. C. 18th century.

No. 177.

fol. 215; lines 15; size $11\frac{3}{4} \times 8$; $8 \times 5\frac{1}{4}$.

رحمة الامة في اختلاف الائمة

RAḤMAT AL-UMMA FĪ IKHTILĀF AL-A'IMMA.

A work on those points of jurisprudence about which the four orthodox Imāms differ. Regarding the author of this book, Ḥājī Khalifa, Vol. III., p. 351, says :—

“Ṣadr ad-Dīn Abū ‘Abdallāh Muḥammad bin ‘Abd ar-Raḥmān ad-Dimishkī al-Uthmānī (died A.H. 870, A.D. 1456), the Chief Justice of the Province of Ṣafad, is the author of this book, and wrote it in A.H. 780 (A.D. 1378); but some people think that Shaikh al-Islām Abū’l Hasan as-Sa’dī composed it.” Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., mentions this book in two places. On p. 91 he says that Muḥammad bin ‘Abd ar-Raḥmān bin al-Husain al-Kurashī al-Uthmānī ash-Shāfi‘ī Ṣadr ad-Dīn is the author of the book, and wrote it in A.H. 780, A.D. 1378, at Ṣafad. But on p. 97 he states that the book was composed by Ṣadr ad-Dīn Muḥammad bin ‘Abd ar-Raḥmān ad-Dimishkī. For details see Z.D.M.G. Vol. XXXVIII., p. 669.

Beginning :—

بسم الله الرحمن الرحيم وعلى الله تعالى سيدنا محمد وعلى آله
وصحبه وسلم - الحمد لله الذي اجزل احسانه الخ *

For chapters see Berlin Cat. No. 4864.

For copies see Cairo Cat. Vol. III., p. 228; India Office Cat. No. 288; Berlin Cat. No. 4864; Asiatic Society Cat. p. 14; Rampur List, p. 194; and Hyderabad List, Fann Fikh, No. 25.

Printed, Bulak, A.H. 1300, 1302, and also on the margin of al-Mizān al-Kubrā, A.H. 1311, 1321.

The first page has a ‘Unwān. There are gold and coloured

lines in the margin throughout. The headings of chapters are in red ink.

Written in clear Naskh. The colophon runs thus :—

تمت هذا الكتاب بعون الملك الوهاب بخط احقر الناس سيد امداد
حسن حسب الارشاد الجذاب الفضيلة مآب فخر الدولة منشي الملوك
حسين خان بهادر المعروف بمهراجة رتن سنگه هشيوار جنگ بيوم الخميس
من سبعة شهر رجب المرجب سنة اثنا عشر و ستون و اثنان من هجرة نبينا
على الله عليه و آله و سلم *

No. 178.

fol. 142; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; 7×4 .

fol. 1-27.

I.

مواهب الفتاح في آداب النكاح

MAWĀHIB AL-FATTAḤ FĪ ĀDĀB ĀN-NIKĀḤ.

A treatise on ceremonies of marriage based entirely on the Ḥadīth (Traditions) of the Prophet by محمد بن جمال الدين محمد بن محمد Jamāl ad-Dīn Muḥammad bin Muḥammad al-Burrī al-Mālikī.

Beginning :—

الحمد لله الذي بكمال النعمة سبّ لعباده النكاح الخ *

Fol. 2b-8a are on the excellences and ceremonies of marriage. The chapters begin from fol. 8a as follows :—

- | | |
|----------|-----------------------------------------------|
| fol. 8a. | الفصل الاول في مقدمات النكاح |
| „ 9a. | الفصل الثاني في آداب المباشرة |
| „ 13b. | الفصل الثالث في محضوراتها |
| „ 14b. | الفصل الرابع في حقوق الزوج |
| „ 15b. | الفصل الخامس في حقوق المرأة |
| „ 21b. | الخاتمة في ذكر احاديث وردت في حق النساء عموما |

Slightly worm-eaten.

Written in bad Naskh. Dated A. H. 1200. Scribe سعيد

الشعيب

fol. 29-73

II.

كتاب الحجّة بلا جدال في جواز الجمعة بأربعة رجال
 KITĀB AL-ḤUJJAT BILĀ JIDĀL FĪ JAWĀZ
 AL-JUMU'A BI ARBA'AT RIJĀL.

A treatise on the legality of a Friday prayer being held by only four persons by **حسن بن عبد الله بن عمر باحميد الانصاري** Hasan bin 'Abdallāh bin 'Umar Bāhamīd al-Anṣārī. I could not find any account of him in any work ; but from the perusal of his book (fol 111b) I gather that he lived in the vicinity of Aḥmadābād, and in A.H. 1279, A.D. 1862, went to the city to visit 'Abd ar-Raḥmān bin Muḥammad bin 'Idrūs az-Zāhir al-'Alavī al-Malibārī. From foll. 81a and 113b it appears that he began the book in A.H. 1274, and completed it in A.H. 1279. Further, from the preface it appears that he was a follower of al-Imām Shāfi'ī.

Beginning :—

نحمد ربنا الله العزيز الحميد الذي منّ علينا النعم *

It is divided into a prologue, several chapters and an epilogue as follows :—

- fol. 31b. المقدمة قال الله تعالى يا ايها الذين آمنوا الآيه
 „ 34b. فصل في قولي ان تسبقكم جمعة في تلك البلد
 فصل و سذكر شيئا من الادلة الصكيكة فيما يقع
 „ 38a. فيه الرخصة عند الضرورة في الدين
 فصل و الآن اشرع في اقوال المشائخ المجتهدين
 „ 40a. الذين افتوا بصحة الجمعة
 فصل و سذكر شيئا من كتب اخواننا الحنفية
 „ 49b. فيما يويد ما نقلناه عن ائمتنا
 „ 52a. فصل في بيان ما قال صاحب المعين
 فصل و اعلم ايها الصدر فاذا عجزت عن اربعة من
 „ 55a. اهل مذهبك
 „ 57b. فصل في العمل بالتقليد
 فصل معرفة الزوال
 „ 60. فصل في جواز الآذان قبل الزوال ليوم الجمعة
 62b. خاصة

- fol. 63a. فصل في ذكر شي من شروطها
 „ 65b. فصل فيما يكره حال الخطبة
 „ 66b. فصل في الصلوة المكروهة حال الخطبة
 „ 68b. خاتمة في شي من فضائل الجمعة

Slightly worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل يوم الثلثون ١٣ ربيع الاول سنة ١٢٨٤ *

fol. 74-110.

III.

الكشاف لبيان ما في عدد الجمعة من خلاف

AL-KASHSHĀF LI BAYĀN MA FĪ ‘ADAD AL-JUMU‘A
 MIN KHILĀF.

Another treatise by the same author, and in it he seeks to prove the legality of the Friday prayer being held even by only two men.

Beginning :—

ربنا لا علم لنا الا ما علمتنا انك انت العليم الحكيم - الحمد لله الذي
 هدانا للايمان و الاسلام النج *

It is divided into chapters as follows :—

- fol. 82a. فصل في بيان عدد الجماعة الذين تذهب بهم الجمعة
 فصل اعلم ان الذي نقلنا من العدد الذي تصح به
 „ 94a. الجمعة كله صحيح
 „ 96b. فصل و اما قوله لعدم تعدد ما الى الجمعة
 „ 101a. فصل في شي من شروطها
 „ 103a. فصل في صحة صلوة الجمعة مع خطبتين قبل الزوال
 فصل في الاكتفاء بصلوة العيد عن صلوة الجمعة يوم
 „ 103b. العيد اذا اجتمعا
 باب ما جاء في من لا يعبد بما بلغه من الحديث اذا
 „ 105a. خالف قول امامه

Worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل لهذه الرسالة المباركة يوم الثلثون (الثالث) و عشرين في
 شهر ربيع الاول سنة ١٢٨٤ *

Foll. 110*b*-114*a* contain opinions of different scholars on this book. Foll. 114*b*-142 contain poems of the same author, composed on different occasions. The first piece begins :—

يا فؤة العين يا طيب الانفاسي يا اخبرنا في تصورنا نور الاماسي

Some of the poems have a short introduction which gives the date of composition. The last date mentioned is A.H. 1282 Worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل من الكتاب و القصائد يوم الاحد خمس و عشرين شهر
ربيع الاول سنة ١٢٨٤ *

Shī'as.

No. 179.

fol. 39: lines 13; size $9\frac{3}{4} \times 6$; $6 \times 3\frac{3}{4}$.

المسائل

AL-MASA'IL.

A work on jurisprudence according to the Imāmiya school by علي بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب 'Alī bin Ja'far bin Muḥammad bin 'Alī bin al-Ḥusain bin 'Alī bin Abī Ṭālib. He was the brother of Mūsā bin Ja'far, known as al-Imām Mūsā Kāẓim (died, A.H. 180, A.D. 796), the seventh Imām of the Shī'a sect. He resided in the vicinity of Madīna. The date of his death is not known. See Rijāl Najjāshī, p. 176; Muntaha'l Makāl, p. 209; and Kashf al-Ḥujub, p. 510.

Beginning :—

اخبرنا احمد بن موسى بن جعفر بن ابي الياس قال حدثنا ابو جعفر
حمد بن يزيد بن نصر الخراساني من كتابه في جمالي الاخرى سنة احدى
و ثمانين و مائتين عن علي بن جعفر بن محمد عن اخيه موسى بن
جعفر قال سالت ابا جعفر بن محمد عن رجل واقع امرأته قبل طواف النساء
متعمدا ما عليه قال يطوف و عليه بذمة النخ *

It contains the questions put by 'Alī bin Ja'far to his brother Imām Kāẓim and the latter's answers to them. The word رسالة is written in red ink throughout the book. Saiyed Ṣadr ad-Dīn Aḥmad al-Mūsavī has written about the author on an annexed fol.

Written in modern Naskh. Not dated. C. 19th century.

No. 180.

fol. 193 ; lines 29 ; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

تذكرة الفقهاء

TADHKIRAT AL-FUKAHĀ'.

A work on jurisprudence according to the Imāmiya school by Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Mutahhar al-Hillī, died, A.H. 726, A.D. 1325. See for his life No. 87.

Beginning :—

الحمد لله ذي القدرة الإلهية..... قد عزمت في هذا الكتاب الموسوم
بتذكرة الفقهاء على تلخيص فتاوى العلماء و ذكر قواعد الفقهاء النخ *

From the preface it appears that the work is divided into four parts called *قواعد*, each part containing several books, or *كتب*, which again are sub-divided each into many chapters. Our copy contains only two of the books of the first part, as follows :—

fol. 1b.

كتاب الطهارة

„ 71b.

كتاب الصلوة

The author wrote the work at the request of his son Muḥammad. See *Kashf al-Ḥujub*, p. 110.

For another copy see Asiatic Society List, Government Collection, 1903-1907, Nos. 174-76—a complete copy in three vols.

Very much worm-eaten. The headings of chapters and the word *مسألة* are in red ink. Two-thirds of fol. 71a are blank, but without causing any break in the MS. The first and last foll. have seals of different owners. There are marginal corrections here and there.

Written in fine Naskh. The date of transcription is given in two places. In fol. 71a the copyist writes :—

وقد فرغ من تسويد هذا الجزء يوم الأربعاء من شهر جمادى الآخرة سنة
ثلاثة وثمانين وتسعمائة *

In fol. 145 we find the date of composition of that portion, as well as the date of transcription and the name of the copyist, as follows :—

تم الجزء الثانى من كتاب تذكرة الفقهاء بحمد الله ومئنة و يتلوه في
الثالث بتوفيق الله تعالى المقصد الثالث في باقي الصلوات والحمد لله وحده

وعلى الله على سيدنا محمد وآله الطاهرين فرغت من تسويد ثامن عشر شعبان من سنة ثلاث و سبعمائة وكتب حسن بن يوسف بن مطهر الحلي مصنف الكتاب حامدا مصليا مستغفرا - هذا آخر ماكتبه المصنف قدس سره على يد الحقيير الفقير الى الله الغني موسى بن يوسف بن ابراهيم نصر الله المازندراني غفر ذنوبهما وستر عيوبهما بمكة وكرمه آمين والحمد لله رب العالمين من شهر سنة ثلاث و ثمانين و تسعمائة هجرية *

No. 181.

fol. 209 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{3}{4}$: $7\frac{1}{4} \times 4\frac{1}{4}$.

كنز الفوائد في حل مشكلات القواعد

KANZ AL-FAWĀ'ID FĪ ḤALL MUŠKILAT AL-ḲAWĀ'ID.

A commentary on Hasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī's treatise on jurisprudence according to the Shī'a school called Ḳawā'id al-Aḥkām fī Ma'rifat al-Ḥalāl wa'l Ḥarām by عميد الدين بن عبد المطلب 'Amīd ad-Dīn bin 'Abd al-Muṭṭalib. He was the son of the sister of al-Ḥillī, died, A.H. 726, A.D. 1325. The date of his death is not known. It probably took place at the end of the 8th century Hijra. See Aml al-Āmil, p. 56.

Beginning :—

الحمد لله الذي أوضح لعبادة سبيل الرشاد وهداهم الى طريق السداد فان جماعة من طلاب علم الفقه لما وقفوا على كتاب فواعد الاحكام في معرفة الحلال والحرام وجدوا فيها مسائل مشككة ونكاة معضلة فكررنا على السؤال مرة بعد اخرى في عمل كتاب يحتوي على شرح معضلاته ... فمنعني عن ذلك شواغل الدهر ثم ارفقت جزئي الى عمل هذا الكتاب الموسوم بكنز الفوائد في حل مشكلات القواعد الخ *

Foll. 1, 2 and 209 are in a later hand. After fol. 208 some foll. are missing. Quotations from the text are introduced with the word قوله, and the commentary with اقول. Both these words are in red ink up to fol. 46 and after that only the word قوله. There are marginal corrections here and there. Foll. 152-156 are slightly worm-eaten. Six lines at the top of fol. 207 have been recently supplied. The title-page contains the seals of Aurangzib, Amjad 'Alī, and Sulaimān Jāh. The last fol. bears the seals of the last two persons. The title-page also has a Persian note, which runs as follows :—

این کتاب از نفایس روزگار است فقیر محمد شادی حسین عقی عنه

در شاهجهان آباد در شهر سنه ۱۰۸۸ خریده بفروزد از عمر بر خوردار قره العین
محمد ابراهیم طال عمره و طاب دهره بخشید ان شاء الله بمطالعه آن موقوف
گردد بالنبی و آله المعصومین علیه السلام *

The commentary ends abruptly with the following lines :—

فكان كالوكيل فى اخراج الزکوة و تفرقة الصدقات و الاخماس فيقبل قوله
مع الابانة من غير افتقار الى نية او تصديق *

Written in Naskh. Not dated. C. 16th century.

No. 182.

fol. 290 ; lines 23 ; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4\frac{3}{4}$.

مجمع الفائدة و البرهان فى شرح ارشاد الاذهان

MAJMA' AL-FĀ'IDAT WA'L BURHĀN FĪ SHARH
IRSHĀD AL-ADHHĀN.

A commentary on Ḥasan bin Yūsuf al-Ḥillī's work on jurisprudence according to the Imāmīya school by محمد بن احمد بن محمد الازديلي Aḥmad bin Muḥammad al-Ardabīlī. He was a great jurist of the Shī'a sect, and died, according to Aml al-Āmil (p. 33) in A.H. 992, A.D. 1584 and according to others in A.H. 993, A.D. 1585. See Muntaha'l Maḳāl, p. 4 ; Rawḍāt al-Jamāt, p. 22 ; and Kīṣaṣ al-'Ulamā', p. 132.

Beginning :—

فالموضوع، يجب للمصلاة والطواف الواجبين النية *

From Aml al-Āmil, p. 33, it appears that the commentator did not live to complete the book. See also Kashf al-Ḥujub, p. 489.

For other commentaries on Irshād al-Adhḥān see Kashf al-Ḥujub, pp. 320-21.

Our copy is the first part of the commentary, and comprises the following parts :—

fol. 1b.

كتاب الطهارة

„ 58b.

كتاب الصلوة

Quotations from the text are preceded by a gap of about half an inch, left blank for the word قوله; but it has not been filled in. The lower half of fol. 57b and the whole of fol. 58a are blank, but

without a break in the MS. Foll. 1-56 are in a modern hand. The MS. bears two seals, one of Wājid 'Alī Shāh, and another overlaid with paper. I believe the latter to be the seal of Sulaimān Jāh. Written in good Naskh. Not dated. C. 18th century.

No. 183.

fol. 214; lines 27; size 12 × 6; 9 × 4.

مدارك الاحكام في شرح شرائع الاسلام

MADĀRIK AL-AḤKAM FĪ SHARḤ SHARĀ'ī
AL-ISLĀM.

A commentary on Ja'far bin al-Ḥasan al-Hillī's famous work on jurisprudence according to the Imāmiya school by شمس الدين محمد بن علي بن الحسين بن أبي الحسن الموسوي الجبعي العاملي Shams ad-Dīn Muḥammad bin 'Alī bin al-Ḥusain bin Abī'l Ḥasan al-Mūsavī al-Jab'ī al-Āmilī. He was born, A.H. 946, A.D. 1539 was a great jurist of the Shī'a sect, and wrote many works. He died in A.H. 1009, A.D. 1600. For details see *Rawdāt al-Jannāt*, p. 528; *Aml al-Āmil*, p. 28; and *Nujūm as-Samā'*, p. 4.

Our copy is incomplete, and begins with كتاب التجارة as follows:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد وآله الطاهرين
انقسم الثاني في العقود وفيه خمسة عشر كتابا - كتاب التجارة وقد سبق في
كلام المصنف الخ *

From *Kashf al-Hujub*, p. 499, it appears that the whole commentary was an extensive one, since we are told there that the part of the commentary which dealt with العبادات alone extended to three volumes. It was composed in A.H. 998, A.D. 1589. For other commentaries see *Kashf al-Hujub*, pp. 338-39.

It contains the following chapters:—

fol. 1a.	كتاب التجارة
„ 73a.	كتاب الزهني
„ 98b.	كتاب الحجب
„ 104a.	كتاب الضمان
„ 123a.	كتاب الصلح
„ 132a.	كتاب الشركة
„ 140a.	كتاب المضاربة

fol. 153a.	كتاب المزاغة
„ 167a.	كتاب الوديعة
„ 179a.	كتاب العارية
„ 187a.	كتاب الاجارة
„ 201a.	كتاب الوكالة

The first vol of the book is noticed in Berlin Cat. No. 464. On the title-page *تدارك الاحكام* is erroneously written. The text begins with the word *قوله* in red ink, and the quotations from the text are overlined with red ink. Slightly worm-eaten. There are double coloured lines in the margin.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 184.

fol. 170; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

مفتاح الفلاح

MIFTĀḤ AL-FALĀḤ.

A work on the daily religious functions according to Imāmiya jurisprudence by *بهاء الدين محمد بن الحسين بن عبد الحميد الكارثي* Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Hārithī al-Āmilī. He was born on the 17th Dhū'l Ḥijja, A.H. 953, 11th February, A.D. 1547. He studied with his father and other eminent scholars. After making the pilgrimage he travelled for about thirty years in different Islamic countries. He died, according to some in A.H. 1030, A.D. 1621, and according to others in A.H. 1031, A.D. 1622. For details see *Nujūm as-Samā'*, p. 26; *Aml al-Āmil*, p. 26; *Shudhūr al-'Iḳyān*, Vol. II., fol. 148; *Rawḍāt al-Jannāt*, p. 94; Brockelmann, Vol II., p. 414 and Rieu, *Persian Cat.* p. 25.

Beginning:—

الحمد لله الذي دلنا على جادة النجاة النعم *

The work is divided into the following chapters:—

fol. 2b.	الباب الاول فيما يعمل ما بين طلوع الفجر الى طلوع الشمس
„ 63a.	الباب الثاني فيما يعمل ما بين طلوع الشمس الى الزوال

الباب الثالث في ما يعمل ما بين زوال الشمس الى
fol. 75b. المغرب

الباب الرابع في ما يعمل ما بين غروب الشمس الى
.. 102b. وقت الزوم

الباب الخامس في ما يعمل ما بين وقت الزوم الى
.. 117a. انتصاف الليل

الباب السادس في ما يعمل ما بين انتصاف الليل الى
.. 124. طلوع الفجر

For copy see Berlin Cat. No. 3531. The headings of chapters are in red ink. Prayers are vocalised throughout. Gold and coloured lines in the margin. There are marginal notes here and there in very elegant Nasta'lik characters. Two foll. are added at the end, containing among other matters some quotations from another work of the author, called جامع عبسي. The date of composition of the work is given in the colophon, as follows :--

فرغت بعون الله من تأليفه في اوائل العشر الثالث من شهر
الثاني من السنة الخامسة من العشر الثاني بعد الالف ببلدة كنجه و انا اقل
الاناء المشتمل ببيتا الدين العاملي *

Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 185.

fol. 164 ; lines 15-19 ; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

THE SAME.

Another copy of the book noticed above. It begins as the former copy does. Marginal notes are given from the beginning to fol. 37a. The prayers quoted in the book are vocalised. Foll. 163b and 164 contain prayers from another work.

Written in Nasta'lik except the prayers quoted, which are in Naskh. The colophon runs thus :—

قد فرغت من تحرير هذه الرسالة الشريفة اقل اقدام تواب الزائرين
المسمى بسيد حيدر بن السيد المصطفى المشهور بمعز الدين في سنة
خمس و سبعين بعد الالف و مائتين في منتصف ذي الحجة *

No. 186.

foll. 32; lines 10; size 8×6; 5×2½.

رسالة اثناعشرية

RISĀLA ITHNĀ 'ASHARĪYA.

A treatise on cleanliness according to the Imāmīya doctrines by Bahā' al-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Hārithī al-'Āmilī, d. A.H. 1030, A.D. 1620. See for his life No. 184.

Beginning:—

الحمد لله الذي آتانا هذه الرسالة على يد سيد انبيائه و اشرف اوليائه

The work is divided into 12 chapters as follows:—

fol. 2a.	المطلب الاول ما الطهارة
„ 5a.	المطلب الثاني في كم الطهارة
„ 6a.	المطلب الثالث لم الطهارة
„ 7b.	المطلب الرابع بم الطهارة
„ 9a.	المطلب الخامس مم الطهارة
„ 10b.	المطلب السادس على م الطهارة
„ 12a.	المطلب السابع متى الطهارة
„ 13a.	المطلب الثامن ممن الطهارة
„ 14a.	المطلب التاسع فيما الطهارة
„ 14b.	المطلب العاشر ما مقدمات الطهارة
„ 16a.	المطلب الحادي عشر ما كيفية الطهارة
„ 20a.	المطلب الثاني عشر ما الذي يتبع الطهارة

From *Kaṣhf al-Hujub*, p. 5, it appears that in this treatise al-Bahā'ī wrote twelve chapters on each of five subjects, viz. Cleanliness, Prayer, Fasting, Alms-giving and Pilgrimage. Consequently our copy is only a part of the work

Two foll. added at the beginning and the title-page contain some traditions, prayers, drawings of amulets, etc. The headings of the chapters are in red ink. Marginal glosses occasionally. Fol. 2a contains the name of Muzaffar Ḥusain a former owner and three seals. The title-page and the additional pages also bear seals.

Written in ordinary Naskh. Not dated. C. 18th century.
 Scribe نعمة بن حاجي كرم الله.

No. 187.

fol. 54 ; lines 15 ; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

شريعة التسمية

SHAR'AT AT-TASMIYA.

A treatise on the belief of the Imāmiya sect that naming the *twelfth* Imām during the period of his concealment is not lawful by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See No. 70.

Beginning :—

الحمد لله رب العالمين حمدا لا يبلغه جعد الجاهدين الخ *

The treatise contains a question that people asked the author about the legality of naming the 12th Imām, and his answer. The question begins on fol. 1a as follows :—

مسئله ما قول سيدنا وسدنا مولانا في تسمية مولانا القائم ايحل في زماننا هذا ذكره صلوات الله عليه باسمه الشريف وكذيتة الشريفة في المكافل والمجامع ام لا يجوز ذلك لاحد من الناس بل انما السبيل ان يذكره الذاكرون في صلواتهم ودعوتهم ومكافلهم ومجامعهم بالقابله السنية الخ *

The answer begins on fol. 2a as below :—

الجواب الثقة بالله لا يحل لاحدنا في زماننا هذا واعني به زمان الغيبة ان يسميه بكذيتة صلوات الله عليه في مكافل ومجمع مجاهرا باسمه الكريم انما الشريعة المشروعة المتلقة عن ساداتنا الشارعيين صلوات الله عليهم اجمعين في ذكرنا اياه مادامت غيبته عليه السلام الكناية عن ذاته القدسية بالقابله المتدسة كالخلف الصالح والامام القائم والممدى المنتظرو الحاجة من آل محمد صلى الله عليه وسلم الخ *

See also Kashf al-Hujub, p. 360.

In foll. 1-4 a few lines at the bottom are defective on account of paper pasted over them. The colophon indicates that the author composed the treatise in A.H. 1025, A.D. 1616. Marginal corrections occasionally.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 188.

fol. 297 : lines 25 : size $11\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

جامع المعارف والاحكام

JĀMI' AL-MA'ARIF WA'L AḤKĀM.

A work on jurisprudence according to the Imāmīya school by
 عبد الله بن محمد رضا الحسيني 'Abdallāh bin Muḥammad Riḍā al-
 Husainī. He was an eminent jurist of his time. He is the author
 of several books on jurisprudence. His father, Muhammad Riḍā,
 was a contemporary of Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī,
 died, A.H. 1099, A.D. 1688. See Nujūm as-Samā', p. 142 ; Aml
 al-Āmil, p. 64 ; and Kashf al-Ḥujub, p. 465.

Beginning :—

الحمد لله الذي جَلَّ عن ادراك العقول والايهات اما بعد فيقول
 المدنب الجاني ... عبد الله بن محمد رضا الحسيني الخ *

This work is a supplement to 'Tafṣil Wasā'il ash-Shī'a by
 Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī. For the latter work
 see Kashf al-Ḥujub, p. 135. Our copy is the first volume of the
 work, and contains the following chapters :—

fol. 2b.	كتاب الطهارة وفيه ابواب
„ 2b.	الباب الاول في الميلاء وفيه ابواب
„ 24a.	ابواب نواقض الوضوء
„ 27b.	ابواب ما لا يفتقض الوضوء
„ 35a.	ابواب الخلاء و احكامه
„ 48a.	ابواب الوضوء
„ 79a.	ابواب السواك
	ابواب الحمام و آدابہ و التنظيف و الحلق و الخضاب
„ 83a.	و الاكتحال و التمشط و نكوحها
„ 95a.	ابواب ما يتعلق بالشعر
„ 101b.	ابواب الطيب
„ 106b.	ابواب الواحدين
„ 107a.	ابواب الاغسال

fol. 127b.	ابواب الحيض و ما يتعلق به
, 153b.	ابواب الجنائز و مقدماتها و الواحدا
, 261a.	ابواب غسل المس
, 262b.	ابواب الاغسال المسفونة
, 266b.	ابواب التيمم و آدابه و احكامه
, 275a.	ابواب النجاسة و الاواني و الجلود

From fol. 54 to the eighth line of fol. 61a the text has been copied twice by mistake. Foll. 14b and 259b contain lacunae. In fol. 288b about two lines, and in fol. 289a several lines have been penned through. The headings of chapters are marked with red lines. The names of authors and books cited as authorities are in red ink. There are marginal corrections here and there. From the beginning to fol. 53b the book is in one hand, and the rest in another.

Written in ordinary Naskh. The colophon runs thus : —

تم المقصود من كتاب الطهارة و يتبعه انشاء الله كتاب الصلوة في ليلة
الاربعاء تسع عشر شهر جمادى الثاني سنة ١٢٣٢ من الهجرة النبوية على
مناجرتها افضل الصلوة و السلام *

No. 189.

fol. 320 ; lines 14 ; size $10\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مفاتيح الشرائع

MAFĀTĪḤ AṢH-SHARĀ'Ī.

A work on jurisprudence according to the Shī'a school by Muḥammad bin Murtaḍā, known as Mullā Muḥsin al-Kāshānī. At the end of the treatise, while enumerating his own compositions, the author writes : "I wrote this treatise, when my age was 83, in A.H. 1090," A.D. 1679, which indicates that the author was born in A.H. 1007, A.D. 1598. He was a pupil of Mullā Ṣadra, died, A.H. 1050, A.D. 1640. His learning and piety induced his master to give his daughter in marriage to him. His poetical name, Faīḍ, was also selected by his master for him. Shāh 'Abbās II (A.H. 1052-1077, A.D. 1642-1667) had a special regard and respect for our author. He is the author of no less than two hundred books and treatises on theological subjects, besides a *dīwān*. Some biographers assert that he was much inclined to *sufism* : but others say that in the

last part of his life he gave up that belief, and became an orthodox Shī'a. Shudhūr al-'Ikṡān, Vol. II., fol. 354, says that he died in about A.H. 1040, A.D. 1630; but this date must be wrong; for the author himself gives the date of the work under notice as A.H. 1090, A.D. 1679. Brockelmann has fallen into confusion about our author. In Vol. II., p. 200, he says that he died about A.H. 911, A.D. 1505; but in the same volume, p. 413, he says that he died in A.H. 1106, A.D. 1694. The authentic accounts say that he died soon after A.H. 1090, A.D. 1679. See Nujūm as-Šamā', p. 119; Aml al-Āmil, p. 68; and Rieu, Vol. II., p. 830a.

Beginning:—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله *
 الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله *

From the preface it appears that he intended to write an extensive work on religion, based on the Kur'ān, the Traditions of the Prophet, and the Sayings of the Imāms, and to name it معقلم الشريعة فى احكام الشريعة; but when he had finished one volume, other matters engaged his mind and consequently he did not complete the work. Afterwards he thought it best to write the work in a concise form, and the outcome of that is the present book. It is indicated in the preface that the author intended to finish the larger work, if Providence should help him, and to write it in such a manner that it would be a commentary on the abridged work.

The book is divided into two parts. The first part is فى العبادات, and the second part is فى المعاملات. Each part contains six books and an epilogue خاتمة. The books are sub-divided into small chapters called مفتاح, and hence the work is called مفتاح الاحكام. Our copy contains only the first part of the work, divided into the following books:—

fol. 4a.	كتاب مفتاح الصلوة
„ 84a.	الزكاة „ „
„ 108b.	الصيام „ „
„ 141b.	الحج „ „
„ 206a.	الذبح والعمود „ „
„ 233b.	الحسبة والحدود „ „
„ 307a.	خاتمة فى احكام الجنائز

Foll. 3b and 4a contain the explanation of the abbreviations used in the work. The headings of chapters are in red ink, and

quotations from the *Qur'ān* are marked with red lines. Numerous marginal notes are supplied from the beginning to fol. 796. The latter part of the MS. has been injured by insects. The title-page bears the seal of Muḥammad 'Abbās, dated, A.H. 1248.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 190.

fol. 232; lines 20; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

المصابيح

AL-MAṢABĪḤ.

A work on jurisprudence according to the Shī'a school by السيد محمد مهدي بن مرتضى بن محمد الحسيني الحسيني الملقب as-Saiyid Muḥammad Mīhdī bin Murtaḍā bin Muḥammad al-Hasanī al-Husainī, known as Baḥr al-'Ulūm. He was born at Karbalā' in A.H. 1155, A.D. 1742. He first studied with his father and with other eminent 'Ulamā', such as Yūsūf al-Buḥrānī, in his native land. He went to Najaf for the same purpose, and after staying there for some time, he returned to Karbalā', and sat at the feet of Ākā Muḥammad Bākir al-Baḥbahānī. He went again to Najaf, and settled there. After the death of al-Baḥbahānī, which took place in A.H. 1205, A.D. 1790, Muḥammad Mīhdī was considered the greatest jurist in 'Irāq. He was given the title of Baḥr al-'Ulūm. He died in A.H. 1212, A.D. 1797. For details see *Nujūm as-Samā',* p. 313; *Muntaha'l Maḳāl,* p. 314; and *Rawḍāt al-Jannāt,* p. 138.

The first fol. of our copy is defective, and contains a few sentences of the preface, beginning as follows:—

الحمد لله و المنة و الصلوة و السلام و آله الذين بهم من
الذار و الفوز بالجنة *

Fol. 2a begins thus:—

السماء حتى السموات في البحر و الطير في الهواء و ذلك فضل الله يؤتيه
من يشاء الخ *

Foll. 2-5 are defective in the middle. New chapters begin with the word مصباح, which is mostly written in red ink, or a space is left blank for the word. Foll. 1-62, 75-106 are in a modern hand. Fol. 195a has a lacuna. Several borders at the end are supplied in modern paper. Slightly worm-eaten.

Written in Naskh. Not dated. C. 18th century.

No. 191.

fol. 294 ; lines 25 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

الشرح الكبير

ASH-SHARH AL-KABĪR.

A commentary on Ja'far bin al-Hasan al-Hillī's work on jurisprudence according to the Imāmīya school, called *al-Mukhtaṣar an-Nāfi'*, by السید علی بن محمد علی الحسینی الطباطبائي as-Saiyid 'Alī bin Muḥammad 'Alī al-Hasanī al-Husainī at-Ṭabāṭabā'ī. He was born at Kāzamain in A.H. 1161, A.D. 1748, and studied with Ākā Muḥammad 'Alī bin Ākā Muḥammad Bākīr al-Bahbāhānī and others. He wrote several works, and died in A.H. 1231, A.D. 1815. Brockelmann, Vol. I., p. 409, wrongly gives the name of the author's father as Muḥammad instead of al-Hasan. For details see *Nujūm as-Samā'*, p. 338 ; and *Rawḍāt al-Jannāt*, p. 414.

Our copy is the 2nd volume of the work, and contains four parts. The first part deals with صلاة, and begins on fol. 1a as follows :—

الحمد لله رب العالمين على خير خلقه محمد وآله الطاهرين
كتاب الصلوة النخ *

The second part deals with زكاة, and begins on fol. 206b as follows :—

الحمد لله رب العالمين كتاب الزكاة وهي لغة الزيادة والنمو
والطهارة وشرعا حق تجب في المال النخ *

The third part deals with خمس, and begins on fol. 244a as follows :—

الحمد لله رب العالمين كتاب الخمس وهو حق يثبت للمولى
هاشم عوض الزكاة النخ *

The fourth part deals with صوم, and begins on fol. 253a as follows :—

الحمد لله رب العالمين كتاب الصوم وهو يستدعي بيان امور الزول
الصوم لغة النخ *

It was composed in A.H. 1192, A.D. 1778. This commentary is also called رياض المسائل في بيان احكام الشرع بالدلائل. The text, *al-Mukhtaṣar an-Nāfi'*, is an abridgement by Ja'far bin al-

Ḥasan al-Hillī (d. A.H. 676, A.D. 1277) of his own work called *Sharā'i' al-Islām fī Masā'il al-Ḥalāl wa'l Ḥarām*, and was lithographed Lucknow, A.H. 1301. This commentary also was lithographed, Teheran, A.H. 1291. The text is overlined in red ink. Foll. 26-32, 40-49 and 56-61 are slightly worm-eaten. A lacuna occurs in fol. 26a. There are marginal corrections here and there. The MS. is stained with damp from the beginning up to fol. 202a. There are marginal notes from the beginning up to fol. 7a.

Written in three different hands of Naskh. Not dated. C. 18th century.

No. 192.

fol. 165; lines 12; size 6×4 ; $4\frac{1}{2} \times 2\frac{1}{4}$.

رسالة في الفقه

RISĀLA FĪ'L FIKH.

A treatise on jurisprudence according to the Shī'a school. The name of the author could not be traced.

Beginning :—

الحمد لله على نعمائه والحمد من نعمائه والشكر له على آله والشكر
من آله والصلوة على محمد وآله كتاب الطهارة الخ *

It is divided into the following chapters :—

fol. 1a.	كتاب الطهارة
„ 17b.	كتاب الصلوة
„ 46a.	كتاب الزكوة
„ 54a.	كتاب الصوم
„ 59b.	كتاب الحج والعمرة
„ 82a.	كتاب الامر والمعروف
„ 83a.	كتاب المكفلات
„ 86b.	كتاب اليمين
„ 87b.	كتاب القضاء
„ 91b.	كتاب الشهادة
„ 94a.	كتاب الوقف
„ 96b.	كتاب المتاجر
„ 97b.	كتاب البيع

fol. 101a.	كتاب الخيار
„ 103a.	كتاب الشركة
„ 103b.	كتاب القسمة
„ 105b.	كتاب المزارعة و المقاسات
„ 108b.	كتاب الجعالة
„ 109b.	كتاب الرهن
„ 110b.	كتاب الدين
„ 112a.	كتاب الرهن
„ 113a.	كتاب الضمان
„ 114a.	كتاب الكفالة
„ 116a.	كتاب الاقرار
„ 116b.	كتاب الإبراء
„ 117a.	كتاب الوديعة
„ 118a.	كتاب العارية
„ 118b.	كتاب الغضب و الاتلاف
„ 119b.	كتاب اللقطة
„ 121b.	كتاب الوالاية
„ 122a.	كتاب الوكالة
„ 125a.	كتاب الهبة
„ 126a.	كتاب العتق
„ 126b.	كتاب التدبير
„ 127a.	كتاب المكتبة
„ 127b.	كتاب الصيد
„ 129a.	كتاب الدبابة
„ 132b.	كتاب النكاح
„ 149a.	كتاب الدفاع
„ 155b.	كتاب القصص
„ 157b.	كتاب مقادير الديات
„ 160a.	كتاب الفرائض و الموارث

Some of these chapters are also sub-divided into several sections. There are lacunae in foll. 19b, 53a, 58, 128a, 129a, 154b and 158a.

Slightly worm-eaten. The title page bears the name and seal of an owner, dated A.H. 1253.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century.

No. 193.

foli. 152 ; lines 20 ; size $11 \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

فقه الرضا

FIKH AR-RIDĀ.

A work on jurisprudence according to the Imāmiya school. It is attributed to 'Alī ar-Ridā. His full name was الإمام أبو الحسن علي الرضا بن موسى الكاظم بن جعفر الصادق al-Imām abū'l Ḥasan 'Alī ar-Ridā bin Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiq. He was born at Madīna in A.H. 153, A.D. 770 ; but according to some in A.H. 151, A.D. 768. The caliph al-Māmūn (A.H. 198-218, A.D. 813-833) gave his daughter Umm Ḥabīb in marriage to Imām in A.H. 202, A.D. 817. He died in A.H. 202, A.D. 817, or according to some in A.H. 203, A.D. 818. He is the *eighth* Imām according to the Shī'as. See Ibn Khallikān, Vol. I., p. 348 ; Tārīkh Guẓida, p. 206, and Safīnat al-Awliyā', p. 26. Shī'a scholars believe the work to have been written by the Imām and the following passage in fol. 100a shows that it was the work of one of the Imāms دأب دعاء الوتر و ما يقال فيه و مما ندام به نحن معاشر اهل البيت Kashf al-Hujub, p. 510, mentions two works of the Imām under the head of المسائل. Sunnī scholars regard both as spurious.

Beginning :—

الحمد لله رب العالمين يقول عبد الله علي بن موسى الرضا
اما بعد ان اول ما افترض الله على عباده و اوجب على خلقه الخ *

The work is divided into the following chapters :—

fol. 3a.	باب مواقيت الصلوة
„ 7a.	باب التيمم
„ 8a.	باب المياة
„ 9a	باب الأذان
„ 10a.	باب الصلوة المفروضة

fol. 18b.	باب صلوة يوم الجمعة
„ 19b.	باب صلوة العيدين
„ 20b.	باب صلوة الكسوف
„ 23b.	باب صلوة السفينة
„ 23b.	باب صلوة الخوف
„ 24a	باب صلوة الماشي
„ 24b.	باب صلوة الحاجة
„ 24b.	باب صلوة الاستخارة
„ 25a.	باب صلوة الاستسقاء
„ 25b.	باب صلوة جعفر بن أبي طالب ^٢
„ 26a.	باب اللباس و ما لا يجوز فيما للصلوة
„ 26a.	باب صلوة المسافرين والمريض
„ 27b.	باب غسل الميت و تكفينه
„ 31b.	باب الصلوة على الميت
„ 32b	باب آخر في غسل الميت و الصلوة عليه
„ 34a	باب آخر في الصلوة على الميت
„ 35a.	باب الاعتكاف
„ 35a.	باب الحيض و المستحاضة
„ 36a.	باب الزكوة
„ 38a.	باب الصوم
„ 39a.	باب نوافل شهر رمضان و دخوله
„ 43b.	باب الحج و ما يستعمل فيه
„ 51a.	باب الذكاح و المتعة و الرضاع
„ 53a.	باب العقيقة
„ 54b.	باب طلاق السنة و العدة و الحامل
„ 56b.	باب الإيلاء و المعان
„ 57a.	باب التجارة و البيوع و المكاسب
„ 58a.	باب الذفقة و المآكل و المشارب
„ 59a.	باب الربا و الدين و انسلم

fol 60a.	باب القضاء و الاحكام
„ 61b.	باب النكحة
„ 62a.	باب الدين و القرض
„ 62b.	باب الايمان و الذنوب و الكفارات
„ 64b.	باب الزنا و اللواط
„ 66a.	باب في شرب الخمر و الغذاء
„ 67b.	باب اللعب بالشطرنج
„ 67b.	باب القذف في المحصنات و المحصن
„ 68a.	باب الفرائض و الموارث
„ 70b.	باب الغنائم و الخمس
„ 71a.	باب الصيد و الذبائح
„ 71b.	باب الوصية للميت
72b.	باب الصدقات
„ 73a.	باب اللبس و ما يكره فيه الصلوة
„ 73b.	باب العتق و التدبير و المكاتب
„ 74a.	باب الشهادات
„ 74b.	باب النذور و الحدود
„ 75a.	باب الديات
„ 75b.	باب العين
„ 76a.	باب الاذن
„ 76a.	باب الصدغ
„ „	باب اشغار العين
„ „	باب الحجاب
„ „	باب الانف
„ „	باب الشفة
„ „	باب الخد
„ 76b.	باب اللسان
„ „	باب الاسنان
„ 77a.	باب الراس

fol. 77a.	باب الترفوة
„ 77b.	باب المنكبين
„ „	باب العضد
„ „	باب الاصابع
„ 78a.	باب الصدر و الظهر و الكتاف و الاعلاج
„ 78b.	باب البطن
„ „	باب النورك
„ „	باب الذكر و الانثيين
„ „	باب الفخذان
„ „	باب الركبتين
„ 79a.	باب الساقين
„ „	باب الاصابع
„ „	باب دية النفس
„ „	باب دية المرأة
„ 79b.	باب دية اهل الدمة
„ „	باب اكل مال اليتيم ظلما
„ 80a.	باب حق الوالد
„ 80b.	باب حق الاخوان
„ „	باب حق الولد على الوالدين
„ 81a.	باب حق النفوس
„ „	باب الطب
„ 81b.	باب الادوية الجامعة بالقول
„ „	باب فضل الدعاء
„ 84a.	باب القدر و المفضلة بين المفزلاتين
„ 85a.	باب الاستطاعة
„ 85b.	باب مكارم الاخلاق
„ 87a	باب التوكل على الله
„ 89a.	باب السخاء
„ „	باب القناعة

- fol. 90a. باب الكفاف
- „ 90a. باب البأس
- „ 90b. باب الصبر و الكتمان
- „ 91a. باب الزهد و التواضع
- „ 92a. باب فى المعروف
- „ 92b. باب الامر بالمعروف و النهي عن المنكر
- „ 93a. باب الذيات
- باب التفكير و الاعتبار و الهم فى الدين و الاخلاص و اليقين
و البصيرة و التقوى و الخوف و الرجاء و الطاعة لله
- „ 93b. عز وجل
- „ 94a. باب البدع
- „ 95a. باب حديث النفس
- „ 96a. باب النوادر
- „ 96a. باب العطاس
- „ 96b. باب الفزع و النعم
- „ 97a. باب الحجامة
- „ 97b. باب الزنى و الزينة
- „ 98a. باب الاداب
- باب دعاء الوتر و ما يقال فيه و مما ندام به نحن معاشر
- „ 100a. اهل البيت
- باب نروى عن رسول الله ؑ انه قال ادهنوا غبا و اكتحلوا
- „ 102b. وترا
- „ 103a. باب فى الاستطاعة
- „ 103b. باب فضل صوم شعبان و علته برمضان
- „ 104b. باب ما يكره لمصائم من صومه
- „ 106a. باب ما لا يلزم من الذنر و الايمان و لا يجب فيه الكفارة
- „ 109a. باب الذنور و الايمان التي يلزم صاحبها الكفارة
- باب من جعل لله على نفسه شيئا فيعجز عنه و ما يجزيه
- „ 110b. من ذلك

- fol. 111a. باب من كره الحلف بالله
 „ 111b. باب استخلاف اهل الكتاب
 „ 112a. باب الاستثناء في اليمين
 „ 112b. باب الكفارات في الايمان كيف يودي و ما يجوز فيها
 „ 117b. باب كفارة القتل

From fol. 118a a new section begins as follows :—

بسم الله الرحمن الرحيم
 التدليس في النكاح و ما ترد به المرأة *

It has the following chapters :—

- fol. 120a. باب كفارة الطهارة
 باب كفارة من وقع اهله في شهر رمضان او افطر متعمدا
 „ 120b. او غير متعمد و الكفارة فيه
 „ 121a. باب معرفة القضاء و المشيئة و الارادة
 „ 123a. نكاح المتعة
 „ 127a. باب كفارة الشيخ الكبير و العجوز يضعفان عن الصوم
 „ 127b. باب الكفارة على المحرم
 „ 130b. باب اذا استقبلت في صلوة الزوال النجس
 „ 131a. نكاح الامة و اليهودية و النصرانية
 „ 134a. نكاح الذائب و الذائبة
 „ 135a. نكاح ولد الزنا
 „ 135b. نكاح الصبيان
 „ 148b. الديات
 „ 149a. القسامة
 „ 149b. الربا
 „ 150a. المزاوعة
 „ 151b. كفارة الايمان

Some foll. are missing after fol. 1, 111, and 118. Foll. 116-127 are not in proper order. Fol. 123 should come after fol. 118 fol. 118 after fol. 119, fol. 125 just after fol. 117, and fol

127 just after fol. 120. Foll. 1-35, 38, 40, 43 and 45 are of a light turquoise colour. From the beginning up to fol. 94 the book is in one hand, and the rest is in another. The borders have been changed. The word باب is written in red ink. The MS. is much injured by insects, specially the last half. Sprinkled with vowel-points. From the colophon it appears that it is only the first volume of the work.

From the beginning to fol. 6a the MS. is in *Nīm Shikasta*; the rest is in good Naskh. The colophon runs thus:—

تم الكتاب المبارك المنسوب الى سيدنا و مولانا علي بن موسى الرضا
علوات الله عليهما قد وقع الفراغ من كتابته و انتساخه يوم الاحد من ايام
عشر الاول من شهر ذيقعدة الحرام شهر سنة خمس و خمسين بعد الاف
من الهجرة النبوية *

No. 194.

fol. 419; lines 28; size 12×8; 8 $\frac{3}{4}$ ×5.

fol. 1-411.

I.

الزهور تلى كتاب اللع

AZ-ZUHÜR 'ALĀ KITĀB AL-LUMA'.

A supercommentary on Jamāl ad-Dīn al-Muṭahhar bin 'Alī bin al-Ḥusain's commentary, called al-Luma' ilā Kitāb at-Tahrīr, on Yahyā bin al-Ḥusain bin al-Kāsim al-Hādī ila'l Ḥaḳḳ's work on jurisprudence according to the Zaidīya school, called Kitāb at-Tahrīr, by نجم الدين يوسف بن احمد بن محمد بن احمد بن عثمان Najm ad-Dīn Yūsuf bin Aḥmad bin Muḥammad bin Aḥmad bin 'Uthmān. He was a pupil of al-Ḥasan bin Muḥammad an-Naḥvī, and died in A.H. 832, A.D. 1429. See Brockelmann. Vol. II., p. 113.

Beginning:—

الحمد لله الذي سن لعبادة مسالك الرشاد النج *

For copies see Berlin Cat. No. 4887, where only the first vol. of the work has been noticed.

Foll. 1-4a contain a prologue by the supercommentator, in which the superiority of learning, the utility of jurisprudence, and the things which are necessary for students are discussed. On fol. 4b the supercommentary commences as follows:—

بسم الله الرحمن الرحيم روى ابو عيسى الزجاج عن النبي صلى الله
عليه وسلم ان عيسى بن مريم النج *

The work is divided into several volumes. The following are the principle chapters of the first volume:—

fol. 8 <i>b</i> .	كتاب الطهارة
„ 58 <i>a</i> .	كتاب الصلوة
„ 152 <i>b</i> .	كتاب الزكوة
„ 189 <i>b</i> .	كتاب الخمس
„ 193 <i>a</i> .	كتاب الصيام
„ 209 <i>a</i> .	كتاب الحج

The first volume ends on fol. 249*b*. The colophon runs thus:—

تم التعليق على الجزء الأول بعون الله ومثته وكرمه فله الحمد كثيرا
والصلوة على سيدنا محمد وآله وذلك في غرة شهر رجب الاعب ٣ يوم
خلت منه تاريخ سنة ١٠٩٥ *

The second volume begins on fol. 252*b*, and begins as follows:—

وبه نستعين كتاب النكاح وهو يستعمل بمعنى الوطي والضم والجمع الخ *

The following are the main chapters of this volume:—

fol. 251 <i>b</i> .	كتاب النكاح
„ 306 <i>a</i> .	كتاب الطلاق
„ 340 <i>b</i> .	كتاب النفقات
„ 345 <i>b</i> .	كتاب الرضاع
„ 348 <i>a</i> .	كتاب البيوت

Foll. 250–251*a* contain legal questions and answers according to the Zaidiya school. Foll. 251*b*, 252*a*, 317*b*, 318*a*, 412, and parts of foll. 251*a* and 412*a* are blank, but without causing any break in the text. Foll. 85*a*, 173*b*, 281, 282*b*, 308*b*, 326*b*, 353*b* and 372*b* contain lacunae.

It ends abruptly in the middle of fol. 411*b* with the following lines:—

قوله في الثالثة وقال البائع ليس بعيب يعني مع الاتفاق على وجوده
كنطرة من دهن في ثوب ونحو ذلك فلا يكون هذا تكرار لما في المتن *

The lower part of fol. 411*b* and about half of foll. 412*a* contain quotations from the Traditions concerning burial-grounds.

From the beginning to fol. 173*a* and foll. 176*a* and 177*a* have double red lines in the margin. Marginal corrections are numerous.

fol. 413-418*a*.

II.

This contains religious questions referred to the author of the supercommentary, and his answers to them.

Beginning:—

المليم زدنا علما يذفعنا به يا كريم الحمد لله وعلى الله على سيدنا محمد
ورسوله وعبده و بعد فمذه سؤالات سئل عنها سيدنا يوسف بن احمد
ابن محمد بن عثمان الخ *

Foll. 418*b* and 419*a* contain some religious poems. The title-page bears the name of a previous owner.

Written in different hands of Yamanī Naskh. Dated A.H. 1098.

HISTORY.

General History.

No. 195.

fol. 249 ; lines 15 ; size $12\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تاريخ دول الاسلام

TARĪKH DUWAL AL-ISLĀM.

An abridged muslim Chronicle by محمد بن ابو عبد الله شمس الدين ابو عبد الله محمد Shams ad-Dīn Abū ‘Abdallāh Muḥammad bin Aḥmad bin Uṭhmān adh-Dhahabī. He was born at Damascus on the 3rd Rabī‘ II, A.H. 673, 7th October, 1274. He visited different countries for the sake of study, was a teacher of Traditions at Damascus, and wrote many useful works. His great Tārīkh al-Islām is in twenty volumes (according to Hājī Khalifa, Vol. II., p. 131, in twelve volumes): it is to be found, in odd volumes, in various western and eastern libraries. Dr. Horowitz in his work ‘‘ Aus den Bibliotheken von Kairo, Damaskus and Konstantinopel,’’ p. 9, No. 5, gives the names of the different libraries where these odd volumes are to be found. adh-Dhahabī died on the 3rd Dhū‘l Ka‘da, A.H. 748, 5th February, A.D. 1348. Hājī Khalifa, Vol. III., p. 239, wrongly says that adh-Dhahabī died in A.H. 786. For details see Tabakāt al-Kubrā, Vol. V., p. 216 ; Fawāt al-Wafayāt, Vol. II., p. 228 ; Madīnat al-‘Ulūm, fol. 65 ; Ta‘likāt as-Sanīya, p. II ; Brockelmann, Vol. II., p. 46 ; and Wüstenfeld, Gesch. No. 410.

Beginning :—

الحمد لله العلي الكبير على الحمد له فإنه نعم المولى ونعم النصير الخ *

In this history events are narrated in chronological order, covering the period from the 11th to the 744th year of the Hijra. At first adh Dhahabī wrote events up to A.H. 715, A.D. 1315, but subsequently he wrote a supplement and added to the original work the accounts up to A.H. 744, A.D. 1343, but not to A.H. 740, A.D. 1339 as stated by Hājī Khalifa, Vol. III., p. 239. See also *Orientalia*, Vol. II., p. 381.

For copies see Cat. MSS. de la grande Mosquée de Tunis, No. 2916; Br Mus. Suppl. Cat. No. 471; Vienna Cat. No. 809; Leyden Cat. Nos. 763-4; Rosen. Notices Sommaires No. 165; Cairo Cat. Vol. V., p. 56; Rampur List, p. 636; Bankipur Cat., p. 268; and Hyderabad List, Fann Tārikh No. 11.

The headings, which give the year and also the name of the Caliph, are in red ink. The Supplement begins from fol. 236a. Fol. 235b is blank, but does not cause any break in the text.

Written in clear Nasta'liq. Dated A.H. 1298. Scribe وزير علي.

No. 196.

fol. 244; lines 19; size $14\frac{1}{8} \times 10\frac{1}{4}$; $9\frac{1}{4} \times 6$.

مرآة الجنان و عبرة اليقضان

MIR'AT AL-JANĀN WA 'IBRAT AL-YAQḌĀN

Vol. I.

Annals of Islam from the beginning of the Hijra to A.H. 750 by عفيف الدين أبو محمد عبد الله بن اسعد بن علي اليافعي الشافعي 'Afif ad-Dīn Abū Muḥammad 'Abdallāh bin As ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī. He was born about A.H. 698, A.D. 1298, at Yemen, and studied at Aden. From A.H. 718., A.D. 1318, he resided chiefly either at Mecca or at Madīna and in A.H. 724, A.D. 1324, he made a journey to Jerusalem, Damascus and Cairo. He died at Mecca in A.H. 767, A.D. 1365, or A.H. 768, A.D. 1366. Hājī Khalifa, Vol. III., p. 167, erroneously says that he died in A.H. 771, A.D. 1369. For details see *Tabaḳāt al-Kubrā*, Vol. VI., p. 103; *Ta'liḳāt as-Saniya*, p. 18; *Nafahāt al-Uns*, p. 618; *Safinat al-Auliya'*, p. 68; *Wüstenfeld, Gesch.* No. 429; *Orient.* Vol. II., p. 419; and *Brockelmann*, Vol. II., p. 176.

Beginning :—

قال العبد الفقير الى لطف الله الكريم سيدنا الشيخ أبو محمد

عبد الله بن اسعد بن علي نزيل الحرمين الشريفين اليماني المعروف
بالدفاعي اما بعد حمد الله المتوحد بالالهية النخ *

The full title of the work is معرفة عرارة الجذان و عبدة اليقضان في معرفة
حوادث الزمان و تقلب احوال الانسان و تاريخ موت بعض المشهورين الاعيان

Regarding the sources and other particulars of the book see
Berlin Cat. No. 9452, and Br. Mus. Supp. Cat. No. 473.

For copies see India Office Cat. Nos. 706-7; Berlin Cat.
Nos. 9452-3; Vienna Cat. No. 812; Paris Cat. Nos. 1589-92;
Br. Mus. Cat. p. 426b; Cat. des MSS. de la Grande Mosquée de
Tunis, Nos. 4913-14; Koprülüzâdah Cat. No. 1144; Rampur List,
p. 646; Bankipur Cat. p. 695; and Asiatic Society Cat. p. 58. See
also Hâjī Khalifa, Vol V., p. 481.

The headings are in red ink. Indexes—one of the year and
the other of biographical names—for both volumes are annexed at
the beginning in a different hand. The life of the author from
Nafahât al-Uns is also given in an annexed leaf. Marginal correc-
tions are found throughout the book with the following remarks
on the title-page:—

از ابتداء تا صفحه ۴۴۴ بتاريخ ۴ بیساکبه سنه ۱۲۹۷ بنگله تصحيح شد *

Lacunae of a word or two are numerous.

Written in a recent clear Naskh. The date of transcription is
given in the second volume.

No. 197.

fol. 348; lines 19; size $14 \times 10\frac{1}{2}$; $9\frac{1}{4} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

سنه ثمان و ثلث مائة فيها ظهر اختلال الدولة العباسية النخ *

It bears marginal corrections. Lacunae of a word or two are
numerous.

Written in modern clear Naskh. Dated A.H. 1307. Scribe
غلام اكبر.

Lives of the Prophets.

No. 198.

fol. 348 ; lines 19 ; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

كتاب بدء الدنيا وقصص الانبياء

KITĀB BAD' AD-DUNYĀ WA QIṢAṢ AL-ANBIYĀ'.

A work on the creation of the world, and on the traditional history of the prophets who preceded our Prophet Muḥammad by أبو الحسن محمد بن عبد الله الكسائي Abū'l Ḥasan Muḥammad bin 'Abdallāh al-Kisā'ī. He flourished in the beginning of the 5th century Hijra, and is also the author of a work called 'Ajā'ib al-Malakūt. See Brockelmann, Vol. I., p. 350. He should not be confounded with the famous grammarian Abū'l Ḥasan 'Alī bin Ḥamaza al-Kisā'ī, who died in A.H. 189, A.D. 804. This work is mentioned in Ḥājī Khalifa under two titles in Vol. II., p. 23, under the title *Bidā' ad-Dunyā*, and in Vol. III., p. 174, under, *Khalk ad-Dunyā*.

Beginning.—

قال الشيخ أبو الحسن محمد بن عبد الله الكسائي رحمه الله عليه السلام

الله الذي أنبت الخلق نباتا النخ *

For copies see Berlin Cat. Nos. 1021-4 ; Paris Cat. Nos. 1914-17 ; Br. Mus. Cat. pp. 169*b*, 417*a*, 582*a*, 683*a* ; Munich Cat. No. 444 ; Bodl. Cat. Vol. II., p. 113 ; Br. Mus. Suppl. Cat. No. 497 ; India Office Cat. No. 715 ; Cairo Cat. Vol. V., p. 113 ; and Asiatic Society of Bengal, Cat. p. 56. See also Hottinger, Promptuarium (Heidelberg, 1658), p. 209, and Lidzbarski Diss, pp. 20-5.

The upper parts of foll. 1-9, and the lower part of foll. 15, 17 and 18 have been supplied in new paper, written on by a modern scribe. Two entire leaves (foll. 20 and 338) have also been supplied by a modern hand. Headings of chapters in red ink. Foll. 319-24 are bound upside down. Foll. 310-33 are disarranged. The borders of many foll. have been changed. It is defective at the end. Much worn-eaten. An index of names is added at the beginning in a modern hand.

Written in Naskh. Not dated. C. 18th century.

Early Caliphs.

No. 199.

fol. 176; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{8}$.

كتاب الامامة و السياسة

KITAB AL-IMĀMAT WA'S SIYASA.

A history of the early Caliphs by **أبو محمد عبد الله بن مسلم بن قتيبة الدينوري** **Abū Muḥammad ‘Abdallāh bin Muslim bin Ḳutaiba ad-Dīnawarī**. He was born either at Baghḍād, or at Kūfa, in A.H. 213, A.D. 828. For a long time he was **Ḳāḍī** at Dīnawar, and afterwards taught at Baghḍād. He died in A.H. 270, A.D. 883, or A.H. 271, A.D. 884, or A.H. 276, A.D. 889. The last date is considered by Ibn **Ḳhallikān**, Vol. I., p. 272, to be correct. For details see **Nuzhat al-‘Alibbā’**, p. 272; **Wüstenfeld**, *Gesch.* No. 72; and **Brockelmann**, Vol. I., p. 120

Beginning :—

قال أبو محمد عبد الله بن مسلم بن قتيبة نفتح كلامنا بحمد الله و نهدس نادينا بذكره الخ *

For copies see Berlin Cat. No. 9412; Br. Mus. Cat. p. 581a; Paris Cat. No. 1566; Br. Mus. Suppl. Cat. No. 519; Cairo Cat. Vol. V., p. 13; and Cat. d. MSS. de la Grande Mosquée de Tunis, No. 3559. See also Z.D.M.G. Vol. XL, p. 309; Dozy, *Recherches sur l'histoire d'Espagne*, 3rd edition, Vol. I., 21, and Gavangos, *Mohammadan Dynasties*, Vol. I., App. E.

For chapters see Berlin Cat. No. 9412. The first part of the book is translated into Latin, and has been published by A. Peterson, *Lundae*, 1856, under the title *Expositio de quatuor primis Khalifis*. See Ellis, Cat. of Printed Books, Br. Mus. Vol. I., p. 17.

Printed at Egypt A.H. 1322

The first 26 foll. have been recently added to the MS. The borders of the old part of the MS. have been recently changed. Sprinkled with vowel-points. Marginal corrections occasionally.

Written in fine Nasta'lik. Dated A.H. 1154.

No. 200.

fol. 213; lines 25; size 10×6 ; $8 \times 4\frac{1}{2}$.

الاكتفاء في فضل الاربعة الخلفاء

AL-IKTIFĀ' FĪ FADL AL-ARABĀ'AT AL-KHULAFĀ'.

A work in praise of the virtues of the Companions of the Prophet especially of his first four successors, chiefly based on the

Traditions, by ابراهيم بن عبد الله الوصابي اليماني الشافعي Ibrāhīm bin ‘Abdallāh al-Waṣṣābī al-Yamanī ash-Shāfi‘ī. From a perusal of the work it appears that he was an inhabitant of Yemen, and a follower of the Shāfi‘ī school. He flourished in the later half of the 10th century, Hijrā.

Beginning :—

الحمد لله الحميد المجيد الفعال لما يريد الخ *

The author gives in the preface his reason for compiling the book, as follows :—

اما بعد فيقول افقر العبيد ابراهيم بن عبد الله الوصابي اليماني الشافعي لما سألني بعض اخوان الصفاء ان اجمع له تأييفا من الاحاديث النبوية في فضل الصحابة رضى الله تعالى عنهم سيما الاربعة الخلفاء ثم من سواهم من الصحابة على ما ورد في فضلهم خصوصا وعموما اجبته بالاعتداز و الاعتراف بالعجز و التقصير فلم يقبل الاعتداز مني فاستخرجت بالله تعالى في ذلك مرارا فرأيت بعد الاستخارة ان اجابته واجبة عليّ فشرح الله صدري فاجبته الى سؤالي لما رأيت من عزمه و اقباله فجمعت هذا الكتاب في شرف مذاهبهم و عظيم قدرهم من كتب عديدة على وجه الاختصار و حذف السند ليسهل على الناظر تناوله عافيا كل حديث الى الكتاب المخرج منه منبها على مولفه و سميته الاكتفاء في فضل الاربعة الخلفاء و رتبته على ثمانية كتب *

The book is divided into eight parts, each called a كتاب, which again is sub-divided into several chapters. The first part begins on fol. 2b as follows :—

الكتاب الاول كتاب التحقيق فيما جاء في فضيلة الخليفة على التحقيق صاحب الصدق و التصديق ابي بكر الصديق رضي الله عنه على انفرادة و فيه تسعة عشر بابا و ثلاثة فصول و خاتمة *

It ends on fol 39a, and the date of composition of this part is given by the author as follows :—

انتهى كتاب التحقيق في فضائل ابي بكر الصديق رضي الله عنه قال
جامعه اتفق الفراغ من جمعه و ترتيبه في سابع شهر رجب الاصب احد شهور
سنة اثنين و ستين و تسعمائة *

Below this the copyist has made the following additional
remark :—

كان الفراغ من رقم هذه النسخة في حادي عشر شهر صفر الخير احد
شهور عام ثمان و ستين و تسعمائة *

From fol. 39a the second part begins as follows :—

بسم الله الرحمن الرحيم كتاب القول الصواب فيما جاء في فضل
امير المؤمنين ابي حفص عمر بن الخطاب رضي الله عنه على انفرادة و فيه
اثنان و عشرون بابا و سبعة فصول و خاتمة *

It ends on fol. 96a, and the date of composition of this part is
given as below :—

تم كتاب القول الصواب في فضل امير المؤمنين عمر بن الخطاب رضي
الله عنه قال جامعه كان جمعه و ترتيبه في سادس شوال احد شهور عام
اثنين و ستين و تسعمائة *

From fol. 96a the third part commences as follows :—

بسم الله الرحمن الرحيم كتاب الاحاديث الغرر في فضل الشيخين ابي
بكر و عمر رضي الله عنهما و فيه ثمانية ابواب *

It ends on fol. 118a, as follows :—

قال جامعه كان الفراغ من جمعه و ترتيبه ثامن عشر من شهر ذي القعدة
الحرام احد شهور عام اثنين و ستين و تسعمائة *

The copyist gives the date of transcription of this part as
follows :—

كان الفراغ من رقم هذه النسخة الى غصى يوم الجمعة رابع عشر من
شربيع الاول احد شهور عام ستة و سبعين و تسعمائة *

The fourth part begins on fol. 118a, thus :—

بسم الله الرحمن الرحيم كتاب توضيح البرهان في فضل امير المؤمنين
ابي عمرو عثمان بن عفان رضي الله عنه على انفرادة و فيه سبعة عشر بابا
و ثلاثة فصول و خاتمة *

It ends on fol. 153a, and the date of composition of this part is given as below :—

انتهى كتاب واضح البرهان بلطف الكريم المنان قال جامعه كان الفراغ
من جمعه وترتيبه في اليوم المبارك ثامن عشر محرم الحرام سنة شهر عام
ثلاث و ستين و تسعمائة *

The date of transcription of this part is thus indicated :—

و كان الفراغ من رقم هذه المخطوطة سابع شهر رجب الفرد احد شهر عام
ستة و سبعين و تسعمائة *

The fifth part begins on foll. 153a, thus :—

كتاب اسنى المطالب في فضائل امير المؤمنين ابي الحسن علي بن
ابي طالب رضي الله عنه على انفرادة وفيه عشرون بابا و اربعة عشر فصلا *

It ends on fol. 211a as follows :—

انتهى كتاب اسنى المطالب قال جامعه اتفق الفراغ من جمعه وترتيبه
في ربيع الاول احد شهر عام ثلاث و ستين و تسعمائة *

The date of transcription is given as below :—

و كان الفراغ من رقم هذه المخطوطة في سادس شهر رجب الاصب احد
شهر عام ست و سبعين و تسعمائة و ذلك بالمدينة المنورة *

The MS. ends here, and three more parts are wanting. In the preface, fol. 2a, the author has mentioned the names of all the eight parts which he would write in the book.

The remaining parts have been thus described :—

الكتاب السادس كتاب تبصرة الناظر فيما جاء في فضيلة عمار بن ياسر
الكتاب السابع كتاب الدر المروعة في ما جاء في فضل الخلفاء الاربعة
الكتاب الثامن من كتاب الانتصار فيما جاء في فضل السادة الانصار *

There is a copy of the book noticed in Berlin Cat No. 8531/3 with the same title, but the beginning and the end are not quoted therein. Lacunae are in fol 21b, 33a, and 187b. Fol. 213 should come next to fol. 189, and fol. 212 should go before fol. 211. The MS. is in a very decayed condition. Some foll. are missing after fol. 5, 9 and 48, and blank foll. of modern paper have been inserted

after those foll. The middle part of fol. 8 is much injured by insects. Headings of chapters and the first names of traditionists are in red ink. It is stained with damp. Many of the borders have thick paper pasted over them. The different dates of transcription of each part, which have been given above, are evidently as in the MS. from which our copy was made.

Written in Nasta'lik. Not dated. C. 19th century.

No. 201.

fol. 70 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$

اسعاف اخوان الصفاء بشرح تجفة الظرفاء

IS'AF IKHWĀN AṢ-ṢAFĀ' BI SHARḤ TUHFAT
AZ-ZURAFĀ'.

A commentary on as-Suyūṭī's poetical accounts of the Caliphs by ابوبكر محيي الدين عبد القادر بن، شيخ بن عبد الله العيدروس اليميني by Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-Īdrūs al-Yamanī al-Hindī, died, A.H. 1038. A.D. 1628. See No. 125.

Beginning :—

الحمد لله رب العالمين الذي علّمنا ما لم نكن به عالمين الخ *

The first couplet of the poem is :—

الحمد لله حمداً لا ينفاد له ، وإنما الحمد حقاً راس من شكراً

The accounts of the Caliphs are brought down to al-Mustamsik Billāh. This commentary is mentioned in *Khulāṣat al-Aṭhar*, Vol. II., p. 442, but it has been designated there as *Ithāf Ikhwān aṣ-Ṣafā'*. The text is written in red ink. Marginal corrections occasionally. All the inner edges, and some of the outer edges are pasted over with modern paper. It was composed, as stated at the end, in A.H. 1010, A.D. 1601.

Written in Naskh. Dated A.H. 1017. Scribe. ابو بكر بن ابو محمد المكي.

'Alī and His Descendants.

No. 202.

fol. 216 ; lines 15 ; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تذكرة خواص الامة في معرفة الائمة

TADHKIRAT KHAWĀṢ AL-UMMA FĪ M'RIFAT
AL-A'IMMA.

A history of the Caliph 'Alī bin Abī Ṭalīb, his family and the twelve *imāms*, by شمس الدين ابو المظفر يوسف بن قزغلي المعروف Shams ad-Dīn Abū'l Muẓaffar Yūsuf bin Kūzughlī, known as Sibṭ Ibn al-Jawzī. He was born in A.H. 582, A.D. 1186, or A.H. 581, A.D. 1185. He lost his father soon after his birth ; his maternal grandfather Ibn al-Jawzī brought him up, and consequently he has been given the surname of Sibṭ Ibn al-Jawzī, i.e. the grandson of Ibn al-Jawzī. He studied at Baghdād, and finally settled at Damascus, where he died in A.H. 654, A.D. 1257. For details see Ibn Khallikān, Vol. I., p. 302 ; al-Fawā'id al-Bahīya, p. 96 ; Wüstenfeld, Gesch. No. 340 ; and Brockelmann, Vol. I., p. 347. Wüstenfeld, and Brockelmann spell قزغلي as Kizughlū, while Ibn Khallikān gives Kūzughlī.

Beginning :—

الحمد لله الوهاب من النعم كل كثير و جزيل النعم *

Scholars of the Sunnī sect attach very little value to this work, as it contains in some places (for instance fol. 40a) views which are quite contrary to their belief. Thus adh-Dhahabī in his work Mīzān al-I'tidāl, Vol. II., p. 624, concerning the author says :—

يوسف بن قزغلي الواعظ المورخ شمس الدين ابو المظفر سبط ابن الجوزي روى عن جده و الف كتاب مرأة الزمان فتراه ياتي فيه بمذاكير الحكايات وما اظنه بثقة فيما ينقله بل يحذف و يحذف ثم انه يتربص وله مؤلف في ذلك مات سنة اربع و خمسين و ستمائة بدمشق قال الشيخ محيي الدين لما بلغ جدي موت سبط ابن الجوزي قال لا رحمه الله كان رافضيا *

For copies see Leyden Cat. No. 791 and Rampur List, p. 633. A copy of this work is also in the Bankipur Library.

The work is divided into twelve principal parts as follows :—

	الباب الاول في ذكر نسب مولانا الاعظم علي بن
fol. 1b.	ابي طالب كرم الله وجهه
„ 11a.	الباب الثاني في فضائل علي كرم الله وجهه
„ 36a.	الباب الثالث في ذكر اولاده
„ 37b.	الباب الرابع في ذكر خلافة علي عليه السلام
„ 70b.	الباب الخامس في ذكر وزعه و زهادته و خوفه و عبادته
„ 77a.	الباب السادس في المختار عن كلامه عليه السلام
„ 106b.	الباب السابع في وفاته عليه السلام
„ 118a.	الباب الثامن في ذكر الحسن عليه السلام
„ 140b.	الباب التاسع في ذكر الحسين عليه السلام
„ 173b.	الباب العاشر في ذكر محمد بن الحنفية
„ 178a.	الباب الحادي عشر في ذكر خديجة و فاطمة
„ 189a.	الباب الثاني عشر في ذكر الائمة عظيم السلام

These chapters are also sub-divided into many smaller chapters. A table of contents is annexed at the beginning. Some additional foll. containing some biographical accounts of the author, and quotations from different sources describing the author as a reliable one, have been added at the beginning. It is also mentioned that the copy has been transcribed from the copy in the Bankipur Library. On the top of the first fol. it is stated in Persian that the cost of transcription was *seventeen* rupees, خرج كتابت این کتاب مبلغ هفده روپيه. Marginal corrections occasionally. Headings in red ink. Foll. 28, 36b, 72b, 80-82a, 100b, 101a, 165b, 190a and 201b contain marginal notes in Persian in the handwriting of Saiyid Şadr ad-Dīn. In fol. 5a seven lines are penned through ; also from the bottom of fol. 5b to fol. 7 the lines are penned through except two and a half lines of fol. 7b. There are lacunae of a word or two in foll. 2a, 26a, 82b, 92b, 117b, 119a, 120b, 150b, 151a, 154, 155a and 215. Fol. 211b has a big lacuna. It was compared in A.H. 1308.

Written in Nasta'lik. Dated A.H. 1307.

No. 203.

fol. 341 ; lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

العمدة

AL-'UMDA.

A work on the virtues and excellences of 'Alī bin Abī Ṭālib and his descendants by شمس الدين أبو الحسن يحيى بن الحسن بن شمس ad-Dīn Abū'l Husain Yabyā bin al-Hasan bin al-Husain bin 'Alī bin Muhammad bin al-Bitrik al-Hillī ash-Shī'ī. He was a reliable scholar of the Imamiya Sect ; lived for some time at Baghādād and then at Wāsiṭ, and died at the age of seventy-seven at Hilla in Sha'bān, A.H. 600, A.D. 1261. For details see Aml al-Āmil, p. 73 ; Shudhūr al-Ik'yān, Vol. II., fol. 258 ; and Kashf al-Hujub, p. 386.

Beginning :—

الحمد لله شكراً لجزيلا آله و استدعاء لمزيد نعمائه الخ *

The work is divided into the following chapters :—

- | | |
|-----------|--------------------------------------------------------------|
| | الفصل الأول في نسب امير المؤمنين علي بن ابي طالب عليه السلام |
| fol. 13a. | |
| „ 14b. | الفصل الثاني في كنيته عليه السلام |
| „ 16b. | الفصل الثالث في مولده عليه السلام |
| „ 17b. | الفصل الرابع في نسب امه عليه السلام |
| „ 17b. | الفصل الخامس في ذكر وفاته عليه السلام |
| „ 18a. | الفصل السادس في ذكر اولاده عليه السلام |
| „ 18b. | الفصل السابع في نقوش خواتيم امير المؤمنين عليه السلام |
| | الفصل الثامن في قوله تعالى انما يريد الله ليذهب |
| „ 19a. | عذكم الرجس اهل البيت و يطهركم تطهيرا |
| | الفصل التاسع في معنى قوله تعالى قل لا اسألكم عليه |
| „ 30a. | اجرا الا المودة في القربى |
| | الفصل العاشر في انه عليه السلام اول من اسلم و اول |
| „ 39a. | من على مع رسول الله معلم |

- الفصل الحادى عشر في قوله عليه السلام خلفت فيكم
fol. 44b. الثقلان وقوله خلفت فيكم خليفتين
- الفصل الثانى عشر في ان عليا عليه السلام وصي رسول
,, 50a. الله علمه
- الفصل الثالث عشر في الكذب عن امير المؤمنين عليه
,, 56b. السلام بلفظ الخليفة
- الفصل الرابع عشر في ذكر يوم غدير خم
,, 61b.
- الفصل الخامس عشر في تفسير قوله تعالى انما وليكم
,, 80b. الله ورسوله و الذي آمنوا الآية
- الفصل السادس عشر في قول النبي علمه لعلي عليه
,, 85a. السلام انت مني بمنزلة هارون من موسى
- الفصل السابع عشر في قوله عليه السلام اعطيت الراية خدا
,, 94b. رجلا يحب الله ورسوله و يحبه الله ورسوله
- الفصل الثامن عشر في ذكر اخذه عليه السلام لسورة براءة
,, 112a.
- الفصل التاسع عشر في ذكر المواخاة له
,, 116b.
- و العشرون من الفصول في سد الابواب الاباب علي ؑ
,, 122a.
- الفصل الحادى والعشرون في تفسير قوله تعالى يا ايها
,, 129b. الدين آمنوا اذا ناجيتم الآية
- الفصل الثانى والعشرون في قوله تعالى تعالوا ندع
,, 131b. ابدؤا وابدؤواكم الآية
- الفصل الثالث والعشرون في قوله تعالى اجعلتم سقاية
,, 135b. الحاج و عمارة المسجد الحرام الآية
- الفصل الرابع والعشرون في قوله علمه علي مني و انا
,, 139a. منه
- الفصل الخامس والعشرون في قوله صلعم ان فيك مثلا
,, 146b. من عيسى بن مريم
- الفصل السادس والعشرون في قوله عليه السلام لا يحبك
,, 150b. الا مؤمن ولا ينفك الا منافق

- الفصل السابع والعشرون في قوله عليه السلام الصديقون
 ثلاثة
 fol. 153b.
- الفصل الثامن والعشرون في قوله صلعم لعلي عليه السلام
 خلاص الفعل
 „ 156a.
- الفصل التاسع والعشرون في قول النبي صلعم لعلي عليه
 السلام انك وارثي و حامل نوائى يوم القيمة
 و مكتوب على باب الجفة
 „ 160b.
- الفصل الثلاثون في قوله سبحانه و تعالى و من الناس
 من يشتري نفسه ابتغاء الآفة
 „ 167a.
- الفصل الحادي و الثلاثون في ذكر خبر الطائر
 „ 170b.
- الفصل الثاني و الثلاثون في ذكر قضايا عليه السلام في
 زمن رسول الله صلعم و بعده
 „ 179b.
- الفصل الثالث و الثلاثون في انه عليه السلام قال سلوني
 قبل ان تفقدوني
 „ 185a.
- الفصل الرابع و الثلاثون في امر النبي صلعم بحب علي
 عليه السلام
 „ 192a.
- الفصل الخامس و الثلاثون في فزون شتى من مذاقبه
 صلوات الله عليه
 „ 202a.
- الفصل السادس و الثلاثون في فزون شتى من مذاقبه
 صلى الله عليه و آله
 „ 216b.
- فصل في مذاقب سيدة النساء عليها السلام
 „ 274a.
- فصل في ذكر مذاقب خديجة عليها السلام
 „ 280a.
- فصل في مذاقب الحسن و الحسين عليهما السلام
 „ 282a.
- فصل في ذكر ما ورد في اثنا عشر خليفة
 „ 297a.
- فصل في ذكر ما جاء في المهدي عليه السلام
 „ 302b.
- فصل في شي من الاحداث بعد رسول الله صلعم
 „ 318b.

In foll. 4b-5, where the chapters are enumerated, it is mentioned that the work contains 34 chapters, but we find in the MS.

36 chapters, as mentioned above. After the 36th chapter which is on miscellaneous subjects connected with 'Alī bin Abī Tālib, six more chapters are added by the author, as mentioned above.

In the preface the author has enumerated several reliable works of Sunnī scholars, which he has quoted as authorities. Before describing each virtue or excellence he mentions the names of the books which he would cite as authorities. Headings and names of works are in red ink. Corrections are numerous; but still the book contains many mistakes. Foll. 176 and 256 are in a different hand. In the colophon it is named *عمدة الباطن*.

Written in modern Naskh. Not dated. C. 19th century.

No. 204.

fol. 107; lines 21; size $13 \times 8\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

كتاب اليقين

KITĀB AL-YAQĪN.

A work proving that 'Alī bin Abī Tālib was particularly ordained to be the head of the moslems next after the Prophet by *ابو القاسم رضي الدين علي بن موسى بن جعفر بن محمد بن طاؤس العلوي* Abū'l Kāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Tā'ūs al-'Alavī al-Ḥasanī, died, A.H. 664, A.D. 1265. For his life see No. 75.

Beginning:—

يقول مولانا المولي ابو القاسم علي بن موسى بن جعفر بن محمد
ابن الطائوس العلوي الفاطمي ادام الله ذكره احمد الله جل جلاله الذي سبق
في علمه النعم *

The full title of the book is *اليقين باختصاص مولانا علي عليه السلام* بامرة المؤمنين. See also *Kashf al-Hujub*, p. 606. The work is divided into 220 small chapters, in which the author proves from different sources that 'Alī bin Abī Tālib is the head of the moslem world.

From fol. 11b it appears that it was composed when the author was passed 70 years of age.

Headings of chapters in red ink.

Written in clear Naskh. Not dated. C. 19th century.

No. 205.

fol. 126 ; lines 18 ; size $12\frac{1}{2} \times 8$; $8\frac{1}{4} \times 5$.

الكشكول فيما جري على آل الرسول

AL-KASHKŪL FĪ MĀ JARĀ 'ALĀ ĀL AR-RASŪL.

A work on the circumstances that befell the descendants of the Prophet, together with an account of the cause of ill-feeling and dissension between the Sunnī and the Imāmīya sect, 'by حيدر بن علي العبيدي الحسيني الشيعي al-Husainī ash-Shī'ī. He was a contemporary of Muḥammad bin al-Ḥasan bin Yūsuf al-Muṭahhar al-Ḥillī, died, A.H. 771, A.D. 1369, and is the author of Jāmi' al-Asrār, a work on sufism, Jāmi' al-Ḥakā'ik, and other works. The date of his death is not known. See Shudhūr al-Ik'yān, Vol. I., fol. 127b; and Kashf al-Hujub, pp. 151 and 470.

Beginning :—

الحمد لله و السلام على عباده الذي امطى وبعد فقد كتبت
الى اعز الناس عليّ حين حاجت الفتنة بين الخاصة والعامة وذلك
في سنة خمس و ثلاثين و سبعمائة لهجرة النبي صلى الله عليه و آله الخ *

In this work the virtues of 'Alī bin Abī Tālib and his descendants have also been described. The Sunnis are referred to by the word العامة.

Written in Naskh. Not dated. C. 19th century.

No. 206.

fol. 73 ; lines 9 ; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4\frac{1}{8}$.

كتاب المودة فى القرى

KITĀB AL-MUWADDA FĪ'L QURBĀ.

A work describing the excellences of the Prophet and his descendants, and enjoining every one to love them, by علي بن شهاب الدين الحسيني الهمداني al-Hamadānī. He was a *sufi* of a high order. He came to Kashmir in A.H. 781, A.D. 1379, with a train of 700 followers, and died in A.H. 786, A.D. 1385. For details see Nafahāt, p. 518 ; Ḥabīb as-Siyar, Vol. III., juz' 3, p. 87 ; Rieu, Pers. Cat. p. 447b ; and Brockelmann Gesch. d. Arab. Litter. Vol. II., p. 221. Safīnat-

al-'Awliyā' p. 108 wrongly says that he died in A.H. 770, A.D. 1368.

Beginning:—

الحمد لله على ما انعمني اولى النعم و العممي الى مودة حبيبه
جامع الفضائل والكرم الخ *

The author says in the preface that Muhammadans are required to love the Prophet and his descendants, but that they cannot love them unless they know their excellences. He wrote the present work to make them known.

The work is divided into fourteen chapters, called مودات, as follows:—

- | | |
|----------|--------------------------------------------------------|
| | المودة الاولى في فضائل سيدنا و صفيها و مولانا محمد |
| fol. 3a. | المصطفى صلعم |
| „ 9b. | المودة الثانية في فضائل اهل بيت عليهم السلام |
| „ 15b. | المودة الثالثة في فضائل امير المؤمنين عليه السلام |
| | المودة الرابعة في ان عليا امير المؤمنين و سيد الوصيئين |
| „ 19b. | و حجة الله عز و جل |
| | المودة الخامسة في انه مولى من كان رسول الله صلعم |
| „ 21a. | مولاة |
| | المودة السادسة في ان عليا اخ رسول الله صلعم و وزيره |
| „ 26a. | وان طاعته اطاعة الله |
| „ 31a. | المودة السابعة في فضل على ولي عليه السلام |
| | المودة الثامنة في ان رسول الله و عليا من نور واحد |
| | و في ما اعطى علي من الفضائل ما لم يعط احد |
| „ 37a. | من العالمين |
| | المودة التاسعة في ان مفاتيح الجنة و النار بيد على |
| „ 42b. | عليه السلام |
| „ 46a. | المودة العاشرة في فضائل الائمة الاثنا عشر |
| „ 50a. | المودة الحادي عشر في فضائل فاطمة عليها السلام |

- fol. 54a. المودة الثانية عشر في فضائل اهل بيت معا
 ,, 58a. المودة الثالثة عشر في فضائل فاطمة وخديجة رض
 المودة الرابعة عشر في فضائل النبي صلعم و اهل بيته و فيها
 ,, 63a. فوت النبي و فوت فاطمة و دفنها عليهما السلام

The word عن at the beginning of each Tradition is written in red ink. Foll. 66b and 70b have lacunae with the remark *بيان في الاصل* written in red ink. The headings of chapters are also in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 207.

fol. 173 ; lines 19 ; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

جواهر العقدين

JAWĀHIR AL-'AḲDAIN.

A work on the importance of the two honours (the honour of knowledge, and that of being descended from 'Alī bin Abī Tālib), by ابوالحسن نورالدين عايي بن عبد الله بن احمد الحسني السمرهوي *Abū'l Ḥasan 'Alī bin 'Abdallāh bin Aḥmad al-Ḥasanī as-Samhūdī ash-Shāfi'ī*. He was born at Samhūd, a large village in Upper Egypt. He studied at Cairo under Ibn Ḳuṭlūbughā and afterwards proceeded on a pilgrimage to Mecca, and from there he went to Madīna, where he settled. He was appointed Shaikh al-Islām in that sacred city, and died there in A.H. 911, A.D. 1505. His histories of Madīna, Wafā' al-Wafā', and *Khulāṣat al-Wafā'*, are well-known books. For details see Brockelmann, Vol. II, p. 173 ; and Wüstenfeld. *Gesch.* No. 507.

Beginning :—

الحمد لله الذي اعز اولياده النخ *

The work is divided into two parts. The first part (fol. 1-53) deals with the excellences of knowledge and scholars, etc., and the second part (fol. 54-173) describes the excellences and superiority of the descendants of the Prophet. It was composed, as stated in the colophon, in A.H. 897, A.D. 1492. The full title of the work is

جواهر العقدين في فضل الشريفين شرف العام الجاي والمنسب لعلي See Hājī Khalīfa, Vol. II, p. 644.

For copies see Leyden Cat. No. 2045; Paris Cat. No. 1977; Derenbourg, No. 702; Aya Sofia Cat. No. 3171; and Rampur List, p. 668.

The headings are in red ink. Marginal corrections occasionally. A list of contents and a short life of the author are annexed at the beginning. A note in the handwriting of Ṣadr ad-Dīn shows that the MS. was copied from another, preserved in the Bankipur Library, in A.H. 1309.

Written in Nasta'liq. Scribe عبد الرحيم.

No. 208.

fol. 229; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3 .

مفتاح النجاة في مناقب آل العباء

MIFTĀḤ AN-NAJĀ' FĪ MANĀKĪB ĀL AL-'ABĀ'.

A work on the virtues and excellences of the descendants of the Prophet, chiefly based on the Traditions, together with a short account of their birth and death, by ميرزا محمد بن رستم معتمد Mirzā Muḥammad bin Rustam Mu'tamad Khān al-Hārithī al-Badakhshī. He belonged to an illustrious family which served the Mogal Empire in various capacities. His grandfather, Kubād Beg, a native of Kandahār, received the title of Diyānat Khān from Aurangzib, and died in Dehli, A.H. 1083, A.D. 1672. His father, Rustam, received from the same monarch the title of Mu'tamad Khān, and fell in the Deccan war, A.H. 1117, A.D. 1705. Our author was a scholar of great reputation and served Kuṭb ad-Dīn Shāh 'Ālam I (A.H. 1119-1124, A.D. 1707-1712). He is the author of a Persian history called Tārikh Muḥammadi, and several Arabic works, such as Tarājim al-Huffāz (see Nos. 252-53) and Tuḥfat al-Muḥibbīn bi Manākīb al-Khulafā' ar-Rāshidīn, mentioned in Rampur List, p. 668. See for his life, Rieu, Persian Cat. p. 894.

Beginning:—

الحمد لله الذي اصطفى محمدا وآله على العالمين وهدانا به الى
الاصراط المستقيم و المذابج المبين الخ *

The author in fol. 2b says that he saw a treatise on the virtues of the descendants of the Prophet by Abū 'Uthmān 'Amar bin Baḥr al-Jāhiz (died, A.H. 255, A.D. 869) quoted in some work. He copied this treatise at the beginning of his work with abbreviation of some of the words. It ends on fol. 6b as the author says:—

تمت رسالة ابي عثمان الجاحظ ثم رايت بعد في كتاب كشف الغمة
هذه الرسالة باختلاف يسير و تقديم و تاخير *

From the preface it appears that the author began the work in Ramaḍān, A.H. 1123, A.D. 1711, and the colophon indicates that it was completed on the 7th Muḥarram, A.H. 1124, A.D. 1712.

The work is divided into five parts, which are sub-divided into several chapters. They are as follows:—

- الباب الاول فى بيان ما جاء فى مناقب اهل البيت
عموماً و هو يشتمل على فصلين - الفصل الاول
fol. 7a. فى الآيات المنازلة فى شأنهم
„ 8a. الفصل الثانى فى الاحاديث الواردة فى فضلهم
الباب الثانى فى مناقب هؤلاء الاربعة او بعضهم الاكثر
مجتمعة و هو ايضا يشتمل على فصلين - الفصل
„ 15a. الاول فى الآيات المنازلة فى شأنهم
„ 17a. الفصل الثانى فى الاحاديث الواردة فى فضلهم
الباب الثالث فى ذكر امير المؤمنين و امام المتقين علي
ابن ابي طالب رضوان الله عليه الى يوم الدين و هذا
الباب يشتمل على ثلاثين فصلا - انفصل الاول فى
„ 23b. اسمه و نسبه و كنيته و لقبه و ذكر ولادته و بيان حليته
„ 26a. الفصل الثانى فى سبق اسلامه
„ 28a. الفصل الثالث فى قوة ايمانه
„ 28a. الفصل الرابع فى مشاهدته
الفصل الخامس فى منزلته عند النبى على الله
„ 35a. عليه و سام
الفصل السادس فى تزويجه من سيدة النساء رضى
„ 37a. الله عنهما
„ 40b. الفصل السابع فى بيان ما جاء من سد الابواب الابابه
الفصل الثامن فى مواخاة النبى صلعم بين نفسه
„ 42a. و بين علي كرم الله وجهه

- fol. 43a. الفصل التاسع في تكذيبه بابي تراب
- „ 44a. الفصل العاشر في رد الشمس له
- „ 45a. الفصل الحادي عشر في الآيات الغائبة في شأنه
- الفصل الثاني عشر في الاحاديث الواردة في فضله
- „ 51b. وهو قسمان
- „ 51b. القسم الاول في ما ورد في حقه وحده
- „ 59b. القسم الثاني ما ورد في حقه مع غيره
- „ 62a. الفصل الثالث عشر في سيادته
- „ 63a. الفصل الرابع عشر في علمه
- „ 65a. الفصل الخامس عشر في ولايته
- „ 68a. الفصل السادس عشر في وجوب حبه و منع بغضه
- „ 73a. الفصل السابع عشر في وصايته
- „ 74b. الفصل الثامن عشر في قول النبي صلى الله عليه وسلم الحق معه
- الفصل التاسع عشر في اخبار النبي صلى الله عليه وسلم عن قتاله
- „ 76b. البغاة و الخوارج
- „ 81b. الفصل العشرون في ذكر ما وقع في خلافته مجملا
- الفصل الحادي و العشرون في طرف من اخباره
- „ 87b. و حكاياته
- الفصل الثاني و العشرون في نبذة من كلماته
- „ 92a. الشريعة
- „ 93b. الفصل الثالث و العشرون في بعض اشعاره اللطيفة
- الفصل الرابع و العشرون في عدد مرويات
- امير المؤمنين و ذكر من روى عنه من
- „ 98b. الصحابة و التابعين
- الفصل الخامس و العشرون في اخبار النبي صلى الله عليه وسلم
- „ 99a. عن شهادته
- „ 100b. الفصل السادس و العشرون في كيفية شهادته
- الفصل السابع و العشرون في ذكر وصاياه و بيان انتقاله
- „ 103b. الى جوار رحمة الله

- الفصل الثامن و العشرون في تجهيزه و تكفينه
 fol. 105b. و الصلوة عليه و تدفينه
- الفصل التاسع و العشرون في تاريخ ولادته و وفاته
 ,, 106b. و مدة خلافته و حياته و غير ذلك
- الفصل الثلاثون في عدد ازواجه و اولاده و ذكر
 ,, 107a. مجمل من احوال اسباطه و احفاده
- الباب الرابع في ذكر سيده النساء فاطمة الزهراء رضى الله
 عنها بقت رسول الله صلعم و هذا الباب يشتمل
 على سبع فصول -
- الفصل الاول في ذكر جملة من احوال امها خديجة
 ,, 112a. الكبرى رضى الله عنها
- الفصل الثاني في ولادة سيد النساء رضى الله عنها
 ,, 114b. و بيان كنيتهما و القابها
- الفصل الثالث في تزويجها
 ,, 115a.
- الفصل الرابع في الاحاديث الواردة في فضلها
 ,, 115b.
- الفصل الخامس في وفاتها و غسلها و تكفينها و الصلوة
 ,, 119a. عليها و تدفينها
- الفصل السادس في تاريخ وفاتها و ذكر مدة حياتها
 ,, 121a. و بيان عدد مروياتها
- الفصل السابع في عدّ اولادها
 ,, 122a.
- الباب الخامس في ذكر السبطين الشهيدين ابي محمد
 الحسن و ابي عبد الله الحسين رضى الله عنهما
 هذا الباب يشتمل على سبعة عشر فصلا - الفصل
 الاول في ولادتهما و ما يتعلق بها
 ,, 123b.
- الفصل الثاني في بيان حليتهما و ذكر القابهما
 ,, 126b. و كنيتهما
- الفصل الثالث في الاحاديث الواردة في فضلها
 ,, 127b. جميعا

- الفصل الرابع فى الاحاديث الواردة في فضل
 الحسين دون الحسين رضي الله عنهما fol. 133a.
 الفصل الخامس فى خلافته و بيان نزوله عنهما ,, 136a.
 الفصل السادس في بيان بعض مآثره و ذكر نبذ
 من مفاخره ,, 142a.
 الفصل السابع في شهادته و بيان غسله و تكفينه
 و ذكر الصلوة عليه و تدفينه ,, 144b.
 الفصل الثامن في تاريخ وفاته و ذكر مدة حياته و بيان
 عدد مروياته ,, 147b.
 الفصل التاسع في عدّ اولاده ,, 148a.
 الفصل العاشر في نبذ من مآثر السبط الثاني
 حسين بن علي بن ابي طالب رضي الله
 عنهم ,, 152b.
 الفصل الحادي عشر فى الاحاديث الواردة في
 فضله و بيان اخبار النبي صلعم عن قتله ,, 153b.
 الفصل الثاني عشر في ذكر ما كان باعته على الخروج
 الى العراق. ,, 157a.
 الفصل الثالث عشر في خروج الحسين رض الى
 العراق و وصله بكربلاء ,, 159a.
 الفصل الرابع عشر في كيفية شهادته و هذا فصل يعبط
 الجفون و يجري الدموع من العيون ,, 162a.
 الفصل الخامس عشر في ذكر ما جرى بعد قتله ,, 165b.
 الفصل السادس عشر في تاريخ شهادة امير المؤمنين
 الحسين رضي الله عنه و بيان مدة عمره ,, 171a.
 الفصل السابع عشر في مآل حال قاتليه ,, 172a.
 الفصل الثامن عشر في عدّ اولاد الحسين رضي
 الله عنه ,, 178a.

From fol. 214 the advent of Imām Miḥdī is described both according to Shīʿa and Sunnī belief. The headings are in red ink. Marginal corrections and notes occasionally. The outer and inner

borders up to fol. 13, and from fol. 14 to the end the edges of the inner borders have been changed.

Written in fine Naskh. The colophon runs thus :—

قد تم هذا الكتاب المستطاب يوم الاثنين سادس شهر رمضان سنة ست
وعشرين و مائة الزائدة على الالف من هجرة نبي آخر الزمان بدار الخلافة
شاهجهان آباد حرسها الله عن الفساد بيد العبد الفقير الى جناب الملك
الغني محمد غياث بن نعمان بيگ الكارثي *

No. 209.

fol. 86 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

نفحة العنبرية في انساب آل خير البرية

NAFHAT AL-'ANBARĪYA FĪ ANSĀB ĀL KHAIR
AL-BARĪYA.

A genealogical account of the descendants of the Prophet by
ابو فضيل محمد الكاظم الموسوي Abū Fuḍail Muḥammad al-Kāẓim al-
Mūsavi. From a perusal of the preface it appears that the author
was a descendant of Husain bin 'Alī, and the colophon shows
that he completed this book in A.H. 1074, A.D. 1663.

Beginning :—

الحمد لله الذي خلق الموجودات و كوّنها و فطر الصور و لوّنها الخ *

See also Kashf al-Hujub, p. 584.

It bears vowel-points. Important names are in red ink.
Marginal notes are to be found here and there. The title-page,
contains, among other notes, a very brief account of Aḥmad bin
'Alī bin al-Husain, the author of a similar work, called عمدة
الطالب في نسب آل أبي طالب. Worm-eaten. It was compared in
A.H. 1244.

Written in Naskh. Not dated. C. 19th century.

No. 210.

fol. 196 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{8}$; $6\frac{3}{4} \times 3$.

مناقب اهل البيت

MANĀQIB AHL AL-BAIT.

A work on the lives and virtues of the twelve Imāms of the
Imāmīya sect by حيدر علي بن ميرزا محمد بن الحسن الشرواني Haidar

'Alī bin Mīrẓā Muḥammad bin al-Ḥasan ash-Shīrwānī. He was an Imāmiya scholar, and wrote several treatises and books. One of his works, called Kitāb al-Majālis is well-known. His father Muḥammad bin al-Ḥasan, known as Mullā Mirza, was a pupil of Ākā Husain bin Muḥammad al-Khūnsārī, who died in A.H. 1098, A.D. 1686. The date of his own death is not known. For details see Nujūm as-Samā' pp. 109, 192-3; Shudhūr al-'Iḳyān, Vol. I., fol. 131; and Kashf al-Ḥujub, p. 556.

Beginning :—

الحمد لله على ما منح من البداية وذهب من الدلالة اما بعد
 فيقول الفقير الى عفوريه الغني حيدر علي بن ميرزا محمد بن الحسن
 الشرواني عفى الله عنهما هذا مختصر يحتوي على شئ من الاخبار المروية
 في فضائل اهل البيت صلوات الله عليهم و مناقبهم و مثالب اعدائهم
 و مطاعنهم مما روت العامة و محدثوهم و مفسروهم ممن يعتمدون عليه و يتقون
 به النج *

The book is divided into a prologue and several chapters as follows :—

- مقدمة قال ابن ابي الحديد فى الجزء الحادى عشر
 من شرح نهج البلاغة و روى ابوالحسن علي بن
 محمد بن سيف المدايني فى كتاب الاحداث
 قال كتب معوية نسخة واحدة الى عماله بعد عام
 الجماعة ان برئت الذمة ممن روى شيئا في
 فضل ابي تراب و اهل بيته
 fol. 2a.
 الباب الاول في ذكر فضائل سيد المسلمين و امير المؤمنين
 علي بن ابي طالب صلوات الله عليه و آله و فيه
 فصول - الفصل الاول في خلق امير المؤمنين
 صلوات الله عليه و صفته
 ,, 3b.
 الفصل الثاني في اسلامه صلوات الله عليه و اسلام
 ابيه و امه عليهما السلام
 ,, 5a.
 الفصل الثالث فى آيات الغزاة في فضله صلوات
 الله و سلامه عليه و هى كثيرة و المذكر منها
 تسعا و عشرين آية
 ,, 19b.

- الفصل الرابع في خبر الدار وما يتبعه من الآثار
fol. 34a. الدالة على الوزارة والوصاية
- الفصل الخامس في الاخبار المتضمنة كونه^٤ ولي
المؤمنين و امامهم و سيدهم و فيه اثبت
,, 37a. مني و انا منك
- الفصل السادس في حديث غدیرخم
,, 42b.
- الفصل السابع في حديث المنزلة
,, 47b.
- الفصل الثامن في خبر خيبر وما يتبعه من الاخبار
,, 49a. الفصل التاسع في الاخبار الدالة على فضله صلعم
- على سائر الامة و على جميع الخلق
,, 52a
- الفصل العاشر في حديث النجوى
,, 56a.
- الفصل الحادي عشر في حديث المواخاة
,, 56b
- الفصل الثاني عشر في اخراجه صلعم الصكابة من
المسجد و سد ابوابهم الاباب امير المؤمنين
,, 58a. صلوات الله عليه
- الفصل الثالث عشر في الاخبار المتضمنة ان حبه
^٤ حب الله تعالى و بغضه^٤ بغض الله تعالى
و من اذاة فقد اذى الله سبحانه
,, 59a.
- الفصل الرابع عشر في الاخبار الدالة على وجوب
متابعتهم و الاعتصام بحبلهم و ان الحق
و القرآن معهم و هم معها و ان النجاة في
التمسك بحبلهم و فيه ذكر الشيعة و الثناء
عليهم
,, 61b.
- الفصل الخامس عشر في الاخبار النادرة
,, 65a.
- الفصل السادس عشر في علمه صلعم و رجوع من
تقدمه و سائر الصكابة اليه صلوات الله عليه
,, 69a.
- الفصل السابع عشر في نبذ من معجزاته و اعلامه
صلوات الله عليه
,, 76a.

- ١ لفصل الثامن عشر في ذكر شي من فضائله و افعاله
 الحسنة و اخلاقه الكريمة و شيمه الرغية
 fol. 82a.
- الباب الثاني في فضائل فاطمة الزهراء صلوات الله عليها
 86b.
- الباب الثالث في فضائل امامي المسلمين الحسن
 و الحسين صلوات الله عليهما
 90a.
- الباب الرابع في فضائل الامام سيد الساجدين و زين
 العابدين علي بن الحسين صلوات الله عليهما
 96a.
- الباب الخامس في فضائل الامام امام المسلمين الباقر
 محمد بن علي بن الحسين صلوات الله عليهم
 97b.
- الباب السادس في فضائل امام المؤمنين الامام جعفر بن
 محمد الصادق صلوات الله عليه و آله
 98b.
- الباب السابع في فضائل حجة الله على الخلق اجمعين
 موسى بن جعفر صلوات الله عليه و آله
 101a.
- الباب الثامن في فضائل امام المتقين علي بن موسى
 الرضا صلوات الله عليه
 102a.
- الباب التاسع في ذكر فضائل امام المسلمين الامام محمد
 ابن علي الجواد صلوات الله عليه
 103b.
- الباب العاشر في فضائل سيدنا و مولى المؤمنين علي بن
 الهادي صلوات الله عليه
 104b.
- الباب الحادي عشر في فضائل الامام امام سيد المتقين
 حسن العسكري صلوات الله و سلامه عليه
 104b.
- الباب الثاني عشر في فضائل سيدنا و حجة الله على
 العالمين صاحب الزمان الحجة بن الحسن بن
 علي صلوات الله و سلامه عليه
 105b.
- الباب الثالث (عشر) فيما ورد من الاخبار في النص
 عليهم جملة و عددا صلى الله عليهم
 107a.
- الباب الرابع عشر في ذكر نبذة من سيرة ابي بكر و عمر
 و عثمان و معوية و عائشة و حفصة و احوالهم

- و اخلاقهم و صفاتهم و فيه فصول - الفصل الاول في
 ذكر ابي بكر
 fol. 107b.
 الفصل الثاني في ذكر شي من اخبار عمر بن
 الخطاب و سيره
 ,, 113b.
 الفصل الثالث في ذكر عثمان بن عفان الاموي
 الفصل الرابع فيما يدل على خبث باطن من تقدم
 عليه صلوات الله عليه
 ,, 144a.
 الفصل الخامس في ذكر معوية
 ,, 187a.
 الفصل السادس في ذكر عائشة
 ,, 189a.
 الفصل السابع في ذكر جماعة من ملوك بني امية
 و بني العباس الذين جلسوا هذا المجلس
 ,, 191b.

Marginal notes occasionally. Slightly worm-eaten. On the top of the first fol. there are two seals and the name of Muẓaffar Ḥusain bin Masīḥ ad-Dawla.

Written in Naskh. Not dated. C. 19th century.

No. 211.

fol. 544 ; lines 9 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

المجالس المفجعة

AL-MAJĀLIS AL-MUFJĪ'A.

A work to justify and recommend assemblies of mourning for the descendants of the Prophet, specially for the martyrs of Karbalā' by as-Saiyid Ḥusain bin as-Saiyid Dildār 'Alī an-Nasīrābadī. He was born in A.H. 1211, A.D. 1796, and studied under his father and his eldest brother, as-Saiyid Muḥammad. He was given the surname of Sayid al-'Ulamā', and passed his life at Lucknow. He is the author of many works, and died in A.H. 1271, A.D. 1854. For details see *Shudhūr al-'Ikṡān*, Vol. I., fol. 212 ; and the preface of *Kashf al-Hujub*, p. 5.

Beginning :—

نحمدة على السراء والضراء ونشكراً على الشدة والرخاء الخ *

See *Kashf al-Hujub*, p. 486

The work contains ten *mukaddamāt*, and eleven chapters, each

called المجلس. Foll. 1-209 are occupied by the *mukaddamāt* as follows :—

- المقدمة الاولى في بيان عظم هذه المصيبة العظمى
 fol. 6b. والمداهية الكبرى
 المقدمة الثانية في بيان الاخبار المتضمنة لخبار الله سبحانه
 اوليائه عن هذا المصاب قبل وقوع هذه الواقعة
 ,, 36a. المقدمة الثالثة في بيان ثواب البكاء والحزن والجزع
 على هذا المصاب على حسب عظم هذا العزاء
 fol. 52a. لا سيما يوم عاشوراء
 المقدمة الرابعة في بيان ان الاحتراز عن الكذب في النياحة
 و الرثاء و اخلاص العمل عن السمعة و الريا
 ,, 59a واجب
 ,, 79a. المقدمة الخامسة في حرمة الغناء
 المقدمة السادسة فيما يتعلق بهذا المصاب من شعار التعزية
 ,, 115a. و مراسم العزاء
 المقدمة السابعة من مهام يوم عاشوراء مزيد الاهتمام بالبكاء
 و الاشتغال بالنواح و الرثاء و التوجه اليه و الى
 سائر الشهداء معه بالزيارات و المبالغة في لعن
 ,, 144b. قاتليه الاشقياء
 المقدمة الثامنة في بيان انه من وظائف هذا اليوم
 ,, 148a. الامساك الى العصر لا صوم يوم تام
 المقدمة التاسعة من مهام يوم الزيارة للامام السعيد المظلوم
 ,, 159b. الشهيد ابي عبد الله الحسين عليه السلام
 ,, 200b. المقدمة العاشرة في بتيية اعمال يوم عاشوراء .

Half of fol. 209a, foll. 209b and 210a are blank. From fol. 210b the work proper commences, and the chapters are as follows :—

- المجلس الاول في ذكر وفات النبي صلعم و هو مشتمل
 على ثلاثة فصول - الفصل الاول في نبذ من
 fol. 210b. شمائله و فضائله صلعم

الفصل الثاني في بيان يوم وفاته و بيان عظم هذه

المصيبة على سائر اهل الاسلام سيما على

fol. 219a.

اهل البيت عليهم السلام

„ 230b.

الفصل الثالث في بيان وفات النبي صلعم

المجلس الثاني في ذكر وفات سيدة نساء العالمين

„ 240b.

فاطمة الزهراء

المجلس الثالث في ذكر وفات امير المؤمنين على بن

ابي طالب عليه السلام و فيه ثلاثة فصول متضمنة

لما سنفح في الليالي الثلثاء

„ 268a.

الفصل الاول فيما يتعلق بليلة تسع عشر

الفصل الثاني فيما يتعلق باحوال ما بعد الضربة

„ 288a.

و بليلة العشرين

„ 302b.

الفصل الثالث فيما يتعلق بالحدادي و العشرين

المجلس الرابع في ذكر وفات الحسن المجتبي عليه

„ 320a.

فضل الصلوة و الذكاء

المجلس الخامس في شهادة مسلم بن عقيل رحمه الله

„ 338a.

الجليل

„ 366b.

المجلس السادس في احوال ولدي مسلم بن عقيل

„ 376a.

المجلس السابع في احوال حر بن يزيد اليربوعي

„ 404a.

المجلس الثامن في احوال قاسم بن الحسن^ع

المجلس التاسع في ذكر وفات عباس بن علي بن

„ 417a.

ابي طالب^ع

المجلس العاشر في ذكر مقتل الامام السعيد المظلوم

الشعيد بن الشعيد سيد الشهداء ابن سيد الاوصياء

النج و هذا المجلس مشتمل على فصول -

فصل في ذكر شهادة علي بن الحسين النعماني

„ 429a.

يدعى بعلي الاكبر

- فصل يتبع ذلك الفصل في ذكر شهادة ولده الرضيع
 و اسمه على ما في بعض الروايات عبد الله
 fol. 435b. و هو اخو سكيظة من ام واحدة
 „ 466b. فصل في احوال زيار عاشوراء
 „ 484b. فصل و لذكر حال المعركة اكثرها
 المجلس الحادي عشر فيما جري من الظلم و العدوان
 على اهل بيت سيد الانس و الجان بعد
 „ 505a. ما استشهد الحسين عليه السلام

In foll. 1-40, 451-464 and 513-544 the outer edges have been supplied in a different paper. Marginal corrections occasionally. The headings are in red ink. From the beginning up to one-third of fol. 523b the MS. is in one hand; the rest is in another.

Written in Naskh. Not dated. C. 19th century. Scribe مرزا محمد عباس.

No. 212.

fol. 275; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{8} \times 3$.

كتاب المناقب

KITĀB AL-MANĀQIB.

A work on the virtues of 'Alī bin Abī Ṭālib and his descendants. The first fol. is missing, and the name of the author could not be traced. In some places, such as foll. 228b, 242a, quotations from Ibn Ḥajar al-Haitamī's famous work, *aṣ-Ṣawā'ik al-Muhriqa*, composed in A.H. 950, A.D. 1543, are given. The book must have been composed after that date.

It begins abruptly as follows:—

ان هو الا وحي يوحى كلما انزل اليه المقاسي من الناس عليه
 اما بعد فاعلم ايها الاخ في الدين ان محبة الحبيب لا يتم الا بمحبة
 آله و مودة اهل فوفق الفقير الحقير بحمده ان يجمع ما قال النبي
 العلي في حق الولي الرضي و باقي اهل مما اتصل سنده و ثبت نقله برواية
 اهل السنة الخ *

The first two foll. are in a different hand. Foll. 129-136a, 171, 199-204, 217-220, 250-257, 262-267 are also in some other hand. Foll. 7-8, 26, 57, 92, 97 and 246 are left blank. The lower

parts of foll. 9, 244-245 are pasted over with thick paper. Between foll. 135 and 136 a slip of paper has been inserted, containing notes in Arabic and Persian. Marginal notes in Arabic and Persian are numerous. Worm-eaten. On the last fol. a Persian quotation from Baḥr al-Asrār is given, and this has led to the book being erroneously named 'Baḥr al-Asrār.' The following remark قول بالاصل is found on the last fol. Double coloured rules in the margin.

Written in Naskh. The colophon runs thus:—

تحریر فی التاريخ پنجم شهر ربیع الثانی سنہ ۱۱۴۱ ھ *

No. 213.

foll. 130 ; lines 16 ; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

کتاب المناقب

KITĀB AL-MANĀQIB.

A work on the virtues and excellences of 'Alī bin Abī Ṭalib and his descendants. It is incomplete both at the beginning and at the end.

It begins abruptly on fol. 2a as follows:—

الفصل الاول في بيان اسمائه وكناه والقابه وصفاته - من مناقب
خطيب خوارزم موفق بن احمد المكي قال اسمه الذي اشتهر به على النخ *

The other chapters of the work are as below:—

		الفصل الثاني في بيان انه اول من صلى مع النبي
fol.	5a.	على الله عليه وسلم
„	9b.	الفصل الثالث في بيان انه من اهل البيت
		الفصل الرابع في بيان محبة الرسول اياه وتحريصه
„	15a.	على محبته
		الفصل الخامس في بيان غزاة علمه وانه اقضى الاصحاب
„	26a.	وفي ذكر فبذ من قضاياه
		الفصل السادس في بيان ان الحق معه وانه مع الحق
„	31a.	وحديث القضيبي
		الفصل السابع في بيان انه افضل اصحاب رسول الله صلى
„	32b.	الله عليه وسلم

- الفصل الثامن في بيان زهدة في الدنيا وقذاعته منها
 fol. 37a. باليسير
- الفصل التاسع في بيان شرف صعوده على ظهر النبي
 ,, 42a. صلى الله عليه وسلم بكسر الاصنام
- الفصل العاشر في بيان تورطه المهالك في الله ورسوله
 ,, 43b.
- الفصل الحادي عشر في بيان رسوخ الايمان في قلبه
 ,, 49b.
- الفصل الثاني عشر في بيان انه اقرب الناس من رسول
 ,, 52a. الله صلى الله عليه وسلم
- الفصل الثالث عشر في بيان امر رسول الله اياه بتبليغ
 ,, 56b. سورة براءة
- الفصل الرابع عشر في بيان الاحاديث الواردة في التاكثين
 ,, 59a. والقاسطين و المارقين
- الفصل الخامس عشر في بيان انه الاذن الوعية و بيان
 قوله تعالى لا اسئلكم عليه اجرا الا المودة في
 ,, 77a. القربى وفيه شيء من اخبار فدك
- الفصل السادس عشر في بيان انه وصي رسول الله صلعم
 ,, 84b.
- الفصل السابع عشر في بيان مخاطبته الرسول بلفظ الخلافة
 ,, 98b. و الوعية
- الفصل التاسع عشر في ذكر احاديث يوم الغدير و النص
 ,, 100b. فيه
- الفصل السابع و الثلثون في بيان نبذة من فضائل فاطمة
 ,, 116a. الزهراء
- الفصل الثامن و الثلثون في بيان نبذة من فضائل الحسن
 ,, 122b. و الحسين^{١٤}

The MS. ends abruptly in the course of the 38th chapter as follows:—

و متى مات لم يحزن عليه غيري و اما الحسين فامه فاطمة ابنتي
 و ابوة *

An imperfect index is prefixed on foll. 1 to 3a. The last chapter of the work according to fol. 3a is the 39th chapter, and its heading is:—

الفصل التاسع و الثلاثون ما ورد في اثنا عشر خليفة و في تعداد اسمائهم
و في ما ورد في المهدي عليه السلام *

Many foll. are missing. Foll. 99, 110b and 111 are blank. Some parts of foll. 108b and 110a are also blank. Worm-eaten. Written in Naskh. Not dated. C. 18th century.

No. 214.

foll. 45 ; lines 15 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

كتاب المناقب

KITĀB AL-MANĀQIB.

A work on the excellences and virtues of 'Alī bin Abī Ṭālib and his descendants by محمد بن محمد بن محمد بن الجوزي Muḥammad bin Muḥammad bin Muḥammad bin al-Jawzī. In fol. 20b the author quotes 'Unmūdhaj al-Labīb by as-Suyūṭī (died, A.H. 911, A.D. 1505). The work cannot be a composition of an earlier date.

Beginning:—

الحمد لله على ان هدانا لدين الاسلام و وفقنا سنة نبيه عليه افضل الصلوة

و السلام النخ *

There are marginal corrections.

Written in ordinary Naskh. Not dated. C. 19th century.

Ghaznavī.

No. 215.

foll. 356 ; lines 11 ; size $11\frac{3}{4} \times 7$; 8×4 .

تاريخ اليميني

TĀRĪKH AL-YAMĪNĪ.

A history of the first two Ghaznavide sovereigns, Subuktigīn and Maḥmūd, by ابو نصر محمد بن عبد الجبار العتبي Abū Naṣr Muḥammad bin 'Abd al-Jabbār al-'Utbī. He was employed by Yamīn ad-Dawla Maḥmūd al-Ghaznavī, and held the appointment of *Shāhib al-Barīd*, or official intelligencer, in Ganj Rustāk, while he was writing this work. It was written about A.H. 411, A.D. 1020.

He died, A.H. 427, A.D. 1036. For details see Wüstenfeld, *Gesch.* No. 174; and Brockelmann, Vol. I., p. 314.

Beginning:—

* الحمد لله الظاهر بآياته الباطن بداته القريب برحمته البعيد بعزته النعم

For copies see Leyden Cat. Nos. 841-2; Berlin Cat. Nos. 9807-09; Munich Cat. No. 423; Pet. Rosen No. 34; Paris Cat. Nos. 1894-5; Vienna Cat. No. 947; Br. Mus. Suppl. Cat. No. 548; Br. Mus. Cat. pp. 152, 551; India Office Cat. No. 701; Cairo Cat. Vol. V., p. 176; and Rampur List, p. 632.

Printed on the margins of al-Kāmil at Cairo, A.H. 1290; lithographed, Dehli, A.D. 1847 and at Lahore A.H. 1300.

It has been translated into Persian, and an English translation founded upon the Persian version was published by Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Hāji Khalifa, Vol. VI., p. 514; Sitzungsberichte der Kaiserlichen Akademie, Vienna, Vol. XXIII., pp. 15-102; Elliot, *History of India*, Vol. II., pp. 14-52; *Journal Asiatic Society* 1868, p. 424; *Wiener Jahrbücher*, Vol. LXX., Anz. Blatt, p. 83, and Vol. LXXI., Anz. Blatt, p. 25; and *Notices et Extraits*, Vol. IV., pp. 325-411.

The first two pages are richly illuminated with a beautiful 'Unwān. Gold and coloured lines are throughout. Headings in red ink. Vowels sparingly added. Fol. 352b contains a lacuna of about a line. The MS. proper ends on fol. 352b as in the Berlin copy, but four foll. are added, in which we notice, among other matters, the lives of some scholars. The heading of fol. 353a runs thus:—

* ذكر عدة من مشائخ الفضل في دولة السلطان

Foll. 353b and 355 contain lacunae. The last part of the MS. is stained with damp. The margin of the last fol. has been changed.

Written in beautiful Naskh. Not dated. C. 17th century.

Aiyubides.

No. 216.

fol. 159; lines 13; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 3\frac{3}{4}$.

النوادر السلطانية والمحاسن اليوسفية

AN-NAVĀDIR AS-SULTĀNĪYA WA'L MAḤĀSIN AL-YŪSUFĪYA.

A history of Ṣalāḥ ad-Dīn Yūsuf bin Aiyūb (Saladin), A.H. 564-589, A.D. 1169-1193, by رافع بن يوسف بن رافع الدين ابوالمحاسن يوسف بن رافع

بأبى شداد الحلبى Bahā' ad-Dīn Abū'l Maḥāsin Yūsuf bin Rāfi known as Ibn Shaddād al-Ḥalabī. He was born on 10th Ramaḍān, A.H. 539, 6th March 1145. He lost his father when he was a mere boy, and his maternal uncles, Banī Shaddād, brought him up. He has consequently been given the surname of Ibn Shaddād. He studied with several scholars of his time, and is the author of useful works. He died in A.H. 632, A.D. 1234. His autobiography will be found in Ibn Khallikān Vol. II., p. 526. See also Abulfedae, Vol. IV., p. 408; Wüstenfeld, Gesch. No. 318; Brockelmann, Vol. I., p. 316; and Z.D.M.G., Vol. VIII., p. 817.

A few foll. at the beginning are missing. Our copy begins abruptly as follows:—

بسبب ضيق الوقت وفراغ اليد عما يليق بأمثاله فأخّره إلى العام
المستقبل النح *

The identity of the work has been established by comparing the colophon with that of the Berlin copy, and also by comparing passages of the work with quotations from it found in the Kitāb ar-Rawḍatayn fī Akhbār ad-Dawlatayn.

For copies see Berlin Cat. No. 9812; and Leyden Cat. No. 820.

Edited with a French translation, by Baron Mac Guckin de Slane, 1884. See Ellis, Vol. II., p. 814.

Lacunae are numerous. Headings in red ink.

The copy under notice is a recent one, made from a MS., dated A.H. 1009.

Written in Naskh. Not dated. C. 19th century.

History of Egypt.

No. 217.

foll. 82; lines 15; size $12\frac{3}{4} \times 7\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

Foll. 1-70a.

I.

الفضائل الباهرة في محاسن مصر والقاهرة

AL-FADĀ'IL AL-BĀHIRA FĪ MAḤĀSIN MIṢR WA'L
KĀHIRA.

A history and topography of Egypt and Cairo by أبو حامد
أبو محمد القدسي الشافعي الشهير بأبى ظهير Abū Ḥāmid Muḥammad al-
Kudsī ash-Shāfi'ī, known as Ibn Zahr. He was born at Jerusalem
in A.H. 820, A.D. 1417, lived chiefly in Egypt, and died in A.H.
888, A.D. 1483. For details see Wüstenfeld, Gesch. No. 498;
and Rieu, Suppl. Cat. No. 563. In India Office Cat. No. 718, the

author has been wrongly named Ahmad bin Zuhairah, and it is mentioned there that he was a native of Mecca.

Beginning :—

الحمد لله الذي فارت بين البلاد في فضلها و صفاتها الخ *

For copies see Br. Mus. Suppl. Cat. No. 563 ; Paris Cat. No. 1767 ; India Office Cat. No. 718 ; Gotha Cat. No. 1628 ; and Asiatic Society Cat. p. 56.

For chapters see Br. Mus. Suppl. Cat. No. 563.

Marginal corrections occasionally. Headings in red characters. Lacunae of a word or two are in foll. 9, 10a, 11a, 16b, 43b and 46a.

Foll. 70a-82.

II.

Another treatise containing a short account of Egypt by 'Amar bin al-'As bin Yūsuf al-Kindī. See Hājī Khalifa, Vol. II., p. 146.

Beginning :—

الحمد لله رب العالمين قال عمرو بن العاص بن يوسف الكندي هذا كتاب امر بجمعه وحض على تليفه الاستاد اطال الله بقاءه يذكر فيه اخبار مصر وما خصها الله عز وجل من الفضل والبركات والخيرات فجمعت ما امر به ادام الله كرامته من كتب شيوخ المصوتين وغيرهم من اهل العلم والخبرة والبحث والذكاء الخ *

Marginal corrections occasionally. The beginning of a new topic is in red ink. The following note appears on the last fol.

كتاب هذا از كتاب مولوي اسمعيل خان ساكن پٹنه نقل گرفته شد خرچ كاتب مبلغ ده روپيه سولای خرچ تصحيح و كاند وغيره و اين كتاب داخل كتب خانۀ جلالیه بوهار نمود فی التاريخ ۲۲ رمضان سنه ۱۳۱۱ هـ كتبه سيد صدر الدين احمد الموسوي عفا الله عنه *

Both parts of the MS. are written in clear Nasta'lik. The colophon runs thus :—

تم الكتاب بعون الله الوهاب مسمى فضائل الباهرة في محاسن مصر والقاهرة للشیخ الامام ابن ظهیر رحمه الله تعالى يوم الثلاثاء رابع ربيع الآخر سنة عشرة و ثلاثمائة بعد الالف من الهجرة النبوية بخط خام سيد عبد الرحيم ابراهيم بابدي البدر واني از كمتبرين شاگردان مولانا حسيب الدين احمد صاحب

مدرس اول من مدرسة جلالیه بوهار و مولانا خادم حسین صاحب مدرس دوم
من هذه المدرسة ايضا *

No. 218.

fol. 83 ; lines 17 ; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

جواهر البحور و وقائع الدهور

JAWĀHIR AL-BUḤŪR WA WAQĀ'Ī' AD-DUHŪR.

A legendary history of Egypt by ابراهيم بن واصف شاه المصري
Ibrāhīm bin Wāṣif Shāh al-Miṣri. He flourished in the 6th
century of the Hijra. He is also the author of *Zubad Maḥāsin*
Mir'at az-Zamān (see No. 282) and *Kitāb al-'Aǧā'ib al-Kabīr*, the
great book of wonders. The date of his death is not known.
Hāji Khalifa, Vol. II., p. 641, Vol. IV., p. 186, and Vol. V., p. 114.
spells Wāṣif as Wāṣif. See also Brockelmann, Vol. I., p. 335 ;
Wüstenfeld, Gesch. No. 373a. ; Z.D.M.G., Vol. VI., p. 408 ; and
Br. Mus. Suppl. Cat. No. 687.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم

النبيين النخ *

For copies see Copenhagen Cat. p. 98 ; Gotha Cat. No. 1644 ;
Paris Cat. No. 1819 ; and Vienna Cat. No. 919. See also Wüsten-
feld, *Orient und Occident*, Vol. I., pp. 326-340.

Printed in Egypt.

On the title-page the name of the author is given erroneously
as العيني الحنفى, and the book has been named and described as
below :—

كتاب جواهر البحور و وقائع الامور و عجائب الدهور و اخبار الديار
المصرية و ما ورد فيها من الآيات العظيمة و الاحاديث الشريفة و ما خصت
به دون غيرها من البلاد و من ملكها من الجبابرة و الفراعنة و غيرهم الى حين
ظهور الاسلام و الى الآن تاليف سيدنا و مولانا شيخ الاسلام العيني الحنفى
تغمده الله برحمته و اسكنه فسيح جناته *

It is stained with damp. The title-page bears the name of a
previous owner.

Written in Naskh. The colophon runs thus :—

كان الفراغ من نسخها صبيحة يوم الاثنين الثاني والعشرين من شهر
رجب الفرد من شهر سنة احدى وخمسين بعد الالف *

No. 219.

fol. 279 ; lines 37 ; size $13\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

تاريخ حشيبري

TARIKH HUSHAIBARĪ.

A portion of a book defective both at the beginning and end.
It begins abruptly as follows :—

و عرّخ بخلع المستعين و بايع بالخلافة اخاه داود و نقل المستعين النجم *

On fol. 1b the work runs thus :—

قال الحافظ البحر المحيط الشيخ الحشيبري قال ابو حامد الاندلسي
الغرناطي في مصر موضع يقال له عين شمس النجم *

Each article is headed with the expression قال الحافظ البحر المحيط الشيخ الحشيبري ; but in fol. 77b, instead of that, we read as follows :—

قال الشيخ الحافظ البحر المحيط الشيخ محمد بن علي الحشيبري *

The passages quoted in Berlin Cat. No. 9738 tally with fol. 28b. of our copy. At the beginning of the MS. topographical descriptions of some important places in Egypt are to be found.

The following chapters are important :—

ذكر طرف من احوال نبينا على الله عليه وسلم وما	
يتعلق بذلك و يتصل به	fol. 77b.
بيان خلافة ابي بكر الصديق رضي الله عنه	„ 181a.
بيان خلافة عمر بن الخطاب رضي الله عنه	„ 220b.

In the first chapter, fol. 78a, where the author makes remarks about the birth of the Prophet, as follows :—

فولد سيدنا و نبينا محمد على الله عليه وسلم يوم الاثنين لاثني عشر
ليلة من شهر ربيع الاول عام فيل قيل بعد الفيل بخمسين يوما و قال الزبير
حملت به امه على الله عليه وسلم في ايام التشريق في شعب بني طالب
عند الجمرة الوسطى انجم *

we find a note in Persian on the margin which says that the passage was copied from Abū'l Fath Muḥammad bin Abī Bakr Muḥammad al-Ja'marī al-Andalusī's (died, A.H. 734, A.D. 1333) work called 'Uyūn al-Athar. From this we conclude that it was written after the composition of that work.

The borders have been changed throughout. Several foll. are missing. Headings of chapters are in red ink. Marginal corrections occasionally. Worm-eaten at the end. Written in different hands. Foll. 261-265, 275-276 and 279 are defective on account of paper pasted over them. Gold ruled lines and coloured margins throughout.

Written in Naskh. Not dated. C. 17th century.

Appendix to History.

No. 220.

foll. 236 ; lines 16 ; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

كتاب الاوائل

KITĀB AL-AWĀ'IL.

A work on innovations, new practices, customs, etc., associated with the names of their respective originators, by ابو هلال الحسن بن عبد الله بن سهل بن سعيد بن يحيى العسكري Abū Hilāl al-Ḥasan bin 'Abdallāh bin Sahl bin Sa'īd bin Yaḥyā al-'Askarī. He studied at Baghḍād, Baṣra and Iṣfahān, and died in A.H. 395, A.D. 1005. See for his life *Khizānat al-Adab*, Vol. I., p. 97 ; Wüstenfeld, *Gesch.* No. 157 ; and Brocklemann, Vol. I., p. 126.

Beginning :—

الحمد لله الذي رفع رتبة الادب وذويه قال ابو هلال الحسن ابن عبد الله بن سهل رحمه الله وقد رأيت اكثر الخاصة وجل العامة لهجين بالسؤال عن اوائل الاعمال فعملت كتابي هذا مشتملا على هذا النوع من الاخبار وجعلته عشرة ابواب النج *

The work is divided into ten chapters as follows :—

- | | |
|----------------------------------------------------|----------|
| الباب الاول فى الاخبار عما كان من قريش و فيهم من | fol. 4b. |
| اوائل الافعال و ابتدات الامور | |
| انبياء الثاني فيما جاء من ذلك عن عامة اهل الجاهلية | |
| من العرب خاصة | 27a. |

- الباب الثالث فيما جاء من ذلك منسوبا الى النبي
 ,, 47a. على الله عليه وسلم
 الباب الرابع فيما جاء من ذلك منسوبا الى الصحابة
 fol. 65b. رضي الله عنهم
 الباب الخامس فيما جاء من ذلك عن الملوك
 ,, 126a. في الاسلام
 الباب السادس فيما جاء من ذلك عن الامراء و الوزراء
 ,, 150b. و الرؤساء
 الباب السابع في ذكر القضاة و العلماء و اصحاب المذهب
 ,, 194b. و مصنفي الكتب
 الباب الثامن في ذكر النساء
 ,, 213a.
 الباب التاسع فيما جاء من ذلك عن العجم خاصة
 ,, 221b.
 الباب العاشر في ذكر انواع مختلفة من اوائل جاءت
 ,, 226a. عن العرب و العجم

For copies see Rampur List, p. 645.

On the literature of *awā'il* see Hājī Khalīfa, Vol. I., p. 490 ; Gosche "Die Kitāb al-Awā'il, Festgabe zur 25-ten Versammlung der Philologen," Halle, 1867 ; Mélanges, Asiatiques, Vol. I., p. 100 ; and Gotha Cat. No. 1551.

Fol. 3 should come before fol. 8. Headings in red ink. It has been recently copied from one dated A.H. 1001. There are marginal corrections.

Written in clear Naskh. Not dated. C. 19th century.

Biography.

No. 221.

fol. 228 ; lines 15 ; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5$.

التاريخ الصغير

AT-TĀRĪKH AṢ-ṢAGHĪR.

A biographical dictionary of the Traditionists by **أبو عبد الله** **أبو محمد بن اسمعيل البخاري الجعفي** **Abū 'Abdallāh Muḥammad bin Ismā'il al-Bukhārī al-Ju'fī**. He was born on 13th Shawwāl, A.H. 194, 21st July A.D. 810 at Bukhārā of an Iranian family. He

performed the pilgrimage to Ka'ba when he was sixteen years of age, and studied the Traditions at Mecca and Madina. He went to Egypt and travelled in different Islamic countries with the same object. He died on the 30th Ramaḍān, A.H. 256, 31st August, A.D. 870. For details see *Tabaḳāt al-Kubrā*, Vol. II, pp. 2-19; *Ibn Khallikān*, Vol. II., p. 28; *Bustān al-Muḥaddithīn*, p. 100; and *Brockelmann*, Vol. I., p. 157.

Beginning : —

اخبِرْنَا ابْنُزَرَّادَةَ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُرُوزِيَّ قَالَ حَدَّثَنَا
مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كِتَابُ الْمُخْتَصَرِ مِنْ
تَارِيخِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُتَابِعِينَ وَالْإِنْصَارَ وَطَبَقَاتِ التَّابِعِينَ لِعَمِّ
بِإِحْسَانٍ وَمِنْ بَعْدِهِمْ وَوَفَاتِهِمْ وَبَعْضِ نَسَبِهِمْ وَكَتَابَهُمُ النَّحْوُ *

For copies see Berlin Cat. No. 9914; Rampur List, p. 623; and Bankipur Cat., p. 81. See also *Hājī Khalifa*, Vol. II., p. 117.

The headings of chapters and the word حَدَّثَنَا are in red ink. Foll. 2, 3 and 49b contain lacunae of about a word or two. There are marginal corrections. Lithographed, Allahabad, A.H. 1324.

Written in clear Naskh. Not dated. C. 19th century.

No. 222.

foll. 222; lines 18-19; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

حُلِيَّةُ الْأَوْلِيَاءِ

HILYAT AL-AWLIYĀ'.

Vol. I.

A biographical work containing the lives of Moslem saints, and an account of their miraculous gifts, actions and sayings by Abū Na'im Abū Na'im Ahmad bin 'Abdallāh bin Ahmad bin Ishāq al-Iṣfihānī. He was born in Iṣfihān in Rajab, A.H. 336, January, A.D. 947, or according to some in A.H. 334, A.D. 945. He visited Baṣra, Kūfa and Naisābūr for the study of the Traditions. He is the author of many works, and died in A.H. 430, A.D. 1038. For details see *Ibn Khallikān*, Vol. I., p. 27; *Subkī*, *Tabaḳāt al-Kubrā*, Vol. III., p. 7; *Bustān al-Muḥaddithīn*, p. 43; *Wüstenfeld*, *Gesch.* No. 187; and *Brockelmann*, Vol. I., p. 362.

Beginning : —

الحمد لله محدث الأكوان والاعيان ومبدع الزمان والناس

Before commencing the lives, which begin on fol. 17 α , the author describes the characteristics which a saint ought to have, and also gives the philology of the word **تصرف**. The first life is that of Abū Bakr, the first caliph of Islām.

For copies see Berlin Cat. Nos. 9973-4 ; Paris Cat. Nos. 2028-9 ; Leyden Cat. No. 891 ; and Rāghib Pāsha Cat. Nos. 1004-5. See also Hājī Khalifa, Vol. III., p. 119.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

There are occasional marginal corrections. The headings, the first word of each name, and the word **حدثنا** are in red ink. The last name in this volume is that of **طلحة بن عمرو البصري**.

Written in Naskh. Not dated. C. 19th century.

NO. 223.

fol. 222 lines 19 ; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

نزل الصفة وسكن البصرة حدثنا ابوبكر بن مالك ثنا عبد الله بن
احمد النخ *

From the following note on fol. 20 α it appears that the first volume of the work really ends on this fol. of the present volume :—

تم لي بحمد الله هذا الجزء الاول من كتاب الحلية للبي نعيم ظهر يوم
الاحد لعله شهر شعبان الكريم سنة ١٢٢٠ *

Fol. 20 b is blank but without causing any break in the MS.

From fol. 21 α it begins as follows :—

ذكر جماعة من سكان الصفة وقطان المسجد ترك ذكرهم المسلمي و ابن
الاعرابي النخ *

The first word of each name and the word **حدثنا** are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 224.

fol. 224 ; lines 19 ; size $13 \times 7\frac{3}{4}$; $9 \times \frac{3}{4}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

ابراهيم ابو اسمعيل العباد قال سمعت قتادة يقول منع البر الذوم النخ *

From the following note on fol. 104b it appears that the second volume of the work really ends there. It runs thus :—

انتهى الجزء الثاني من التحلية ويتلوه الجزء الثالث بقلم افقر عباد

الله عبد الكريم بن احمد بن محمد بن اسحق كان الفراغ من

تحريره سنة ١٢٢١ هـ *

Fol. 120 is blank. Marginal corrections occasionally. The word حدثنا and the first word of each name are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 225.

fol. 219 ; lines 19 ; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

ابن الوليد الدمشقي سمعت سهلا يعنى ابن هاشم يذكر عن ابراهيم النخ *

There are lacunae in fol. 19a, 62b-64, 66a, 67a, 69a, 71a, 90a 92a, 105 and 106a.

Written in Naskh. Not dated. C. 19th century.

No. 226.

fol. 224 ; lines 19 ; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

عام اولها حدثنا عبد الله بن احمد ثنا احمد بن جعفر ثنا احمد بن خالد

نسخ *

Marginal corrections occasionally. The following note is found on fol. 157b:—

اذتبهت ترجمة الامام احمد بن حنبل رحمه الله يتلوه الجزء الذي يليه

ترجمة اسحق بن ابراهيم الحنظلي رح و الحمد لله كثيرا بقلم مالكه

الفقيه عبد الكريم بن احمد بن محمد بن اسحق النخ *

Written in Naskh. Not dated. C. 19th century.

No. 227.

fol. 215; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

دائمة فما ظنك باقوام اخيار ابرار قد خرجوا من رق الغفلة النخ *

The lower part of fol. 2b is left blank, with the remark صحيح صحيح. There is also a lacuna in the middle of fol. 173b, with the remark هذا سقط في الاصل. The book was compared in A.H. 1315. The colophon of the copy, from which our MS. was made, runs thus:

وافق الفراغ من رثمه ليلة السبت المسفرة عن سادس عشر خلت من

شهر رمضان الكريم احدى شهور سنة ست و عشرين و مائتين و الف من

الهجرة بقلم الحقيير محسن بن عبد الكريم بن محمد بن احمد

بن اسحق *

Written in Naskh. Not dated. C. 19th century.

No. 228.

fol. 288; lines 17; size $9\frac{3}{4} \times 6\frac{1}{8}$; $7 \times 4\frac{1}{2}$.

كتاب الاستيعاب في معرفة الاصحاب

KITĀB AL-ISTĪ'ĀB FĪ MA'RIFAT AL-AṢHĀB.

Vol. I., Part I.

A biographical work of the Companions of the Prophet by

Abū 'Umar Yūsuf bin 'Abdallāh bin Muḥammad bin 'Abd al-Barr an-Namari al-Ḳurtubī. He was born on the 24th Rabī' II, A.H. 368, 30th November, A.D. 978, studied at Cordova, and became the greatest authority on Traditions in Maghrib. He travelled in the west of Spain for some time, and finally settled at Denia, paying occasional visits to Valencia and Jativa. He is the author of many useful works, and died on the 29th Rabī' II, A.H. 463, 3rd February A.D. 1071 at Jativa. For details see Ibn Khallikān, Vol. II., p. 518; Ibn Bashkuāl, No. 1386; Bustān al-Muhaddithīn, p. 69; Itāḥāf an-Nubalā', p. 442; Wüstenfeld, Gesch. No. 207; Brockelmann, Vol. I., p. 367; and Goldziher, Zāhir. p. 171.

It begins on fol. 3b.

بسم الله الرحمن الرحيم و به نستعين و على الله على سيدنا محمد
و آله و صحبه اجمعين انا الفقيه الحافظ ابو عمر يوسف بن عبد الله بن محمد
ابن عبد البر النعمري رضى الله عنه قراوة عليه مني في رجب سنة خمس
و خمسين و اربعمئة قال بحمد الله ابتداء و ايلة استعين و استدى و هو وليي
و عصمتي من الزلل في القول و العمل و ولي توفيقى تشريك له ولا حول
و لا قوة الا به الحمد لله رب العالمين جامع الاولين و الآخرين النخ *

The work is arranged alphabetically according to Maghribī system and contains altogether 3500 biographical notices of the Companions of the Prophet; see Hājī Khalifa, Vol. I., p. 276.

For copies see Madrid Cat. Nos. 511, 527; Brill-Houtsma Cat. No. 195; Br. Mus. Suppl. Cat. No. 623; Cairo Cat. Vol. I., p. 116; Aya Sofia Cat. Nos. 453-4; and Rampur List, p. 133.

It has been printed in Egypt, and also at Dāyarat al-Ma'arif, Hyderabad, Deccan.

Three foll. have been attached, containing the life of the author from some biographical work. The early pages of the work are devoted to such Traditions as prove the superiority of the Companions of the Prophet over other Moslems, and similar matters

connected with the Companions. Foll. 19-37a contain the account of the Prophet and his family. On fol. 37b the biography of the Companions begins. Our copy is divided into two vols. but the first vol. is divided into two parts. The present MS. is the first part of the 1st vol. The headings of chapters and the principal names dealt with in the book are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 229.

fol. 439; lines 17; size $9\frac{3}{4} \times 6$; 7×4 .

THE SAME.

Vol. I., Part II.

The second part of the first volume of the work noticed above. Beginning:—

رواه عن النبي صلى الله عليه وسلم قال أتيت رسول الله صلى الله عليه وسلم فقلت يا رسول الله أين تأمرني النج *

The headings of chapters and the first word of each biographical name are in red ink. Foll. 39b, 243a, and some part of fol. 324b, are blank. Marginal corrections occasionally. The colophon runs thus:—

كامل الجزء الأول من كتاب ترتيب الاستيعاب و يتلوه انشاء الله الجزء الثاني منه المفتح بحرف الفاء و المذتبي بآخرة من الكفريات و كتاب النساء على النمط المذبور في ديباجة أول الكتاب *

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 230.

fol. 330; lines 19, size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

It begins abruptly as follows:—

يقال له بن ذى الغضه وفد على النبي صلى الله عليه وسلم و كتب له كتابا الى قومه لم يذكره البخاري النج *

The first name, on which a biography is given in this volume, is that of **قيس بن المجرم**. As the 2nd part of the first volume

ends with the names beginning with letter غ , and the second volume begins with names which have the letter ق at the beginning, some foll. must be missing. It is designated on the top of the first fol. as جلد ثالث استيعاب. There are marginal corrections. Lacunae are numerous.

Written in clear Naskh. Not dated. C. 19th century.

No. 231.

foll. 306 ; lines 16 ; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

كتاب الجمع بين رجال الصالحين

KITĀB AL-JAM' BAIN RIJĀL AṢ-ṢAḤĪḤAIN.

A biographical dictionary of those Traditionists whose names are found in al-Bukhārī's famous work called *al-Jāmi' aṣ-Ṣaḥīḥ* and in Muslim al-Ḳushairī's work *aṣ-Ṣaḥīḥ* by أبو الفضل محمد بن طاهر بن علي المقدسي المعروف بابن القيسراني Abū'l Faḍl Muḥammad bin Ṭāhir bin 'Alī al-Maḳḍisī, known as Ibn al-Ḳaisarānī. He was born in 6th Shawwāl, A.H. 448, 18th December, A.D. 1058 in Jerusalem. He came to Baghdād in A.H. 467, A.D. 1074, and afterwards returned to his native land. From there he went on pilgrimage to Mecca, and thence to Baghdād, where he died in Rabī' I, A.H. 507, August, A.D. 1113. For details see Ibn Khallikān, Vol. II., p. 61 ; Yāḳūt, Vol. IV., p. 601 ; and Brockelmann, Vol. I., p. 355.

Beginning:—

قال الحافظ أبو الفضل محمد بن طاهر المقدسي رضي الله عنه الحمد لله

على كل حال و امام كل حاجة و سوال النخ *

In this work the author has collected the works of al-Kalābādhī, died, A.H. 398, A.D. 1007, and Aḥmad Ibn Manjawaih, died, A.H. 428, A.D. 1036, improving their arrangement and adding something of his own. See also Ḥājī Khaliḡa, Vol. I., p. 289.

Printed at Dāyarat al-Ma'ārif, Hyderabad. Deccan.

Names are arranged in alphabetical order. The first word of each name is written in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 232.

fol. 160; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

الكاشف في معرفة اسماء الرجال

AL-KĀSHIF FĪ MA'RIFAT ASMĀ' AR-RIJĀL.

A biographical work on those Traditionists whose names are found in the Six Canonical Books (al-Kutub as-Sitta) by شمس الدين أبو عبد الله محمد بن أحمد بن عثمان الذهبي Shams ad-Dīn Abū 'Abdallāh Muḥammad bin Aḥmad bin 'Uthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. For his life see No. 195.

Beginning:—

الحمد لله والشكر لله ولا حول ولا قوة الا بالله يقول محمد بن أحمد الذهبي سامحه الله هذا مختصر نافع في رجال الكتب الستة الصكيكين والسفن الاربعة النخ *

The copyist has put in red ink the initial letter of the name of one or other of the Six Canonical Books at the top of the name of each Traditionist in order to indicate in which of these books the name is to be found. The work is based on Abū'l Ḥajjāj al-Mizzī's work called Tahdhīb al-Kamāl, and according to Ḥājī Khalifa, Vol. V., p. 4, it was completed on the 20th Ramaḍān, A.H. 720. Names are arranged alphabetically.

For copies see Casiri, No. 1779; Cairo Cat., Vol. I., p. 242; Koprulüzādah Cat. Nos. 386-7; Bankipur Cat., p. 642; and Rampur List, p. 138.

Marginal corrections occasionally. Alphabetical headings in red ink.

From a note at the end it appears that it was copied from a copy preserved in the Bankipur Library, and that it was collated by Mawlavīs Ḥasib ad-Dīn and Khādim Ḥusain in A.H. 1309.

Written in Nasta'liq. Dated Sāwan 1299, Bengali era. Scribe عبد الرحيم.

No. 233.

fol. 147; lines 13; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

المعجم

AL-MU'JAM.

A biographical work on the Traditionists by شمس الدين أبو عبد الله محمد بن أحمد بن عثمان الذهبي Shams ad-Dīn Abū 'Abdallāh

Muḥammad bin Aḥmad bin 'Uṭhmān adh-Dhahabī, died, A.H. 748, A.D. 1348. See for his life No. 195.

Beginning :—

الحمد لله فاطر السموات و الأرض و اشهد ان لا إله إلا الله شهادة النسخ *

In this work adh-Dhahabī deals with the lives of those Traditionists from whom he studied the Traditions.

For copies see Cairo Cat., Vol. I., p. 252; and Rampur List, p. 138. See also Ḥājī Khalīfa, Vol. V., p. 628, where it is stated that it is also called al-Laṭīf.

The names of the Traditionist are in alphabetical order and are generally written in red ink. Lacunae are found occasionally. Written in Naskh. Not dated C. 19th century.

No. 234.

fol. 311; lines 19; size 13×8; 8½×4½.

تهذيب تهذيب الكمال في معرفة الرجال

TAHDHĪB TAHDHĪB AL-KAMĀL FĪ MA'RIFAT
AR-RIJĀL.

Vol. I.

A biographical work on the Traditionists by شهاب الدين Shihāb ad-Dīn Abū'l Faḍl Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al-'Asqalānī ash-Shāfi'ī. He was born at Ascalon in A.H. 773, A.D. 1372, and travelled to different Islamic countries to study Traditions. He is the author of many useful works, and died in A.H. 852, A.D. 1449. Madinat al-'Ulūm, fol. 64a, wrongly says that he died in A.H. 858, A.D. 1454. For details of his life see Bustān al-Muḥaddithīn, p. 113; Ta'likāt as-Saniya, p. 12; Ithāf an-Nubalā', p. 193; al-Khiṭaṭ al-Jadīda, Vol. VI., p. 37; Wüstenfeld, Gesch. No. 487; and Brockelmann, Vol. II., p. 67.

Beginning :—

الحمد لله الذي تفرد بالبقاء و الكمال النسخ *

It is an abridgement of Yūsuf bin 'Abd ar-Raḥmān al-Mizzī's excellent work in thirteen volumes called Tahdhīb al-Kamāl fī Asmā' ar-Rijāl, which itself is based upon 'Abd al-Cihānī bin 'Abd al-Wāḥid bin Surūr al-Maḥdisī's (died, A.H. 600, A.D. 1203) work called al-Kamāl fī Asmā' ar-Rijāl. Ḥājī Khalīfa, Vol. V., p. 240, concerning the work of al-Mizzī, remarks that, هو كتاب كبير "it is a voluminous work, its like has

not been composed, and it is supposed that such another could not be composed.''

For copies see Berlin Cat. Nos. 9930-1; Paris Cat. Nos. 2089-91; Bodl. Cat. Vol. I., 754; Cairo Cat. Vol. I., p. 233; and Rampur List, p. 137.

For other information and regarding other abridgements see Ḥājī Khalifa, Vol. V., pp. 240-44.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan, A.H 1327.

According to Ḥājī Khalifa, Vol. V., p. 241, this work is in six volumes, but our copy has been bound in eight volumes. The MS. under notice is the first of the eight. Each alphabetical heading (i.e. the letter preceding the list of names commencing with it) and the first word of the name of each Traditionist, are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 235.

fol. 292; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

ولد بقرية من قرى اصبعان ونشأ بالكوفة ونزل الرى النخ *

The first name in this volume is جرير بن يزيد بن جرير بن عبد الله and the last is رافع بن الربيع التميمي اخو حنظلة الكاتب البجلي. The first word of the names of the Traditionists and the alphabetical headings are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 236.

fol. 292; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

وقال الدارقطني ليس فى الصحابة احد يقال له رياح الا هذا على اختلاف فيه النخ *

The first name in this volume is **رياح بن زيد القرشي**, and the last is **صفوان بن عمرو بن حزم السكسكي**. Foll. 37-140 are in a different hand. Marginal corrections here and there. The first word of each name and the headings are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 237.

fol. 291 ; lines 19 ; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

البخاري اثرا معلقا ساذكرة في ترجمة خميرة بن حبيب ذكرة ابن حيان
في الثقات النخ *

The first name is **صفوان بن عمر الحمصي** and the last name is **عبد الرحمن بن عبد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب**. The headings and the first part of each name are in red ink. Foll. 1-103 are in one hand, and the rest in another. Half of fol. 181a and fol. 181b are blank, with the remark **صحيح البياض**. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 238.

fol. 294 ; lines 19 ; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

ضعيف و قد سمعته منه و قال مرة ليس بشيء النخ *

The first name is **عبد الرحمن بن عبد الله بن كعب بن مالك** and the last is **عمار بن ياسر بن عامر بن الانصاري السلمي ابو الخطاب المدني**. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 239.

fol. 291 ; lines 19 ; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.
Beginning :—

قد من اليمن الى مكة فخالف ابو حذيفة بن المغيرة فزوجه مولاه
سمية النخ *

The first name is عمار بن عمار بن ابي عمار and the last is زبالة بن الحسن بن محمد بن الحسن بن زبالة. From the beginning to fol. 211 the MS. is in one hand, and the rest in another. Lacunae are in fol. 151 and 152. Half of fol. 211b is blank, but without any break in the text.

Written in Naskh. Not dated. C. 19th century.

No. 240.

fol. 284 ; lines 19 ; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.
Beginning :—

عن عائشة مرفوعا فتحت المدينة بالقرآن وفتحت البلاد بالسيف النخ *

The first name is محمد بن الحسن بن الزبير الاسدي ابو عبد الله and the last is مكى بن ابراهيم بن بشر بن فروقد.

The first part of the name of each Traditionist is in red ink. From the beginning to fol. 204 the MS. is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 19th century.

No. 241.

fol. 387 ; lines 21-19 ; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

محمد بن عمرو البلخي و ابني موسى محمد بن المثنى و محمد بن
حاتم بن ميمون النخ *

The first name is ربيعة بن ثعابة بن السلب بن مقام بن يوسف بن حماس بن يونس بن يوسف بن حماس بن (in fol. 227b) is التميمي, and the last (in fol. 227b) is عمرو الليثي المدني. From fol. 228a باب الكنى and from fol. 355b begin. From the beginning to fol. 227 the MS. is in one hand, and the rest in another. From the colophon it appears that al-Mizzī's work was completed in A.H. 712, and the book under notice in A.H. 808. It runs thus :—

قال مولفه يعنني سولف الاصل فرغت منه يوم النحر سنة اثنى عشر
و سبعمائة و اقام في عمله ثمان سنين الاشهر واحدا و كان الفراغ من اختصاره
يوم الاربعاء تاسع جمادى الآخرة سنة ثمان و ثمانمائة على يد مختصرة احمد
ابن علي بن محمد بن علي العسقلاني الاصل ثم المصري الشافعي المذهب
عفا الله تعالى عنه *

Written in Naskh. The colophon runs thus :—

نقل كذاييد ابن كتاب ناياب بذريعة ميرزا محمد مهدي كشميري
لكهنوي بمقام لکهنو و خرچ نقل و تصحيح مبلغ دود و بست روپيه و خرچ
جلد پنچ روپيه داخل كتب خانه جلاليه بوهار نمودم فى التاريخ ١٩ رمضان
المبارک سنة ١٣١٤ هـ *

No. 242.

fol. 102 ; lines 21 ; size $8\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

المغني

AL-MUGHNĪ.

A biographical work on the Traditionists by محمد بن طاهر بن
Muḥammad bin Ṭāhir bin 'Alī al-Fatanī, died A.H.
986, A.D. 1578. See for his life No. 47.

Beginning :—

الحمد لله الذي فضل بني آدم بتعليم الاسماء النخ *

The author when referring to his authorities uses abbreviations, which are explained on fol. 2b. From the colophon it appears

ars that it was completed at Patan in Gujarat in A.H. 952, A.D. 1545. The border of the first fol. is somewhat damaged. Lithographed on the margin of *Takrīb at-Tahdhīb*, Dehli, A.H. 1290.

Written in Naskh. Not dated. C. 18th century.

No. 243.

fol. 207; lines 21; size $13 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

مختصر تاريخ بغداد

MUKHTAṢAR TĀRĪKH BAGHDĀD.

An abridgement of al-Khaṭīb al-Baghdādī's famous work on the history of the learned men of Baghdād called *Tārīkh Baghdād*, or *Tārīkh Madīnat as-Salām*, by أحمد بن محمد بن مسعود بن أبي اليمن مسعود بن محمد بن أحمد بن أبي اليمن Mas'ūd bin Muḥammad bin Aḥmad bin Ḥāmid al-Bukhārī. He was a Kāfī and died in A.H. 461, A.D. 1068. See Ḥājī Khalifa, Vol. II., p. 120; Wüstenfeld, *Gesch.* No. 209; but Brockelmann, Vol. I., p. 329, gives A.H. 491, A.D. 1098, as the date of his death.

Beginning:—

الحمد لله على وتجاوز العلم الجزئي احاطة و اشرفها العلم الذي
فضل ... جلّ جلاله و تعالى به الحيوان الانسى على كثير من خلقه به شرف
على ما شاركه فى الوجود الخ *

The original work is in fourteen volumes, and is considered a reliable and very useful work of its kind. See Ḥājī Khalifa, Vol. II., p. 119 and Horovitz, *Aus den Bibliotheken von Kairo, Damascus and Konstantinople*, p. 61.

For another copy see Berlin Cat. No. 9850.

This abridgement is in two parts. The first part ends on fol. 111a and the second part begins from fol. 113b as follows:—

بسم الله الرحمن الرحيم كتب الكسائي الى الرشيد بهذه الابيات و هو
يودب محمدا و احتاج الى التزويج :

قل للمخليفة ما يقول لمن امسى اليك بحكمة يدلى

In the second part from fol. 203b, lives of learned and scholarly women commence with the following words:—

ذكر النساء من اهل بغداد المذكورات بالفضل و رواية العلم *

Biographical names are in red ink. Foll. 111b-112 are blank, but without causing any break in the text. Erroneously designated on the title-page and on fol. 113a as:—

مختار مختصر كتاب تاريخ بغداد لابي بكر احمد بن علي بن ثابت
الخطيب الحافظ البغدادي رح اختيار ابي علي يحيى بن عيسى بن جرلة
الحكيم البغدادي رحمه الله *

There are lacunae in foll. 1b, 2a, 3a, 15b, 20a, 21a, 28b, 30a, 37a, 42a, 43, 44b, 48b, 51a, 53a, 54a, 58a, 61, 64b, 65a, 66-71, 76a, 77b, 78, 79, 85b, 87a, 88b, 95a, 97b, 98a, 145 and 196b. Foll. 1-24 and 151-207 are in one hand, and the rest (foll. 25-150) in another. A few lines at the bottom of fol. 83b, and the important names in foll. 161b-162 are written in purple ink. The colophon of the first part shows that it was copied from an old copy, dated A.H. 742.

Written in a very modern hand of Naskh. Not dated. C. 19th century.

No. 244.

foll. 240 ; lines 19 ; size 13 × 8 ; 9 × 4½.

كتاب الانساب

KITĀB AL-ANSĀB.

Vol. I.

A general biographical dictionary arranged according to *ansāb* by أبو سعد عبد الكريم بن محمد التميمي السمعاني Karīm bin Muḥammad at-Tamīmī as-Sam‘ānī. He was born at Merv in A.H. 506, A.D. 1113, and made extensive journeys to learn Traditions. He was a doctor of the sect of ash-Shāfi‘ī, wrote many useful works, and died in A.H. 562, A.D. 1167. See Ibn Khallikān, Vol. I., p. 326 ; Subkī, Ṭabaqāt al-Kubrā, Vol. IV., p. 259 ; Badakhshī, Tadhkirat al-Huffāz, Vol. II., foll. 141-154 ; at-Ta‘līqāt as-Saniya, p. 10 ; Wüstenfeld Gesch. No. 254 ; Brockelmann, Vol. I., p. 329 ; Huart, History of Arabic Literature, p. 198 ; and De Slane, Vol. II., p. 156.

Beginning :—

الحمد لله الذي فتح ابواب الرغائب وصرح اسباب المواهب الخ *

For copies see Koprulūzādah Cat. No. 1010 ; Aya Sofia Cat. Nos. 2976 ; 2980 ; Bashīr Āghā Cat. No. 445 ; and Rampur List, p. 625. See also Hājī Khalifa, Vol. I., p. 456.

Reproduced in facsimile from the MS. in the Br. Mus. by the Trustees of the Gibb Memorial, 1912.

The headings of chapters, and the first word of each name, on which an article is written, are in red ink. The arrangement

is alphabetical. Lacunae of about a word or two are numerous. The first name in this volume is **الابري**, and the last is **البليالي**.

Written in clear Naskh. Not dated. C. 19th century.

No. 245.

fol. 225 ; lines and size as of the above copy.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

قال توفى في صفر سنة احدى و ثلاثين و مائتين البلجاني بفتح الباء
الموحدة و سكون اللام النخ *

The volume comprises the names from **البلجاني** to **الحسيني**.

Lacunae of about a word and two are numerous.

Written in the same hand as the above. Not dated. C. 19th century.

No. 246.

fol. 240 ; lines and size as above.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

باب الحاء و الشير المعجمة الحشاني بكسر الحاء المهملة النخ *

This volume contains names from **الحشاني** to **الرفي**. Lacunae of about a word or two are numerous.

Written in another hand of Naskh. Not dated. C. 19th century.

No. 247.

fol. 229 ; lines and size as above.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

الرقى بركة بغداد وهي بلدتان النخ *

This volume comprises the names from الرقى to الشطى. Lacunae are numerous.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 248.

foll. 220 ; lines and size as above.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

الشعاب بفتح الشين المعجمة و العين المهملة المشددة النخ *

This volume comprises the names from الشعاب to العوي. Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 249.

foll. 209 ; lines and size as above.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

العلاشى بضم العين المهملة و اللام الف و فى آخرها الثاء المثناة النخ *

This volume contains the names from العلاشى to الكذي. Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 250.

foll. 195 ; lines and size as above.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :—

الكجى بفتح الكاف الجيم المشددة هذه النسبة الى الكج النح *

This volume comprises the names from الكجى to المعيونى. Lacunae are numerous.

Written in the same hand as above. Not dated. C. 19th century.

No. 251.

fol. 201 ; lines and size as above.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

باب الميم و الغين المغازلى بفتح الميم و الغين المعجمة النح *

This volume contains the names from الميم to المغازلي. Lacunae are not so numerous as in the other volumes.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 252.

fol. 326 ; lines 15 ; size 13×8 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

تراجم الحفاظ

TARĀJIM AL-HUFFĀZ.

Vol. I.

A biographical dictionary of Traditionists arranged alphabetically by ميرزا محمد بن رستم معتمد خان الكارثي البدخشي Mirzā Muhammad bin Rustam Mu'tamad Khān al-Hārithī al-Badakhshī. See for his life No. 208.

Beginning :—

الحمد لله على فضاله و الصلوة و السلام على حبيبه محمد و عصبه

و آله و بعد فهذه تراجم حفاظ الحديث و نقاد الاثر استخرجتها من كتاب

الانساب للامام تاج الاسلام ابي سعد عبد الكريم بن محمد مفصور السمعاني

المروزي تغمد الله بغمه انه و اسكنه حديقة جفاته و من غيره من الكتب مع

اختصار في بعض التراجم دون بعض و ختمت عبارة صاحب الانساب في كل
ترجمة بقولي انتهى وزدت في بعض التراجم بعد تمام عبارة المؤلف ما فيه
مزيد فائدة مصدرا بقولي قلت ثم اني اردفت بذكر الكوفي و الانساب و الالقاب
ليسهل استخراجها على الطلاب و التوفيق من الله و التكلان عليه فانه تعالى
جواد كريم وهاب الخ *

It is chiefly based on as-Sam'ānī's famous work *Kitāb al-An-
sāb*. The chapters are as follows :—

fol. 2a.	حرف الالف
„ 86a.	حرف الباء الموحدة
Wanting.	حرف التاء المثناة الفوقانية
fol. 89b.	حرف التاء المثلثة
„ 91a.	حرف الجيم
„ 99b.	حرف الحاء المهملة
„ 145b.	حرف الخاء المعجمة
„ 150b.	حرف الدال المهملة
„ 152b.	حرف الدال المعجمة
„ 153b.	حرف الزاء
„ 158a.	حرف الزاء
„ 166a.	حرف السين
„ 192b.	حرف الشين
„ 199a.	حرف الصاد
„ 204a.	حرف الضاد
„ 206a.	حرف الطاء
„ 207a.	حرف الظاء
„ 207b.	حرف العين
„ 325b.	حرف الغين

Lacunae about a word or two are found in foll. 13b, 14a, 16a, 17b, 24, 28a, 30b, 32a, 33a, 42a, 53a, 63b, 69, 71a, 72a, 77a, 80b,

82a, 86a, 94a, 104, 110b, 111b, 116a, 138b, 144, 183b, 202b, 273b, 277a, 288b, 296a, 297b, 323b and 325b. The first word of each name is written in red ink. Marginal corrections occasionally. Foll. 1-272 are in one hand, and the rest in another.

Written in Naskh. Not dated C. 19th century.

No. 253.

fol. 290 ; lines 15 ; size 13×8 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :--

* الفضالة بن ابراهيم النسائي ذكره في نسبة النسائي وقد مرتحقيقها الخ

The chapters are as follows :--

fol. 1a.	حرف الفاء
„ 6a.	حرف القاف
„ 10a.	حرف الكاف
„ 11a.	حرف اللام
„ 12a.	حرف الميم
„ 196a.	حرف النون
„ 203b.	حرف الواو
„ 209b.	حرف الهاء
„ 220b.	حرف اللام الف
„ 221a.	حرف الياء

Lacunae of a word or two are found in foll. 5b, 27b, 126a, 141a, 153b, 157a, 214a, 216a, and 238b. Foll. 1-111, 136b-290 are in one hand, and the rest (foll. 112-136a) in another. Foll. 242-289 contain three lists of names as follows :--

The first list (foll. 242-265a) contains names according to كنية with the following remark :--

باب الكنى على الترتيب الماضي فى الاسماء و الاعتبار بما بعد أداة

الكنية *

The second list (foll. 265b-284a) contains names according to
نسبة:—

باب الانساب الى القبائل و البلاد و الصنائع وغير ذلك على الترتيب *

The third list (foll. 284b-289b) contains names according to
لقب:—

باب الالقاب على الترتيب الماضي فى الاسماء و الكنى و الانساب *

From the colophon it appears that the author completed this work in A.H. 1146, and our copy was transcribed from his copy.

هذا آخر ما اردت جمعه و ترتيبه و ترعيفه و تهذيبه في هذا الكتاب من
الاسماء و الكنى و الانساب و الالقاب و قد وقع الفراغ منه تاسع شهر ربيع الاول
يوم الخميس سنة ست و اربعين و مائة بعد الالف من هجرة اشرف كل
شريف و انفس كل نفيس صلى الله عليه و على آله و اصحابه اجمعين الى
يوم الدين و كان ذلك بمكروسة دهلي الجديدة المعروفة بشاهجهان آباد حفظها
الله تعالى عن الفتن و الفساد و هي كرسي مملكة الهند و الحمد لله على
ذلك حمدا كثيرا طيبا مباركا فيه و انا العبد الضعيف الواجي رحمة ربه الكريم
المثان ميرزا محمد بن رستم المخاطب بمعتمد خان بن قباد الملقب بديانت
خان ختم الله بالامن و الايمان و احسن اليه و اليهما فى الجزان و بذلك
نختم الكتاب و التوفيق من الله الكريم الوهاب *

Written in Naskh. Our copy was transcribed at Lucknow
in A.H. 1314 as the following shows:—

من الـرجب الـاعم سنة ١٣١٤ بلغت اقبالا في يوم الجمعة و انا العبد
الـجاني عبد الصمد العظيم آبادي و الفاضل الجليل عبد الجليل البـنـارسي الامر
الحكيم محمد مهدي المكنى سلمه الباري *

No. 254.

foll. 329; lines 19; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

الجواهر المضية في طبقات الحنفية

AL-JAWĀHIR AL-MUḌĪ'A FĪ TABAQĀT AL-HANAFĪYA.

A biographical work on the Hanafi jurists by محي الدين
Muḥī ad-Dīn 'Abd al-Kādir 'Abd al-Qādir bin Abi al-Wafā' Muḥammad al-Qurshī al-Miṣrī

Abū'l Wafā' Muḥammad al-Kurashī al-Miṣrī. He was born in A.H. 676, A.D. 1277, or according to ad-Durrar al-Kāmina, Vol. I., fol. 379b, in Sha'bān, A.H. 696, A.D. 1296; studied in Cairo and Mecca, and died in A.H. 775, A.D. 1373. For details see al-Fawā'id al-Bahiya, p. 42; Tāj at-Tarājim, p. 28; Flügel, Die Classen d. Hanefitischen Recht., p. 335; Wüstenfeld Gesch. No. 436; and Brockelmann Vol. II., p. 80.

Beginning:—

الحمد والعظمة والكبرياء لمن له الاسماء الحسنى النخ *

For copies see Berlin Cat. No. 10020; Yeni Cat. No. 840; and Asiatic Society Cat. p. 54. See also Hājī Khalifa, Vol. II., p. 648.

It has been printed at the Dāyart al-Ma'ārif press Hyderabad, Deccan.

The first 12 foll. contain a prologue, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and praise of al-Imām abū Ḥanīfa an-Nu'mān bin Thābit. The book proper begins from fol. 13a. The names are arranged alphabetically. The life of the author by some one else is given on the last fol. The headings of chapters and the first word of each name are in red ink. Lacunae are found in foll. 3a, 13b.

Written in Nasta'liq. Dated A.H. 1314.

No. 255

foll. 484; lines 19; size $11 \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

اعلام الاختيار من فقهاء مذهب النعمان السختر

I'LĀM AL-AKḤYĀR MIN FUḤAHĀ' MADḤḤAB
AN-NU'MĀN AL-MUKḤTĀR.

A biographical work on the Ḥanafī jurists in chronological order by محمود بن سليمان الكفوي Maḥmūd bin Sulaimān al-Kafavī. He passed the early part of his life in the Madrasa of Murād Khān at Barusah, and also visited other countries for the sake of acquiring learning. He wrote the present work at the age of sixty, and died in A.H. 990, A.D. 1582. He dedicated the work to Sulṭān Murād, son of Sulṭān Salīm (A.H. 982–1003, A.D. 1574–1595). For details see at-Ta'liqāt as-Saniya, p. 9, and Ḥadā'iq al-Ḥanafīya, p. 387. We also get some autobiographical information from different parts of this book. In Paris Cat. No. 2097, and in Brockelmann, Vol. II., p. 83, the author has been named Muḥammad instead of Maḥmūd.

Beginning :—

الحمد لله الذي ارسل رسوله بالهدى ودين الحق الخ *

For copies see Paris Cat. No. 2097 ; and Berlin Cat. No. 10027.

The most important chapters of the book are as follows :—

برهان كتاب اعلام الاخير (foll. 5b-8b). In this chapter the significance of the words اسلام and فقه are discussed.

سلطان كتائب اعلام الاخير (foll. 8b-25b). In this chapter, a short account in chronological order of some of the Prophets is found.

اركان اعلام الاخير من اصحاب النبي المختار (foll. 25b-47a). In this chapter accounts of the most important Companions of the Prophet are given.

كتيبة اعلام الاخير من التابعين الابرار (foll. 47a-69a). In this chapter the author deals with the lives of some of the Companions of the Companions of the Prophet.

كتيبة الائمة المجتهدين واصحاب المذهب واهل اليقين (foll. 69a-81a). It contains the lives of other Imāms.

The biographical portion begins from fol. 81a, and runs on to the end of the book. In some places there are quotations from Persian works, such as *Rashahāt* (fol. 308b) and *Nafahāt al-Uns* (fol. 309a). Lacunae are found in fol. 68b, 142b and 143a. The names and headings of chapters are in red ink. At the beginning is an index of names occurring in the text, in chronological order, and there is another index at the end arranged alphabetically. On the title-page is a note in Persian by Ṣadr ad-Dīn Aḥmad, mentioning where it was copied.

Written in Nasta'liq. Dated A.H. 1282. Scribe حسيب الدين احمد .

No. 256.

foll. 198 ; lines 15 ; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الاثرمار الجنمية في اسماء الكنفية

AL-ATHMĀR AL-JANĪYA FĪ ASMĀ' AL-ḤANAFĪYA.

A biographical work on the Ḥanafī jurists by علي بن سلطان 'Alī bin Sulṭān Muḥammad al-Kārī al-Haravī, died, A.H. 1014, A.D. 1605. See for his life No. 36.

Beginning :—

الحمد لله رب الارض و السماء الخ *

For copy see Bankipur Cat. p. 466.

Foll. 1-43b are occupied with matters connected with al-Imām Abū Hanīfa. Foll. 43b-44 give the account of al-Imām Zufar. From fol. 45 the lives of the Hanafī jurists begin in alphabetical order. In fol. 44b several lines in the body of the book, as well as on the margin, are penned through. The MS. was copied by the order of Saiyid Ṣadr ad-Dīn al-Buhārī.

Written in two hands of Nasta'liq. Dated 1294, Bengali era (A.D. 1885). Scribe سيد عبد الرحيم.

No. 257.

fol. 212; lines 19; size $12\frac{3}{4} \times 8$; 9×5 .

طبقات الشافعية الكبرى

TABAQĀT AṢH-SHĀFI'ĪYAT AL-KUBRĀ.

Vol. I.

An extensive biographical work about Shāfi'ī scholars by أبو نصر تاج الدين عبد الوهاب بن عاي بن عبد الكافي السبكي Tāj ad-Dīn 'Abd al-Wahhāb bin 'Alī bin 'Abd al-Kāfī as-Subkī. He was born at Subk, a village in Egypt, in A.H. 729, A.D. 1327, studied under his father and others, and wrote many useful works. He died in A.H. 771, A.D. 1370. For details see al-Khiṭaṭ al-Jadida, Vol. VII., p. 8; at-Ta'liqāt as-Sanīya, p. 81; Wüstenfeld Gesch. No. 431; and Brockelmann, Vol. II., p. 89.

Beginning :—

قال سيدنا العبد الفقير الى الله تعالى الحمد لله

نحمده و نستعينه و نستغفره و نستبديه النخ *

Besides the above as-Subkī has written two other biographical works concerning Shāfi'ī scholars, the medium and the smaller ones. See Hājī Khalifa, Vol. IV., pp. 139, 142; and Madīnat al-'Ulūm, fol. 73.

For copies see Berlin Cat. No. 10037 (fragment); Leyden Cat. No. 807; Paris Cat. No. 2100-1; Casiri, No 1664; Aya Sofia Cat. Nos. 3299-3301; Yeni Cat. Nos. 870-1; Cairo Cat. Vol. V., p. 78; and Rampur List, p. 640.

Printed in six volumes in Egypt, A.H. 1324.

When our copy was examined it was found to consist of 452 foll.; but foll. 114-370 were pages of a Persian biography called Ḥadā'ik aṣh-Shu'arā' bound with the rest by mistake. These have now been separately bound, and a description of the MS., it being

too late to include in the Persian Catalogue, is given at the end of this volume. About two-thirds of fol. 113*b* are blank, but without any break in the MS. Lacunae are found in fol. 60*b* and 66*b*. The headings of the chapters and the names are in red ink. There are marginal corrections. The last name in this volume is *الحارث بن شريح النقال الخوارزمي*.

Written in two hands of Naskh. Dated A.H. 1317.

No. 258.

fol. 201 ; lines 19 ; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

الحارث بن مسكين بن محمد بن يوسف الاموي ابو عمرو المصري
فقيه محدث صالح امام النخ *

The headings of the chapters and the names are in red ink. A list of the names is annexed at the beginning. There are marginal corrections. Fol. 99*a*, 164*a*, 170*b*, 187*b* and 189*a* contain lacunae. Four lines at the bottom of fol. 47*a*, and two and half lines at the top of fol. 47*b* have been penned through. The last name in this volume is *الحسن بن احمد بن يزيد بن عيسى الاصطخرمي*.

Written in a very modern Naskh. Not dated. C. 19th century.

No. 259.

fol. 231 ; lines 15 ; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

الحسين بن احمد بن محمد الطبري ابو الحسين الجليلي قدم بغداد
و كان حضر مجلس النخ *

The headings of the chapters and the names are in red ink. A list of names is added at the beginning. Lacunae are found in fol. 20*b*, 22*b*, 30*a*, 64*a*, 67*b*, 68*a*, 75*b*, 127*a*, 146*a*, 153 and 200*a*.

The last name in this volume is اسمعيل بن ابراهيم بن محمد بن عبد الرحمن بن القريب ابو محمد الفقيه المغربي السرخسي ثم المغربي.

Written in Naskh. Not dated. C. 19th century.

No. 260.

fol. 240; lines 15; size $12\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:—

اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم
الذوقاني الذي سابوري تلميذ ابي بكر الطوسي النخ *

The names are in red ink. A list of the names is added at the beginning. Lacunae are found in fol. 18a, 26b, 39a, 72b, 107b, 214b, 220b and 230b. Marginal corrections occasionally.

The last name in this volume is نصر بن ابراهيم بن نصر بن ابراهيم بن داؤد المقدسي.

Written in Naskh. Not dated. C. 19th century.

No. 261.

fol. 245; lines 14; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning:—

نصر بن بسر بن علي العراقي ابو القاسم نزيل البصرة ولي القضاة النخ *

The headings of the chapters and the name are in red ink. Marginal corrections occasionally. A list of the names is added at the beginning. Lacunae are found in fol. 40b, 50a, 66a, 128a, 132b, 135a, 137a, 138b, 171b, 177b, 183b, 194a, 217b, 218a, and 227b. The last name in this volume is عبد المحسن بن عبد المنعم بن علي الكفطبايني الشيرازي.

Written in Naskh. Not dated. C. 19th century.

No. 262.

fol. 360 ; lines 14 ; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

عبد الملك بن زيد بن ياسين بن زيد بن قايد بن جميل الثعلبي
ابو القاسم الدولعي خطيب دمشق النخ *

The headings of the chapters and the names are in red ink. Marginal corrections occasionally. Foll. 171-174 are written on a different kind of paper. Lacunae are found in foll. 25a, 52a, 61b, 65, 66b, 69a, 71b, 75a, 84b, 88, 89a, 94a, 98b, 100a, 102a, 131a, 155b, 159b, 161a, 165b, 169a, 217b, 255b, 289b, 312a, 345, 355b, and 356b. A list of the names is added at the beginning. The last name in this volume is محمد بن احمد بن ابراهيم بن حيدر.

Written in Naskh. Not dated. C. 19th century.

No. 263.

fol. 244 ; lines 15 ; size $12\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :—

محمد بن احمد عبد المؤمن بن الشيخ شهاب الدين بن اللبان تفتة
على الفقيه النخ *

The names are in red ink. Fol. 1 is a little damaged. Marginal corrections occasionally. Lacunae are found in foll. 38a, 54a, 60b, 100a, 114b, 119b, 153a, 176a, 228b, 229a and 230a.

Written in Naskh. The colophon runs thus :—

جلد سابع طبقات الكبراء سبكي هذا آخر المجلدات تم الكتاب الحمد لله
اين كتاب از كتب خانه بانكي پور ضلع پٹنہ از آن محبدي مولوي خدا بخش

خان بهادر نقل گرفته بذریعہ مولوی سید حاذق صاحب از لکھنؤ نقل کذا نیدہ شد کاتب و مصحح ہر دو از لکھنؤ بتاریخ ۸ رمضان سنہ ۱۳۲۰ھ از نقل و تصحیح فراغت حاصل شد صرف نقل و تصحیح دو صد روپیہ و جلد پنج روپیہ چہار آنہ سید صدر الدین احمد الموسوی عفا اللہ عنہ ساکن بواہر خلع بردوان علاقہ ولایت بنگالہ *

No. 264.

fol. 169; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{2}$.

طبقات الشافعية

TABAQĀT ASH-SHĀFI'ĪYA.

A biographical work about the jurists of the Shāfi'ī school by تقي الدين ابوبكر بن احمد بن محمد الشيرباني قاضي شعبة الدمشقي Takī ad-Dīn Abū Bakr bin Ahmad bin Muhammad, known as Ibn Kādī Shuhba ad-Dimishkī. He was born in A.H. 779, A.D. 1377, became the Chief Kādī of Damascus, and died in A.H. 850, A.D. 1446, or A.H. 851, A.D. 1447. See Brockelmann, Vol. II., p. 51; and Wüstenfeld, Gesch. No. 486.

Beginning:—

الحمد لله الذي رفع قدر العلماء وجعلهم بمنزلة النجوم في السماء الخ *

It deals with the lives of the jurists of the Shāfi'ī school from the time of ash-Shāfi'ī to A.H. 840. The names are arranged in an order which is both chronological and alphabetical.

For copies see Berlin Cat. No. 10040; Br. Mus. Cat. pp. 178a, 597b; Br. Mus. Suppl. Cat. No. 644; Gotha Cat. No. 1763; Rosen Notices No. 209; and Paris Cat. No. 2102. See also Hāji Khalifa, Vol. IV., p. 143.

For chapters see Berlin Cat. No. 10040.

Lacunae are numerous. The first word of each name is in red ink. Marginal corrections occasionally. It was compared in A.H. 1312.

Written in Nasta'liq. Not dated. C. 19th century. Scribe سيد عبد الرحيم البدواني.

No. 265.

fol. 230 ; lines 19 ; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

طبقات الحنابلة

ṬABAKĀT AL-ḤANBALĪYA.

A biographical work dealing with the eminent scholars of the Ḥanbalī sect by أبو الحسين محمد بن محمد بن الحسين أبو يعلى الفراء الحنبلي Abū 'l Ḥusain Muḥammad bin Muḥammad bin al-Ḥusain Abū Ya'la al-Farrā' al-Ḥanbalī. He was born in A.H. 451, A.D. 1059, studied under his father and others, and became one of the most eminent scholars of the Ḥanbalī sect. He was murdered on the night of 10th of Muḥarram, A.H. 526, A.D. 1131 on account of his wealth. For details see Mir'at al-Janān, fol. 175b.

Beginning :—

حدثنا الشيخ الإمام الحافظ أبو العز عبد المغيث بن حرب بن زهير
الحري قال حدثنا القاضي الإمام الأود السعيد الشهيد أبو الحسين محمد
ابن محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من لفظه
وكتابه وذلك في سنة أربع و عشرين و خمسمائة قال الحمد لله العلي العظيم
السميع البصير الخ *

For copy see Bankipur Cat. p. 463. See also Ḥājī Khalīfa, Vol. IV., p. 135.

The biographies are preceded by a short introduction, in which the special merits of al-Imām Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal, with his genealogical table going back to the Prophet Ibrāhīm are given. The work is divided into six chapters, called طبقات The names in the first two are arranged alphabetically, and in the rest chronologically, as follows :—

fol. 7b.	الطبقة الاولى ممن روى عن امامنا رضي الله عنه
„ 146a.	الطبقة الثانية ممن روى عن اصحاب امامنا
„ 171a.	الطبقة الثالثة ممن روى عن تابعي اصحاب امامنا
„ 204b.	الطبقة الرابعة ممن روى عن تبع التابعين
„ 208a.	الطبقة الخامسة ممن روى من تبع تبع التابعين
„ 221a.	الطبقة السادسة وهم اصحاب الوالد رضي الله عنهم

In this work the lives of the Ḥanbalī scholars are dealt with up to A.H. 512, A.D. 1118, and the last name is أبو البركات طلحة بن

طبعة احمد بن طلمة died, A.H. 512. On the title-page the work is designated طبقات الحنابلة للحافظ ابو يعلى. Marginal corrections occasionally. The first word of each name is written in red ink. It was collated in A.H. 1312.

Written in Nasta'liq. Not dated. C. 19th century. Scribe عبد الرحيم بردراني.

No. 266.

fol. 215; lines 19; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

طبقات الحنابلة

TABAQĀT AL-HANĀBILA.

Vol. I.

A biographical work dealing with the scholars of the Hanbalī sect by زين الدين ابو الفرج عبد الرحمن بن احمد بن حسن بن رجب زين الدين ابو الفرج عبد الرحمن بن احمد بن حسن بن رجب Zain ad-Dīn Abū'l Faraj 'Abd ar-Rahmān bin Ahmad bin Ḥasan bin Rajab as-Sālimī al-Baghdādī. He was born in Rabī' I, A.H. 709, August, A.D. 1309, at Baghdād, came with his father to Damascus where he became a preacher, and died in Rajab, A.H. 795, May, A.D. 1393. See ad-Durar al-Kāmina No. 271, Vol. I., fol. 348a; Wüstenfeld, Gesch. No. 447; and Brockelmann, Vol. II., p. 107.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم و صلى الله على سيدنا محمد خاتم النبيين قال الشيخ الامام العالم المقرئ زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابو العباس احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعت وجعلته ذبلا على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسين محمد بن القاضي ابي يعلى رح الخ *

It is a supplement to the work of Muḥammad bin Abī Ya'lā al-Hanbalī noticed in No. 265, and the lives are arranged in chronological order from A.H. 460 to A.H. 751. See Hājī Khalīfa, Vol. IV., p. 135.

For copies see Koprūlūzādah Cat. No. 1115; and Bankipur Cat. p. 465.

An index of names is annexed at the beginning. The first word of each name is in red ink. Foll. 1-91a are in one hand, and the rest in another.

Written in ordinary Nasta'lik. Not dated. C. 19th century.
 Scribe سيد عبد الرحيم.

No. 267.

fol. 282; lines 15; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-276a.

THE SAME.

Vol. II.

The second part of the work noticed above.
 Beginning:—

عبد الغني بن عبد الواحد بن علي بن سرون بن رافع بن حسن بن
 جعفر الحمايلي المقدسي الحافظ الزاهد محمد يلقب تقي الدين حافظ
 الوقت و محدثه ولد الحمايل ارض من الارض المقدسة سنة احدى
 و اربعين و خمسمائة الهج *

Written in the same hand as the later part of the above.

foil. 276b-282a. كتاب السنة.

KITĀB AS-SUNNA.

A treatise on the fundamental principles of the Faith, ascribed to ابو عبد الله احمد بن محمد بن حنبل bin Muḥammad bin Ḥanbal. He was born in Baghḍād, or according to some in Merv in A.H. 164, A.D. 780. He was the founder of the Hanbalī school of jurisprudence. He died in A.H. 241, A.D. 855. For details see Ibn Khallikān, Vol. I., p. 16; Wüstenfeld. Schaf. No. 13; and Brockelmann, Vol. I., p. 181.

Beginning:—

بسم الله الرحمن الرحيم اخبرنا الشيخان المسندان المعمران
 مشافهة من الاول و مكتوبة من الثاني قال احمد بن محمد بن حنبل
 رضى الله عنه هذه مذاهب اهل العلم و اصحاب الاثر و اهل السنة الهج *

Marginal corrections occasionally.

Written in Nasta'lik. The colophon runs thus:—

كتبه احقر العباد سيد عبد الرحيم غفر الله له ولوالديه يكي از شاگردان مولانا
 حسيب الدين احمد صاحب و مولانا خادم حسين صاحب مدرّس مدرّس
 جلايله عاليه مولانا سيد صدر الدين احمد زاد الله تعفده و الطافه سنة ١٣٠٥ هـ *

No. 268.

fol. 178 ; lines 19 ; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

بغية الوملة في طبقات اللغويين والنحاة

BUGHYAT AL-WU'ĀT FĪ TABAKĀT AL-LUGHVĪ'ĪN

WA'N NUHĀT

A biographical dictionary of Arabic lexicographers and grammarians by محمد بن أبي بكر بن عبد الرحمن بن أبي جلال الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد بن السيوطي Abū'l Faḍl Jalāl ad Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For details see No. 12.

Beginning :—

الحمد لله خالق الوجود ومعدنه النعم *

As-Suyūṭī wrote three biographical dictionaries of lexicographers and grammarians. One is *al-Kubrā*, the biggest one, the second *al-Wustā*, the middle-sized one, and the third *as-Suḡhrā*, the shortest one. Our MS. is a copy of the last work, which was composed in A.H. 871, A.D. 1466.

For copies see Berlin Cat. No. 10062 ; Vienna Cat. No. 1175 ; Br. Mus. Suppl. Cat. No. 649 ; Koprülüzādah Cat. No. 1117 ; Cairo Cat. Vol. VI., p. 9 ; and Rampur List p. 626. See also Z. D. M. G., Vol. XL., p. 310, and Rosen, Notices Sommaires, No. 215.

Printed in Egypt, A.H. 1326.

The headings of chapters and the first word of each name are in red ink. Marginal corrections occasionally. The colophon shows that the book was transcribed from a copy in the Bankipur Library. It was collated in A.H. 1311.

Written in Nasta'liq. Dated A.H. 1311.

No. 269.

fol. 265 ; lines 17 ; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

زهر الرياض وزلال الكياض

ZAHR AR-RIYĀD WA ZULĀL AL-ḤIYĀD.

A biographical work chiefly based on Ibn Khallikān's *Wafayāt* Ḥसन بن علي بن الحسن بن علي بن شذوم الحسيني المدني *al-A'yān* by Ḥसन بن علي بن الحسن بن علي بن شذوم الحسيني المدني Ḥसन bin 'Alī bin al-Ḥसन bin 'Alī bin Shadkam al-Ḥسaini al-Madanī ash-Shī'ī. He was born in A.H. 940, A.D. 1533 and was a pupil of Ḥسain bin 'Abd as-Ṣamad al-'Āmilī who died, A.H.

984, A.D. 1576. He visited Hyderabad, Deccan, and wrote a work called al-Jawāhir an-Nizāmiya for Nizām Shāh. The date of his death is not known. See Aml al Āmil, p. 38; Shudhūr al-Ikṣān, Vol. I., fol. 167; and Nujūm as-Samā', p. 41. Also a short biography of the author is found in fol. 192a.

Beginning :—

إِذَا بَعْدَ حَمْدِ اللَّهِ تَعَالَى الَّذِي خَلَقَ الْخَلْقَ بِدَعَا النِّحْ *

From the following passage in the preface it appears that the author completed the book at Ahmadnagar in A.H. 992, A.D. 1584 :—

فَفِي اثْنَاءِ ذَلِكَ سَنَةِ ثَمَانٍ وَ ثَمَانِينَ وَ تِسْعِمِائَةٍ عَنْ لِي السَّفَرِ إِلَى بِلَادِ
الذِّكْرِ الْمَصُونَةِ عَنِ الْآفَاتِ وَالْمَحَنِّ فَوْقَ اللَّهِ لِاتِّمَامِهِ بِأَحْمَدِ نَكْرِ حَمَاهَا اللَّهُ
تَعَالَى وَ مَلَائِكُهَا مِنَ التَّغْيِيرِ وَالْعَبْرِ وَ ذَلِكَ عَامِ اثْنَيْنِ وَ تِسْعِينَ وَ تِسْعِمِائَةٍ
وَ سَمِيَتْهُ زَهْرُ الرِّيَاضِ وَ زَلَالُ الْحَيَاضِ *

See Kashf al-Hujub, p. 305, although the opening lines of our copy and the Kashf al-Hujub do not tally.

The chapters are as follows :—

fol. 2a.	بَابُ الْهَمْزَةِ
„ 71b.	بَابُ الْإِبَاءِ
„ 92b.	بَابُ حُرُوفِ التَّاءِ
„ 106a.	بَابُ حُرُوفِ الذَّاءِ
„ 106b.	بَابُ الْحَجِيمِ
„ 211b.	بَابُ حُرُوفِ الْكَاءِ
„ 216b.	بَابُ الدَّالِ
„ 224b.	بَابُ الذَّالِ
„ 225a.	بَابُ الزَّاءِ
„ 225b.	بَابُ الرَّاءِ
„ 233a.	بَابُ حُرُوفِ السِّينِ
„ 247a.	بَابُ الشِّينِ
„ 248a.	بَابُ الصَّادِ

fol. 249a.	باب الضاد
„ 250a.	باب الطاء
„ 262a.	باب الظاء

It is the first part of the entire work. In the course of the biographical accounts we find a short account of the following kings and their dynasties :—

fol. 60a-61a.	شاه اسمعيل بن حيدر السلطان الصفوي
„ 62a-65b.	اتابكية المومل
fol. 66a.	تيمريز
fol. 66a-66b.	فارس
„ 66b-67a.	برستان
„ 96a-97a.	صاحب قران السلطان الاعظم امير تيمور المشهور
„ 97a-105a.	بتمر لنگ
„ 120b-152b.	اولاد السلطان تمر
„ 176b-180a.	چنگيز خان و اولاده
„ 234b-238b.	السلطان حسن بيگ بن علي بيگ بن قرا عثمان
„ 253b-259b.	الملک سامان اول الملوك السامانية
	السلطان محمد طغرل بيگ بن سلجوق

Foll. 71b, 89b, 97b, 105a, 148a, 155b, 172b, 176a, 210b, 230a, and 245b, are partly blank. Foll. 90a, 105b, 173a, 176b, 177a, and 222a, are altogether blank. Poems throughout the book when quoted, are marked with vowel-points. The headings of the chapters and the names are written in red ink. Much injured by insects, specially in the later part. An incomplete index of the names is annexed at the beginning. Two foll. of some other MS. are attached to the index. Foll. are missing after fol. 258.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 270.

fol. 352 ; lines 23 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

سلافة العصر في محاسن اعيان العصر

SULĀFAT AL-‘AŞR FĪ MAĤĀSIN A‘YĀN AL-‘AŞR.

A biography of the poets of the 11th century Hijra with some of their compositions by محمد بن احمد بن علي بن صدر الدين

Sadr ad-Dīn ‘Alī al-Ḥusaynī al-Shirāzī al-Mashhūr bāl-Sayid ‘Alī Khān bin Aḥmad bin Muḥammad Ma‘šūm al-Ḥusainī ash-Shirāzī, known as as-Saiyid ‘Alī Khān, died, A.H. 1117, A.D. 1705. For details see No. 72.

Beginning :—

يا من اودع جواهر الكلم حقائق الشفاه النخ *

For copies see Berlin Cat. No. 7418; Vienna Cat. No. 409; Br. Mus. Cat. p. 601; Hyderabad List, Fann Tarājim, No. 50; and Bankipur Cat. p. 357.

Printed in Egypt, A.H. 1324.

The work is divided into five chapters, each called **القسم**, and was completed in A.H. 1082. A list of contents is annexed at the beginning. The headings are in red ink. The title-page contains the names of several persons who were once the owners of the book. Two poems, one by **مفتي مكة المكرمة** and the other in praise of the book under notice, are annexed at the beginning.

Written in Naskh. Dated A.H. 1153.

No. 271.

fol. 407; lines 19; size $13 \times 7\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

الدر الكامنة في اعيان المائة الثامنة

AL-DURUR AL-KĀMINA FĪ A'YĀN AL-MĪ'AT ATH-
THĀMINA.

Vol. 1.

A comprehensive biographical dictionary of the eminent persons who flourished in the eight century Hijra by **شهاب الدين** **Shihāb ad-Dīn** **أبو الفضل أحمد بن علي بن محمد بن حجر العسقلاني الشافعي** **ad-Dīn Abū'l Faḍl Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al-'Asḳalānī ash-Shāfi'ī**, died, A.H. 852, A.D. 1449. See for his life No. 234.

Beginning :—

الحمد لله الذي يحيى ويميت اما بعد فهذا تعليق مفيد
 جمعت فيه تراجم من كان فى المائة الثامنة من الهجرة النبوية من ابتداء
 سنة احدى وسبعمئة الى آخر سنة ثمان مائة من الاعيان من العلماء والملوك
 والامراء والكتّاب والوزراء والادباء والشعراء الخ *

For copies see Br. Mus. Suppl. Cat. No. 613 ; Paris Cat. No. 2077 ; Vienna Cat. No. 1172 ; Cairo Cat. Vol. V., p. 53 ; and Rampur List, p. 635.

It was composed, according to Ḥājī Khalifa, Vol. III., p. 217. in A.H. 830, A.D. 1426.

The names are arranged alphabetically. Lacunae of about a word or two are found in foll. 1a, 25a, 41a, 67b, 70a, 94, 116b and 382b. The first word of each name is in red ink. This volume is divided into two parts. The first part ends on fol. 213b, with the life of جلال بن احمد بن يوسف التنبريزي. The second part begins on fol. 215b with names beginning with the letter ح. The first name in this part is حاتم بن ابراهيم بن علي السملوطي.

Foll. 214, 215a are blank, but without causing any break in the text. There are marginal corrections up to fol. 21.

Written in two hands of Naskh. The colophon runs thus :—
تم المجلد الثاني في عشر الاوسط من شهر جمادي الاولى من شهر
سنة سبع و تسعين و مائتين بعد الالف من الهجرة المقدسة النبوية *

No. 272.

foll. 511 ; lines 19 ; size $13\frac{1}{2} \times 8$; 9×5 .

THE SAME.

Vol. II.

The second volume of the work noticed above.
Beginning :—

ذكر من اسمه علي
علي بن ابراهيم بن اسد المصري الكنفى علاء الدين ابن الاطروش
السكاكيني ولد قبل القرن الهج *

The headings of chapters and the first word of each name are in red ink. A list of names is added at the beginning. There are marginal corrections. Short lacunae are numerous.

Written in modern Naskh. Not dated. C. 19th century.

No. 273.

foll. 197 ; lines 15 ; size 11×8 ; $9\frac{1}{4} \times 4\frac{1}{2}$.

النور السافر في اخبار القرن العاشر

AN-NŪR AS-SĀFIR FĪ AKHBĀR AL-ḲARN AL-ĀSHIR.

Biographical accounts of the eminent persons of the tenth century Hijra by ابو بكر محيي الدين عبد القادر بن شيخ بن عبدالله العيدروس

الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shāikh bin 'Abdallāh al-'Īdrūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning :—

الحمد لله رب العالمين وبعد فبده انموذج لطيف و عنوان شريف
ذكرت فيه من ظفرت بتاريخ وفاته ممن مات فى اول هذا القرن الذي اوله سنة
احدى وتسعمائة ختم بالحسنى من سائر العلماء و الصلحاء و القضاة و الادباء
و الملوك و الاعيان مصريا كان او شاميا حجازيا كان او يمنية روميا او هنديا
مشرقيا او مغربيا و غممت الى ذلك بعض الحكوات و الماخرات و الحكايات
العجيبة الخ *

For copies see Rampur List, p. 650 ; and Hyderabad List, Fann Tarājim No. 910.

The accounts are given in chronological order. Foll. 2-10 contain a short account of the Prophet, and from fol. 11a the biography proper begins. In fol. 196a the author gives the date of the composition of the book in the following words :—

قال مولف فسخ الله في مدته وقع الفراغ من تأليف هذا التاريخ المطيف
في يوم الجمعة ثاني عشر ربيع الثاني سنة اثنى عشرة بعد الالف باحمد آباد *

The headings are in red ink. Our MS. is dated A.H. 1093, A.D. 1682, but that is the date of the copy from which our book was transcribed.

Written in modern Naskh. Not dated. C. 19th century.

No. 274.

fol. 387 ; lines 17 ; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 4\frac{3}{4}$.

روض الريحان في حكايات الصالحين

RAWḌ AR-RIYĀḤĪN FĪ ḤIKĀYĀT AṢ-ṢĀLIḤĪN.

A collection of anecdotes of Muhammadan saints by عفيف الدين ابو محمد عبد الله بن اسعد بن علي الياقعي الشافعي Afif ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning :—

الحمد لله المعروف بالمعروف الموصوف بالكمال فى الازل و الابد الخ *

It contains altogether five hundred anecdotes, and is also named by the author in fol. 3a *نزهة العيون والنواظر وتحفة القلوب* و. *Hājī Khalifa*, Vol. VI., p. 329, erroneously says that the second title is given to an abstract of the present book. For further particulars see Berlin Cat. No. 8803.

For copies see Berlin Cat. No. 8803; Leyden Cat. Nos. 892-3; Paris Cat. No. 2040; India Office Cat. No. 708; Cairo Cat. Vol. V., pp. 62 and 143; Rampur List. p. 344; Hyderabad List, Fann Taṣawwuf No. 73; and Asiatic Society Cat. p. 64.

Printed at Bulāḡ A.H. 1286; Cairo, A.H. 1307.

The words *الفصل* and *الحكاية* are in red ink. The first three foll. bear marginal corrections.

Written in a quite modern Naskh. Not dated. C. 19th century.

No. 275.

fol. 161; lines 17; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 4\frac{3}{4}$.

خلاصة المفآخر في مناقب الشيخ عبد القادر

**KHULĀṢAT AL-MAFĀKHİR FĪ MANĀKĪB AṢH-
SHAIKH ‘ABD AL-ḲĀDIR.**

A biographical account of aṣh-Shaiḡh ‘Abd al-Ḳādir al-Jilānī (see No. 119) by *علي اليافعي* (see No. 119) by *عفيف الدين ابو محمد عبد الله بن اسعد بن علي اليافعي* ‘Afīf ad-Dīn Abū Muḥammad ‘Abdallāh bin As‘ad bin ‘Alī al-Yāfi‘ī aṣh-Shāfi‘ī, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning :—

قال العبد الفقير الى عفو الله ولطفه ورحمته وعقه عبد الله بن اسعد
اليافعي اليماني الشافعي ... اما بعد حمد الله الذي خضع لسلطان عزيمته
كل شي النعم *

It is a supplement to Rawḍ ar-Riyāhīn No. 274, and contains two hundred stories concerning Saiyidinā ‘Abd al-Ḳādir al-Jilānī.

It is also designated *اطراف عجائب الآيات والبراهين* و *ارداف غرائب* . *حكايات روض الرياحين* .

For copies see Berlin Cat. No. 8804; India Office Cat. No. 708 II; and Asiatic Society Cat. p. 63.

Printed at Egypt.

A note in another hand gives the date of transcription and the name of the scribe as follows:—

كتبه خدا نواز كلكتي سنه ۱۸۹۶ع *

Written in Naskh. Not dated. C. 19th century.

No. 276.

fol. 258; lines 11; size 8 × 5; $6\frac{1}{4} \times 3\frac{1}{2}$.

مختصر بهجة الاسرار

MUKHTAṢAR BAHJAT AL-ASRĀR.

An abridgement of 'Alī bin Yūsuf ash Shaṭṭanaufī's famous book on the sayings and miracles of Muḥī ad-Dīn abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jilī al-Baghḍādī, known as Bahjat al-Asrār, died, A.H. 561, A.D. 1165. See for his life No. 119. The name of the author of this abridgement could not be traced as the first fol. is defective. Only بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, an ornamental 'Unwān, and the word اللَّهُ exist in the first fol. It commences on the 2nd fol. as follows:—

و كفي بالله شهيدا صلى الله عليه وعلى آله وصحبه وازواجه وذرياته
وسلم تسليما كثيرا اما بعد فهذه جمل من كلام الشيخ العارف العالم العامل
الرباني والقطب الصمداني النخ *

Fol. 173 should come next to fol. 166, fol. 192 next to fol. 190, fol. 191 next to fol. 199, and fol. 220 next to fol. 215. The first ten foll. are much damaged. Borders of foll. 1-32 and 246-258 are changed. Written in two hands; foll. 28 to half of fol. 53a and foll. 73-78 are in one hand, and the rest in another. The word باسناده is written in red ink throughout the book. Worm-eaten. The original work was printed in Cairo, A.H. 1304.

Written in Naskh. Dated A.H. 1150. Scribe غلام محيي الدين
بن محمد صديق.

Shī'a Biography.

No. 277.

fol. 149; lines 17; size $8 \times 4\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

خلاصة الاقوال في معرفة الرجال

K̲H̲ULĀṢAT AL-AḲWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical work on Imāmiya scholars by جمال الدين حسن بن يوسف بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭaḥhar al-Ḥillī, died, A.H. 726, A.D. 1325. See for his life No 87.

Beginning :—

الحمد لله مرشد عباده الى سبيل السداد الخ *

For copies see Berlin Cat. Nos. 9926-7; Paris Cat. No. 1108; and Bankipur Cat. p. 223. See also Kashf al-Ḥujub p. 206.

The work is divided into two parts and an epilogue. The first part ends on fol. 104a, and the concluding words of the colophon are as follows:—

تم الجزء الاول بقلم الفقير تراب اقدام المؤمنين عبد علي بن محسن
ابن شمس بن محمد يوم الثلاثاء من ايام جمدي الآخر من شهر سنة ١٠٥٢ *

The second part begins on fol. 104b, as follows:—

هذا هو القسم الثاني من كتابنا الموسوم بخلاصة الاقوال في معرفة
الرجال وهذا القسم مختص بذكر الضعفاء الخ *

For details see Berlin Cat. No. 9926. The headings of chapters and the first word of each name are in red ink. Fol. 2-37 are a little damaged on account of the pasting of paper over the text. It bears marginal corrections. Stained with damp. The work ends on fol. 149a. Fol. 149b contains some biographical information.

Written in Naskh. The colophon runs thus:—

و فرغ من تسويدها لنفسه تراب اقدام المؤمنين المحتاج الى
رحمة ربه الغنى المحسن عبده عبد علي بن محسن فى النجف الاشرف
يوم الخميس التاسع والعشرون من جمدي الآخر من شهر سنة ١٠٥٢ *

No. 278.

fol. 250; lines 19; size 13×8; 9×4 $\frac{3}{4}$.

شذور العقيان في تراجم الاعيان

SHUDHŪR AL-'IKYĀN FĪ TARĀJIM AL A'YĀN.

Vol. I.

The first volume of biographical work on Shī'a scholars by as-Saiyid as-Sayid اعجاز حسين بن السيد محمد قلي النيسابوري الكنتوري Ī'jāz Ḥusain bin as-Saiyid Muḥammad Kulī an-Naisābūrī al-Kan-tūrī. He was born at Meerat in A.H. 1240, A.D. 1824, studied with his father, made a pilgrimage to Karbalā', and wrote some useful works. He died in A.H. 1286, A.D. 1869. See the preface of Kashf al-Ḥujub, p. 3; and Nujūm as-Samā', p. 422.

Beginning:—

الحمد لله رافع درجات العلماء وبعد فهذا كتاب حافل في تراجم
العلماء سمّيته شذور العقيان في تراجم الاعيان و ذكرت فيه ما ذكر في امل
الآمل وزدت عليه ما وجدت من تراجم العلماء في غيره من كتب الاصحاب
او غيرهم الخ *

The names are arranged alphabetically. The first word of each name is written in red ink. It has marginal corrections. Lacunae are in foll. 8b, 56a and 224b. It ends with the life of علي بن محمد بن العباس.

Written in clear Naskh. Not dated. C. 19th century.

No. 279.

fol. 277; lines 19; size 13×8; 9×4 $\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

علي بن عبد الله ابو الحسن القزويني القاضي وجه من اصحابنا ثقة
في الحديث قدم بغداد سنة ست وخمسين و ثلاثمائة الخ *

The first word of each name is written in red ink. Lacunae are found in foll. 51b, 89b, 104a, 109a, 199, 200a, 201, 202, 203a

and 231b. There are marginal corrections. From the colophon it appears that in A.H. 1312 it was compared with the original copy of the author.

Written in the same hand of Naskh. Not dated. C. 19th century.

Cosmography and Geography.

No. 280.

fol. 139; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

معجم البلدان

MU'JAM AL BULDÂN.

A portion of the famous geography by شهاب الدين ابو عبد الله 'Abdallāh Shihāb ad-Dīn Abū 'Abdallāh Yāqūt bin 'Abdallāh al-Hamavī ar-Rūmī. He was born in A.H. 574, A.D. 1178, or A.H. 575, A.D. 1179. He studied under al-'Ukbarī. He visited different countries of Islām, and died on 20th Ramadān, A.H. 626, 20th August, 1229. For details see Ibn Khallikān, Vol. II., p. 349; Brockelmann, Vol. I., p. 79; and Wüstenfeld, Gesch. No. 310.

It begins abruptly as follows :—

آبَهُ بِالْبَاءِ الْمُوَحَّدَةِ قَالَ ابُو سَعْدٍ قَالَ الْكَافِظُ ابُو بَكْرٍ اَحْمَدُ بْنُ مُوسَى بْنِ
مَرْدَوَيْهِ آبَةُ مِنْ قَرَى اَصْبَهَانَ النخ *

It contains only the account of the following places :—

آبة - اربل - ارم - ارنبوية - اسكاف - اقساس - ام القرى - اهلواز - ايوان -
باب التبن - باب العيرو المارستان - باب الطاق - براثا - براوستان - سا - بصرة -
بغداد - بليد - بيهق - تستر - تون - جرياذان - جرجان - جزيرة - حمص - حوَّب -
دومة الجندل - ربة - رمي - زوراء - سقيفة - سوس - سهل - صفين - طبرستان -
طبرك - عراق - عرب - عمان - فسا - قاشان - قشمير - كرخ - كعبة - مداين -
مدينة - نجف - بكرين *

The whole work is edited by Wüstenfeld in 6 vols., *Leipzig* 1866-73. There is erroneously written on the title-page :—

معجم البلدان لابي بكر احمد بن موسى بن مردويه الكافظ رضي الله
عنه المتقدم على ياقوت الحموي صاحب المعجم *

Names of places of which accounts are given are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 281.

foll. 359; lines 14; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

مباهج الفكر ومعناهج العبر

MABĀHIJ AL-FIKAR WA MANĀHIJ AL-IBAR.

A cosmographical work by جمال الدين محمد بن ابراهيم بن يحيى Jamāl ad-Dīn Muḥammad bin Ibrāhīm bin Yahyā al-Warrāk al-Kutbī, known as al-Waṭwāṭ. He was born in Dhū'l Hijja, A.H. 632, August 1235, and died in Ramaḍān A.H. 718, November 1318. See Brockelmann, Vol. II., p. 54; and Hājī Khalifa, Vol. V., p. 361.

Beginning:—

يقول العبد الفقير الى الله تعالى الغني محمد بن ابراهيم بن يحيى
الوراق عفا الله عنه الحمد لله الذي حلّ من ذى البيان عقدة اللسان النخ *

The work is divided into four volumes, each volume having a separate preface. Our copy contains the first and second volumes bound together. In Berlin Cat. only the second and fourth volumes are mentioned. See Berlin Cat. Nos. 6045 and 6207.

The first volume begins on fol. 4a as follows:—

الفن الاول في ذكر السماء

بسم الله الرحمن الرحيم

الحمد لله الذي رفع بقدرته منصوب الطباق السبع و بشّ فيها نجوما النخ *

This volume contains the following chapters:—

- | | |
|----------|-------------------------------------------------------|
| fol. 5a. | الباب الاول في ذكر مبدء خلق السماء و ماهيتها |
| „ 19b. | الباب الثاني في ذكر الكواكب السبعة المكيمة (المتحركة) |
| „ 48b. | الباب الثالث في ذكر الكواكب الثابتة |
| „ 62a. | الباب الرابع في ذكر منازل القمر و انواعها |
| „ 83b. | الباب الخامس في الآثار العلوية |
| „ 111a. | الباب السادس في الليالي و الايام |
| „ 131a. | الباب السابع في الشهور و الاعوام |
| „ 140a. | الباب الثامن في فصول السنة و ازمعتها |
| „ 155a. | الباب التاسع في ذكر مواسم الامم و اعيادها |

The second volume begins on fol. 167*b* as below :—

الحمد لله المفزة عن مقارنة (مقاربة) المثل و مقارنة الذئد الخ *

For the chapters of this volume see Berlin Cat. No. 6045.

Foll. 355*b*–359 contain lacunae.

Written in Nasta'liq. Not dated. C. 19th century.

No. 282.

fol. 246 ; lines 21 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{3}{4}$.

fol. 1–83.

I.

زبد محاسن مرآة الزمان

ZUBAD MAHĀSIN MIR'AT AZ-ZAMAN.

A work on cosmography describing among other things the wonders of the world by واصل شاه المصري Ibrāhīm bin Wāṣif Shāh al-Miṣrī. See for his life No. 218.

Beginning :—

الحمد لله بأري المسموكت و رازق المخلوقات الخ *

For copy see Br. Mus. Suppl. Cat. No. 687.

In Ḥājī Khalifa, Vol. IV., p. 186, and in Br. Mus. Suppl. Cat. No. 687 this work has been named 'Aḡā'ib ad-Dunyā.

It is divided into three parts.

fol. 1*a*.

(الجزء الاول)

„ 16*b*.

الجزء الثاني من عجائب الدنيا

„ 54*a*.

الجزء الثالث في ذكر الملوك

Headings of chapters are in red ink. It has gold lines on the margin and coloured paper. Worm-eaten.

Written in Naskh. The colophon runs thus :—

وافق الفراغ من نسخة هذا الكتاب المبارك يوم السبت سلم ربيع الآخر

من شهر سنة اربع عشر و الف كتبه ... محمد بن محمد بن عبد الكريم

الجزري الشافعي *

fol. 83*b*–246.

II.

Another work on cosmography.

The name of the author could not be traced.

Beginning :—

بسم الله الرحمن الرحيم وبه اكتفى قال صاحب كتاب طب النفوس
وإن عليه صاحب كتاب سرور تدوير اخبار الامم الماضية الخ *

It was composed in Jerusalem in A.H. 902, A.D. 1496, as the following passage on fol. 140a indicates :—

وذلك مما نقلته من كتاب المثير الغرام الى زيارة القدس والشام
وذلك ما ألفه الشيخ الامام ... جمال الدين ابي محمود احمد بن محمد
ابن ابراهيم بن هلال بن تميم رحمه الله ونفعنا بعلمه وفرغت منه فى العشر
الثاني من جمادى الآخرة سنة اثنى عشر وتسعمائة بالقدس الشريف بالمدرسة
الجوهريّة *

The last fol. contains the names of three previous owners.
Worm-eaten.

Written in Naskh. Not dated. C. 16th century.

Logic.

No. 283.

fol. 197 ; lines 16-14 ; size 11 × 8 ; 9 × 5½.

كتاب المقولات

KITĀB AL-MAḤŪLĀT.

It is a translation of Aristotle's work on Logic. According to Hājī Khalifa, Vol. III., p. 96, this work deals with Logic, Physics, Metaphysics and Ethics, the Logic portion covering eight books. Ibn Abī Uṣaib'a Vol. I., p. 262 says :—

قال ابن نصر الفارابي ان ارسطوطاليس جعل اجزاء المنطق ثمانية كل
جزء منها في كتاب *

But the copy under notice contains only four books on Logic,
as below :—

fol. 1-43.

I.

كتاب قاطيغورس

KITĀB QĀṬĪGHŪRAS.

A book on categories. This book according to Hājī Khalifa, Vol. III., p. 96 and Ibn al-Kifī, p. 35 was translated from Greek

by Abū Zaid Ḥunain bin Ishāk al-'Ibādī. He was the son of a Christian apothecary at Hira and studied medicine under Yahyā bin Māsawail. He was a great physician and a great translator of Greek works, and also a personal medical attendant of Caliph al-Mutawakkil (A.H. 232-247, A.D. 847-861). He poisoned himself, because Bishop Theodosius excommunicated him, dying on 6th Šafar A.H. 260, 30th November A.D. 873. For details see Ibn Khallikān, Vol. I., p. 184; Ibn al-Kiftī, *Tārīkh al-Ḥukamā'*, p. 171; Ibn Abī Uṣaibī'a, Vol. I., p. 184; Iktifā' al-Ḳunū', pp. 177, 213; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 205 and Wüstenfeld, *Ärzte* No. 69.

Beginning :—

قد اختلف مفسرو كتب ارسطو في غرض هذا الكتاب فقوم زعموا ان
غرضه في هذا الكتاب النخ *

Al-Fārābī wrote a commentary on it. See Ḥājī Khaliḡa, Vol. III., p. 96.

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624.

It has been edited by J. T. Zenker, *Lipsiae* 1846. See Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

fol. 44-79.

II.

كتاب بارميناس

KITĀB BĀRMĪNĀS.

A book on interpretation. This book was translated from Greek into Syriac by Abū Zaid Ḥunain bin Ishāk, d. A.H. 260, A.D. 873, and from Syriac into Arabic by his son Ishāk bin Ḥunain. He was a friend of Kāsīm bin 'Ubaid wazīr of the Caliph al-Mu'tadid and was more of a philosopher than of a physician. He died of paralysis on Rabī' I. A.H. 298 or 299, November A.D. 910 or 911. For details of his life see Ibn Nadīm, p. 285; Ibn al-Kiftī, p. 35; Ibn Abī Uṣaibī'a, Vol. I., p. 200; Ibn Khallikān, Vol. I., p. 70; Wüstenfeld, *Ärzte*, No. 71; Z.D.M.G. Vol. L. p. 393; Leclerc, Vol. I., p. 139; and Brockelmann, Vol. I., p. 206.

Beginning :—

فلنأخذ في الكلام بارميناس وهو الكلام في العبارة ويجب اى يجرى
على العادة في ايراد الابواب الثمانية النخ *

For copies see Derenbourg, No. 612-13; Rampur List, p. 460; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96. See also Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

foll. 80-149.

III.

كتاب القياس

KITĀB AL-ḲAYĀS.

A book on prior analytica. According to Ḥājī Khalīfa, Vol. III., p. 96 Theodorus (see for his life Ibn Abī Uṣaibī'a, Vol. I., p. 308) has translated this book into Arabic and al-Kindī has written a commentary on it. See Ibn al-Kifṭī, p. 36.

Beginning :—

جوامع انولوطيقا الاولى والثانية وهما القياس والبرهان - اول ما ينبغي ان يشرع فيه ان يبدء في الابواب الثمانية الخ *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624.

See also Ellis, Vol. I., p. 313.

foll. 150-197.

IV.

كتاب البرهان

KITĀB AL-BURHĀN.

A book on posterior analytica. This book was translated first into Syriac by Ishāq bin Hunain and then from Syriac into Arabic by Abū Bishr Mattā bin Yūnus al-Ḳannā'ī. The latter was a Christian by religion and a translator of books into Arabic. He died in A.H. 328, A.D. 940. See Ibn Abī Uṣaibī'a, Vol. I., p. 235; Ibn al-Kifṭī, pp. 36, and 323; Z.D.M.G. Vol. L., p. 398; and *Analecta Orientalia ab Poeticam Aristoteleam*, edited by Margoliouth, *Lipsiae*, 1887.

Beginning :—

كتاب البرهان و ارسطوطاليس من بعد فراغه من الكلام في القيلس المطلق
ينتقل في الكلام في القيلس البرهاني الخ *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 260 and 261; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96. See also Ellis, Vol. I., p. 313.

For further details of all these books see Casiri, Vol. I., pp. 304-11.

Written in ordinary clear Naskh. Not dated. C. 19th, century.

No. 284.

fol. 324 ; lines 21 : size $8\frac{1}{2} \times 5$; 6×3 .

كتاب الشفاء

KITĀB AṢH-SHIFĀ'.

Part of the portion on Logic of the famous work called ash-Shifā by *أبو علي الحسين بن عبد الله بن سينا* Abū 'Alī al-Ḥusain bin 'Abdallāh bin Sīnā (known in Europe as Avicenna). He was born at Afshina, near Bukhārā, in A.H. 370. A.D. 980, and studied philosophy and medicine in the chief town of his native province. He is the greatest philosopher after al-Farābī, and is designated by the titles of *المعلم الثاني* and *الشيخ الرئيس*. He died in A.H. 428, A.D. 1037. For details of his life see Ibn Khallikān, Teheran edition, Vol. I., p. 167 ; Ibn Abī Uṣaibī'ya, Vol. II., pp. 2-20 ; Ibn al-Kifṭī, pp. 414-26, Nāma-i Dānīshwarān, pp. 53-83 ; Baron Carra de Vaux's Avicenna, pp. 131-56 ; Ency. Britannica (11th edition) p. 62 ; Brockelmann, Vol. I., p. 452 ; Wüstenfeld, Ärzte, No. 128 ; and Leclerc, Vol. I., p. 466.

Ash-Shifā is divided into four parts, namely (1) Logic, (2) Physics, (3) Mathematics and Astronomy and (4) Metaphysics.

Beginning :—

الكلية وفي كل واحد فكيف يمكن ان يعين حتى يعتبر النخ *

From fol. 11a new chapter begins as follows :—

المقالة الثانية من الفن الرابع من الجملة الاولى في عكس المقدمات

على الاطلاق النخ *

For copies see Berlin Cat. No. 5044 ; Br. Mus. Cat. p. 745 ; Br. Mus. Suppl. Cat. No. 711 ; India Office Cat. No. 475 ; Bodleian Cat. p. 581, Cairo Cat. Vol. VI., p. 99 ; Yeni Cat. Nos. 770-5 ; Rampur List, p. 397 ; Bankipur Cat. p. 390, and Asiatic Society Cat. p. 82.

It has been lithographed in Teheran, A.H. 1303, and some portions of Logic, Physics, and Metaphysics have been translated into Latin by Dominicus Gundisalvus (*Venetijs*, A.D. 1508). See Ellis, Vol. I., p. 595.

Some foll. are missing after fol. 39, 109, 136, 240, 273 and

292. Foll. 5a, 9a, 15a, 17b, 21b, 23b, 28b, 37a, 52a, 56, 64b, 66b, 75b, 80a, 83a, 84a, 87a, 90a, 94b, 98b, 100a, 103b, 108a, 111b, 114a, 115a, 118a, 120b, 122b, 124b, 126b, 128a, 129a, 131a, 133b, 137b, 143a, 147a, 151a, 153b, 157a, 162a, 171a, 177b, 179b, 182b, 184a, 186b, 190b, 195b, 204a, 206b, 212a, 213b, 219b, 223a, 225a, 228a, 233a, 239a, 244a, 246b, 249a, 251a, 253a, 255b, 259b, 264b, 271a, 273a, 277a, 281a, 283a, 285b, 289a, 292a, 294a, 296b, 301a, 304, 305b, 308b, 315b, and 320 contain lacunae. Fol. 135 is defective on account of paper pasted over it. From the beginning up to fol. 136 the MS. is in one hand, and the rest in another. Worm-eaten. The middle of the 1st fol. is pasted over with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 285.

fol. 165; lines 21; size $9\frac{1}{8} \times 5$; 6×3 .

THE SAME.

Part of the portion on Logic of the work noticed above. It contains some chapters of Book I., Fann IV; and all the chapters of Book I., Fann V.

Beginning:—

فى صورة القياس المطلق قد فرغنا من الفاظ المفردة و احوالها

النخ *

Fann V. begins on fol. 24b, thus:—

المقالة الاولى من الفن الخامس من الجملة الاولى وهي فن البرهان

من المنطق و فيها اثنا عشر فصلا النخ *

Foll. 23b and 24a are blank, but without causing any break in the text. Lacunae are in foll. 6b, 9b, 13a, 16b, 19b, 21a, 26a, 72a, 75a, 76a, 81a, 83b, 86a, 91b, 98a, 102a, and 106a. Borders of foll. 152-165 have been changed to thick paper. The first fol. is pasted over with thin paper. Foll. 7-13 are much damaged by worms. From the beginning up to fol. 23 the MS. is in one hand, and the rest is in another. Worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 286.

fol. 210, lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

THE SAME.

The same portion on Logic of the work noticed above.

Beginning :—

المقالة الاولى من الفن الخامس من الجملة الاولى وهي فن البرهان
من المنطق وفيها اثنا عشر فصلا الخ *

Headings of chapters in red ink. There are marginal notes on the earlier portion of the book. It has also marginal corrections. Wrongly designated on the title page as برهان ابي صادق. Stained with damp.

Written in Naskh. Dated A.H. 1084. Scribe محمد شريف بن عبد العزيز بن شينخ خضر لخصائي.

No. 287.

fol. 127 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

THE SAME.

The second volume of the work noticed above.

Beginning :—

الفن الاول من الطبعيات في السماع الطبعي وهو اربع مقالات الخ *

This volume deals with physics, and contains eight Fann. For details of chapters see Br. Mus. Suppl. Cat. No. 711. Some portions of this volume (viz. Book II., Fann I., Maḳāla 1, and 2, and Faṣl. 1 and 2 of Maḳāla 3) have been translated in Latin by Dominicus Gundisalvus (*Venetijs*, 1508). Fol. 36b and 55b contain lacunae. Fol. 115b, 116a are blank, but without causing any break in the text. Fol. 79b contains marginal glosses. The lower halves of fol. 98b, 115a, 120b are also blank, but without any consequent break in the text. The headings of chapters are in red ink or marked with red lines.

Written in mixed Nasta'liq and Shikasta. Fol. 115a contains the name of the copyist and the date of transcription as follows :—

انتهى هذين الغنيين في يوم الثالث من العشر الثالث من شهر
ذي الحجة الكرام سنة ١٠٨٩ بعون الله وتأييده والصلوة على محمد نبيه
وآله اجمعين الطيبين الطاهرين على يد اقر عباد الله المذنب الراجي الى
رحمة الله ابو البركات الرازي اقل عباد الله *

No. 288.

fol. 206 ; lines 17-25 : size $11\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

لوامع الاسرار في شرح مطالع الانوار

LAWĀMI' AL-ASRĀR FĪ SHARH MATĀLI' AL-ANWĀR.

A commentary on Maḥmūd bin Abī Bakr al-Urmavī's first part or portion of Logic of the work called Maṭālī' al-Anwār by قطب الدين Kuṭb ad-Dīn Abū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥṭānī. He was a pupil of 'Aḍud ad-Dīn al-Ījī, and became one of the most eminent scholars of his time. In A.H. 763, A.D. 1361, he came to Damascus. He is the author of several works, and died in A.H. 766, A.D. 1364. As-Suyūṭī in his work Bughyat al-Wu'āt (No. 268) fol. 153*b*, and ad-Durur al-Kāmina (No. 271) fol. 427*a*, have named him Maḥmūd bin Muḥammad ar-Rāzī. For details see Tabakāt al-Kubrā, Vol. VI., p. 31 ; at-Ta'liqat as-Saniya, p. 53 ; Ḥabīb as-Siyar, Vol. III., Juz' I., p. 126 ; and Brockelmann, Vol. II., p. 209.

Our author should not be confounded with another scholar of the same title. Kuṭb ad-Dīn, whose proper name was Maḥmūd bin Mas'ūd ash-Shirāzī, died A.H. 710, A.D. 1310. (See also No. 320.) Ḥabīb as-Siyar, again, has not made this mistake, but another in supposing that there were two Kuṭb ad-Dīn ash-Shirāzīs, one of them being the pupil of aṭ-Ṭūsī, and the author of the commentary on al-Kānūn, and the other the author of the commentaries on al-Miftāḥ and Hikmat al-Ishrāk, and has consequently mentioned a man of the name in two places, see Vol. III., Juz' I., p. 67 and Vol. III., Juz' I., p. 112. These works are all the production of one man, namely, Kuṭb ad-Dīn Maḥmūd bin Mas'ūd ash-Shirāzī.

Biographers of the Imamiya school think that Kuṭb ad-Dīn ar-Rāzī belonged to their school. See Shudhūr al-Ikṭyān, Vol. II., fol. 316 ; Muntaha'l Maḳāl, p. 289 ; Aml al-Āmil, p. 70 and Kashf al-Hujub, p. 353 (where the date of his death is wrongly given A.H. 796, A.D. 1393) ; while others consider him to be a follower of Shāfa'ī school.

Beginning :—

الحمد لله فيأبى ذوارف العوارف *

It was dedicated to Ghayāth ad-Dīn Muḥammad bin Khāja Rashīd ad-Dīn, the Vazīr. Al-Urmavī divided his work into two principal parts. The first part deals with Logic, and the second with Metaphysics. Our commentary deals with the first part of the book, and is divided as follows :—

fol. 6b.

القسم الأول في اكتساب التصور

„ 70a.

القسم الثاني في اكتساب التصديق

It is one of the most popular works in India and Persia.

For copies see Berlin Cat. No. 5087; India Office Cat. No. 524; Browne, Hand List of Cambridge Library, p. 109; Rampur List, p. 458; Bankipur Cat. p. 382; and Hyderabad List, Fann Mantik, No. 1.

For supercommentaries see Hājī Khalīfa, Vol. V., p. 595, and Berlin Cat. No. 5095.

It has been lithographed at Teheran.

Quotations from the text, and passages of the commentary, are introduced with the words *قل* and *اقول* respectively in red ink. In some places the blank spaces intended for the words have not been filled in. Fol. 194 is bound in reverse order. A portion of fol. 41b is blank with the remarks at the top of the page تمام زائدة عبارة هذه الصحيفة. After fol. 80 some foll. are missing. Fol. 81 is not a part of the work, but contains a note on some passages of the book. Foll. 147b, 176a, and portions of foll. 167b, 171a, 173, 175b, are blank. The title-page and the last fol. contain some prayers and prescriptions. Foll. 1-20 have been supplied recently. There are marginal notes.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 289.

foll. 134; lines 17: size $8\frac{3}{4} \times 6$; $5\frac{3}{4} \times 2\frac{3}{4}$.

حاشية شرح المطالع

HASHIYA SHARH AL-MATA'ALI.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work called Maṭālī' al-Anwār by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī. He was born in A.H. 740, A.D. 1339. He studied with Kuṭb ad-Dīn Muḥammad ar-Rāzī, Akmal ad-Dīn Muḥammad bin Maḥmūd al-Bābartī, and with other eminent 'Ulamā' of his time. He settled at Shīrāz and began to teach students. When Timūr conquered Shīrāz, he much respected al-Jurjānī, and included him among the scholars of his court. A discussion took place between him and Sa'd ad-Dīn at-Taftāzānī in which it is said that al-Jurjānī overcame him. Al-'Ainī and those who followed him think that he died in A.H. 814,

A.D. 1411. but other reliable authorities say that he died in A.H. 816, A.D. 1413. For details of his life see Ḥabīb as-Siyar, Vol. III., Juz' III., p. 89; Fawā'id al-Bahīya, p. 53; and Brockelmann, Vol. II., p. 216. Ibn 'Arab Shāh in his famous history of Tīmūr (Calcutta edition A.H. 1257) p. 266 has wrongly named al-Jurjānī as Muḥammad instead of 'Alī.

Beginning :—

قال وحيد زمانه تغمده الله بغفرانه الحمد لله قياض ذوارف العوارف
الغياض الوهاب من فاض الماء فيضا و فيوضة النخ *

For copies see Berlin Cat. No. 5089; Br. Mus. Suppl. Cat. No. 733; Br. Mus. Cat. p. 249b; India Office Cat. No. 525; Gotha Cat. No. 1184; Paris Cat. No. 2390; Rampur List, p. 441; Asiatic Society Cat. p. 77; and Hyderabad List, Fann Mantik, No. 3.

Profuse marginal notes occur in the earlier portion. Foll. 128b-134 are made defective by the pasting of paper over them. The word قوله is in red ink. Fol. 23 should come just after fol. 17 and fol. 18 should go after fol. 22. Two foll. are missing after fol. 23. The MS. ends abruptly as follows :—

نقيض المحمول عليه ان يجوز كونها لعدم صدق *

Written on different kind of paper in two hands. Foll. 1-80, 97-104, and 134 are in Nasta'liq, and the rest in Naskh.

Not dated. C. 18th century.

NO. 290.

fol. 165; lines 17; size $8\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the supercommentary. It begins as the preceding, one and ends as the Berlin copy does; see No. 5089. In foll. 66-68 the interlinear spaces are unusually large. Foll. 126-165 have been recently supplied. From the beginning up to fol. 125 the commentary is overlined with either black or red ink, and from fol. 126 up to the end the commentary is introduced with the word قوله in red ink. Marginal notes and corrections occasionally.

Written in Nasta'liq. Not dated. C. 18th century.

No. 291.

fol. 67; lines 19; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

حاشية شرح المطالع

HĀSHIYA SHARH AL-MATAĪL.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work on Logic called Maṭāli' al-Anwār. It is defective both at the beginning and end, and the name of the author cannot be found in the body of the text; but according to a note on the title-page its author was Dā'ūd. He flourished about A.H. 850, A.D. 1446, and his surname was ash-Shirwānī; see Hājī Khalifa, Vol. V., page 595, and Brockelmann, Vol. I., p. 467.

Our copy deals with the latter part of the portion of Logic, treating of affirmation و تصديقات, and begins abruptly as follows:—

إلى المجهولات التصديقية فسر التصديقات بالمجهولات التصديقية إما
لأن التصديق لما كان قسماً للعلم المفسر بالصورة الحاملة الخ *

For copies see Berlin Cat. No. 5090, Derenbourg, No. 643, and Rampur List, p. 436.

Slightly worm-eaten. The inner edge is changed to different kinds of paper. Spaces for insertion of the word قوله in red ink are not filled in. On the title-page it bears the seal and signature of Muẓaffar Ḥusain, dated 1869. It ends abruptly as follows:—

مغاير للمجهول على أن طبعه عن متعارفه قلت *

From the beginning up to fol. 50 the MS. is written in Naskh, and the rest is in Nasta'liq. Not dated. C. 18th century.

No. 292.

fol. 94; lines 17; size $8\frac{2}{3} \times 5\frac{1}{2}$; 6×3 .

القطبي

AL-KUTBĪ.

A commentary on 'Alī al-Kātibī's treatise on logic called ash-Shamsiya by قطب الدين أبو عبد الله محمد بن محمد الرازي التكتاني Kuṭb ad-Dīn Abū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥtānī, died A.H. 766, A.D. 1364. For his life see No. 288.

Beginning:—

ان ايهى درر نظم ببنان البيان الخ *

The full title of the commentary is *تحرير القواعد المنطقية في شرح الرسالة الشمسية*. According to Hājī Khalifa, Vol. IV., p. 76; and Habīb as-Siyar, Vol. III., Juz' I., p. 126, the author dedicated it to Wazīr Ghayāth ad-Dīn Muḥammad bin Khāja Rashīd (see for his life Habīb as-Siyar, Vol. III., Juz' I., p. 122).

For copies see Berlin Cat. No. 5258; India Office Cat. No. 503; Gotha Cat. No. 1186; Br. Mus. Suppl. Cat. No. 99, III.; Casiri, Vol. I., No. 180; Rampur List, p. 460; Hyderabad List, Fann Mantik No. 5; and Asiatic Society Cat. p. 79.

For other commentaries and supercommentaries see Hājī Khalifa, Vol. IV., p. 76 and Berlin Cat. No. 5271.

Printed, Calcutta, A.H. 1259; Cairo, A.H. 1307; and lithographed repeatedly in India.

The text (*ash-Shamsiyya*), with an English translation, has been printed in the Bibliotheca Indica, 1854.

The text and the commentary are introduced with the words *قال* and *اقول* respectively in red ink. Foll. 1-18*a*, 32, and 33*a* contain marginal glosses. Fol. 88*a* is in another hand. Slightly worm-eaten. On the title-page it has a seal, dated A.H. 1207.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 293.

foll. 110; lines 17-20; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding copy begins. Fol. 2*a* and half of fol. 2*b* are blank. The MS. is a little injured by damp. The spaces for writing the words *قال* and *اقول* in many foll. are blank.

Written in Nasta'liq. Not dated. C. 19th century.

No. 294.

foll. 217; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

foll. 1-85.

I.

مير قطبی

MĪR QUTBĪ.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary on al-Kātibī's treatise on Logic called *ash-Shamsiyya* by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Alī bin Muḥammad

bin 'Alī known as as-Saiyid ash-Sharīf al-Jurjānī, d. A.H. 816, A.D. 1413. For his life see No. 289.

A few foll. are missing from the beginning. It begins abruptly as follows :—

وجوب التصور بوجه ما و امتداح الشروع فيه مطلقا النخ *

For copies see Berlin Cat. No. 5260 ; India Office Cat. Nos. 507-12 ; Rampur List, p. 465 ; and Bankipur Cat. p. 737.

Printed, Calcutta, A.H. 1261, and repeatedly lithographed, in India.

For other glosses on the supercommentary see Hājī Khalifa. Vol. IV., p. 76.

Passages of the commentary are introduced with the word قوله in red ink up to fol. 50, after that spaces for the insertion of the said word are not filled in. It ends abruptly as follows :—

فلا يكون ايضا جزءا علىحدة بل مذبذجا في المبادئ التصديقية *

Written in ordinary Nasta'liq. Not dated. C. 18th century.

foll. 86-217.

II.

السعدية

AS-SA'DIYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsiya by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See No. 398.

This manuscript is defective both at the beginning and end. It begins abruptly as follows :—

التصديقات او بالعكس و ان اريد بالثالث النخ *

This work is described in No. 298. Foll. 108b-109 contain lacunae.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 295.

foll. 75 ; lines 25-21 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

foll. 1-43a.

I.

الحاشية على مير قنطري

AL-HĀSHIYA 'ALĀ MĪR KUTBĪ.

Annotations to Kutb ad-Dīn ar-Rāzī's commentary called al-Kutbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's super-

commentary on the same (see No. 294). The name of the annotator is not mentioned in the body of the book, but by comparing the beginning and the end of the MS. with those of the Berlin Copy No. 5263, it is evident that the author is **عماد بن محمد بن يحيى** Imād bin Muḥammad bin Yahyā bin 'Alī al-Fārisī. He flourished in the 9th century Hijra, and died c. A.H. 900, A.D. 1497. See Berlin Cat. No. 5263, and Hājī Khalīfa, Vol. IV., p. 77.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين قوله
ورتبته على مقدمة و ثلاث مقالات و خاتمة اعلم ان من داب المصنفين ان
يشيروا في اول تصانيفهم النخ *

The annotation deals only with some portion on **تصورات** of the book.

For copies see Berlin Cat. No. 5263 ; India Office Cat. No. 513 ; Rampur List, p. 438 ; and Asiatic Society Cat. p. 77.

Our copy and the Berlin copy are without the preface, while the India Office copy has it. On the title-page, the name of the annotator is wrongly given as **عماد الدين اللبكني**.

Written in Nasta'lik. Dated A.H. 1240. Scribe **محمد علي**.

foll. 43b-75.

II.

These are also glosses to the work of as-Sayid ash-Sharīf and to the commentary itself, but it deals with **تصديقات** only.

The name of the author is not known.

Beginning :---

قال الشارح المقالة الثانية النخ يعنني انه يكمل و ينسب في هذه
المقالة الاحوال و الصفات على نفس القاضيا النخ *

It is incomplete, and ends as follows :—

فانه اذا عكس الترتيب صار هكذا بعض ا ب و لا شى من ج ب و هو
الصواب الثالث *

Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th century.

No. 296.

fol. 164 : lines 15 ; size $11\frac{1}{8} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

الحاشية على مير قطبي

AL-HĀSHIYA 'ALĀ MĪR ḲUTBĪ.

Annotations to Ḳuṭb ad-Dīn ar-Rāzī's commentary called al-Ḳuṭbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's supercommentary on the same (see No. 294, I) by ملا عبد الحكيم بن شمس الدين السيلكوتي Muilā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyāl-kūtī, died A.H. 1067, A.D. 1656. See No. 6.

Beginning :—

اعلى منطق افصح به لسان الفصحاء و اولى مدرك ارتسم في اذهان
الاذكياء الخ *

From the preface it appears that the author wrote this supercommentary at the request of his son, but Dr. Loth in India Office Cat. No. 518 says that he wrote these notes on the advice of his father. It is an astonishing remark of the learned doctor. Most probably he read the word والد, meaning son, as والد, meaning father. It was dedicated to Shāh Jahān, A.H. 1037-1069, A.D. 1628-1659.

For copies see Berlin Cat. No. 5264 ; India Office Cat. Nos. 518-19 ; Rampur List, p. 437 ; and Bankipur Cat. p. 174.

Printed, Constantinople, A.H. 1259, lithographed, Dehli, 1870.

Quotations from the commentary and the supercommentary are introduced by the word قوله in red ink up to fol. 149. In the rest of the MS. places for the insertion of the word قوله are not filled in. It is incomplete, and ends abruptly as follows :—

لا امتناع في ان يكون المتأخر في الوجود علة لثبوت المتقدم لشي
آخر كذا في حواشي المطالع وهو مأخوذ من كلام الشيخ في الشفا *

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

No. 297.

fol. 69 ; lines 26 : size $8\frac{1}{4} \times 5$: $6 \times 2\frac{3}{4}$.

الحاشية على مير قطبي

AL-HĀSHIYA 'ALĀ MĪR ḲUTBĪ.

Annotations to as-Saiyid ash-Sharīf al-Jurjānī's supercommentary on the same by احمد البيوردى Ahmad al-Abiwardī.

Beginning :—

الحمد لله الذي نور قلوب العارفين و بعد و هذه هذيانات الفها
 تراب اقدام الفقراء احمد الايبوردي تشكيذا لخاطر بعض الناظرين
 معلقا ايها على ما ينسب الى سلطان المحققين المرتضى الشريف
 من الحواشي المتعلقة بشرح الرسالة الشمسية النخ *

For copy see Paris Cat. No. 2378. Also see Hājī Khalīfa Vol. IV., p. 77.

Spaces for the insertion of the word قوله in red ink have not been filled in. All the borders have been changed. Much worm-eaten. Wrongly designated on the title-page and last fol. as حاشية ابى داود بر مير.

Written in ordinary Naskh. Dated A.H. 1014. Scribe ولى محمد بن ملا عثمان.

No. 298.

fol. 155, lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

السعدية شرح الشمسية

AS-SA'ADĪYA SHARH ASH-SHAMSĪYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsīya by سعد الدين مسعود بن عمر التفتازانى Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, died A.H. 792, A.D. 1389. See for his life No. 398.

Beginning :—

الحمد لله الذي بصرنا بنور الهداية و التوفيق و بعد فقد سألتني
 فرقة من خلاني ان اشرح لهم الرسالة الشمسية النخ *

For copies see Berlin Cat. Nos. 5266–8, Derenbourg, Nos. 660, 669², 670; Cairo Cat. Vol. VI., p. 63; Asiatic Society Cat. p. 78; and Rampur List, p. 451.

Lithographed, India.

The inner edge has been supplied in different paper. The words قول and قول are in red ink. Marginal corrections occasionally. A few pages at the beginning have marginal notes.

Written in Nasta'liq. Not dated. C. 18th century.

No. 299.

fol. 61 ; lines 17 ; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح تهذيب المنطق

SHARḤ TAHDHĪB AL-MANṬIḤ.

A commentary on the first part (treating of Logic) of Sa'd ad-Dīn at-Taftāzānī's work called *Tahdhīb al-Manṭiḥ wa'l Kalām* by al-Kāḍī نور الله بن السيد الشريف الكسینی المرعشی الشوستری Nūrallāh bin as-Sayid ash-Sharīf al-Husainī al-Mar'ashī ash-Shūstārī, died A.H. 1019, A.D. 1610. See for his life No. 112.

Beginning —

تهذيب المنطق و الكلام تهذيبه بحمد الملك العالم اما بعد
فيقول العبد نور الله بن شريف الكسيني الشوستري هذه ارقام
كنت قد قيّدتها متفرقة عند مباحث التهذيب مع قلة البضاعة فرتبتها صونا
لها عن الاضاعة الخ *

For copy see Rampur List, p. 453.

The text is divided into two parts. Part one deals with logic, and part two with scholastic theology. The first part became a very popular work in India and Persia, and several scholars wrote commentaries, supercommentaries, and glosses on the same. See Hājī Khalifa, Vol. II., p. 479, and Berlin Cat. Nos. 5174-84.

Quotations from the text are introduced with قوله in red ink. Marginal corrections occasionally. Marginal notes having at the end the word منه are numerous.

Written in Nasta'liq. Not dated. C. 17th century. Scribe تاج الدين بن ولي محمد الكسيني.

No. 300.

fol. 64 ; lines 14 ; size $7\frac{1}{2} \times 5$; $5 \times 2\frac{1}{4}$.

حاشية بديع الميزان

HĀSHIYA BADĪ AL-MĪZĀN.

A supercommentary on 'Abdallāh bin al-Haddād al-Uṭhmānī at-Ṭulanbī's commentary on a compendium of Logic called *Mizān Manṭiḥ* by ملا محمد صادق Mullā Muḥammad Ṣādiq. He was an eminent scholar of the 11th century Hijra, passed a considerable part of his life at Jahāngīr Nagar (Dacca), Bengal, with Shujā', the

son of Emperor Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659). The date of his death is not known. See Bankipur Cat. p. 442. In Rampur List, p. 433, the name of the commentator is given as 'Abd al-Hādī bin Ilāhdād al-Uthmānī aṭ-Ṭulbanī, died A.H. 922. Tulanbī, according to India Office Cat. No. 574, is from Tulanb (Toolumba) in the Punjab.

Beginning :—

قوله نور اي زين نفوسنا الناطقة المجردة غير الحالة الخ *

For other supercommentaries see Rampur List, p. 436.

Quotations from the commentary are introduced with the word قوله in red ink.

Written in Nastā'liq. Not dated. C. 19th century. Scribe السيد رسول بخش.

No. 301.

fol. 402 ; lines 15 ; size $11\frac{1}{8} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد فيروز بن محبت Muḥammad Fīrūz bin Muḥabbat. He flourished in the reign of Shāh 'Ālam (A.H. 1173-1221, A.D. 1759-1806). The date of his death is not known. See Bankipur Cat. p. 419.

Beginning :—

لك الحمد يا من من علي الاكوان باصفاف الاحسان الخ *

This commentary is named Sirāj Wahhāj, and is dedicated to Shāh 'Ālam. The principal chapters are as follows :—

fol. 8b.	المقدمة
„ 45a.	التصورات
„ 156a.	التصديقات
„ 400b.	الخاتمة

For copies see Rampur List, p. 456, and Bankipur Cat. p. 419.

It has a beautiful 'Unwān at the beginning and gold and coloured lines on the margin. Headings of chapters in red ink. Passages of the original text are marked with red lines. There are occasional marginal glosses up to fol. 262b. Parts of foll. 357, 362, and 364a are blank. At the end of the MS. the date of transcrip-

tion is given in two languages, viz. Pushtū and Arabic. This note shows that it was copied in Kashmīr, 17th Jumādā II, A.H. 1229.

Written in Naskh. Scribe ملا عبید اللہ آخند زاده کاکری

No. 302.

fol. 129; lines 21; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

شرح سلم العلوم

SHARḤ SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's famous treatise on Logic called Sullam al-'Ulūm by محمد بن نظام الدین Bahr al-'Ulūm 'Abd al-'Alī Muḥammad bin Niẓām al-Dīn al-Lakhnawī, died, A.H. 1235, A.D. 1819. See for his life No. 142.

Beginning :—

الحمد لله الذي بعث نبينا ببراہین قاطعة و حجج ساطعة النج *

For copies see Bankipur Cat. p. 396, and Hyderabad List, Fann Mantik, No. 11.

Lithographed in India.

Passages of the original text are generally marked with lines. Stained with damp.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1204.

No. 303.

fol. 42; lines 27; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تعلیقات علی شرح سلم العلوم

TA'LİKĀT 'ALĀ SHARḤ SULLAM AL-'ULŪM.

Glosses on the commentary of Bahr al-'Ulūm on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by the commentator (بحر العلوم) Bahr al-'Ulūm 'Abd Al-'alī Muḥammad bin Niẓām ad-Dīn al-Lakhnawī) himself. For his life see No. 142.

Beginning :—

سبحان الذي توحد في وجوبه بالوحدانية ... اما بعد فيقول العبد ...
ابو العياش عبد العلي محمد بن نظام الدين محمد الانصاري هذه
فوائد معلقة علي شرحي لسلم العلوم ... كذت صفتها في عذقوان الشباب ...

و كنت كتبت هذه الحواشى متفرقة في اوراق متشتتة ثم رأيت ان اجمعها
منها لابانة مجملاته و حلّ مشكلاته الخ *

For copy see Rampur List, p. 463.

Lithographed in India. Quotations from the commentary are introduced with the word قوله in red ink up to fol. 5b, and in the rest of the book spaces for the insertion of the word قوله are not filled in. Much worm-eaten.

Written in bad character of Nasta'liq. Not dated. C. 19th century.

No. 304.

fol. 155; lines 17; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's work on Logic called Sullam al-'Ulūm by محمد اشرف بن ابي محمد العباسي البردواني Muḥammad Ashraf bin Abī Muḥammad al-'Abbāsī al-Barduwānī, From the preface it appears that he was an inhabitant of Barduwān Bengal, and a pupil of Muḥammad Ṣālīḥ al-Lakḥnavī. He flourished in the reign of Kuṭb ad-Dīn Muḥammad Shāh (A.H. 1131-1161, A.D. 1719-1748). He commenced this commentary in A.H. 1146, A.D. 1733, and according to the Bankipur Cat. p. 418 it was completed in A.H. 1150, A.D. 1737.

Beginning :—

سبكانه من اخرج الجائزات من كتم العدم الى ساحة الوجود و
بعد فيقول العبد محمد اشرف بن ابي محمد العباسي البردواني اني
كنت مشغلا بتدريس العلوم عقليتها و نقليتها فوصل الى بعض شروح
اخوان الزمان و اصحاب الدوران لرسالة السلم فالتمس مني بعض
الاحباب من المحصلين ان اشرح لها شرحا يحلّ مغلقاتها الخ *

The principal chapters are as follows :—

fol. 9b.	المقدمة
,, 24a.	المعاملات التصورية
,, 75b.	التصديقات
,, 154b.	الخاتمة

For copy see Bankipur Cat. p. 417.

Passages of the original text are marked with red lines. Lacunae are in foll. 90*b*, 102*a*, 131*b*, 137*b* and 140*b*. Foll. 120*a*, 147 and part of fol. 146*b* are blank. There are marginal glosses up to fol. 11*a*. Marginal corrections occasionally.

The text is in Naskh and the commentary is in Nasta'liq. Dated A.H. 1270. Scribe حسيب الدين احمد.

No. 305.

foll. 104 ; lines 12 ; size $10 \times 6\frac{1}{8}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

شرح سلم العلوم

SHARḤ SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by احمد علي بن فتح الله الحسيني السنديلي Aḥmad 'Alī bin Faṭḥallāh al-Husainī as-Sandilī. He was born at Sandīla, a village in the vicinity of Lucknow, became a pupil of Ḥamdallāh and died, A.H. 1200, A.D. 1785. See Rampur List, p. 456.

Beginning :—

ان احلى حديث يتكلى اللسان..... اما بعد فيقول العبد الضعيف
الضعيف احمد علي بن فتح الله الحسيني لما وقع كتاب سلم العلوم الخ *

The principal chapters are as follows :—

fol. 9 <i>a</i> .	المقدمة
„ 19 <i>a</i> .	التصورات
„ 54 <i>b</i> .	التصديقات
„ 102 <i>b</i> .	الخاتمة

For copies see Rampur List, p. 456.

For other commentaries see Journal Asiatic Society, 1913, Vol. IX., p. 296.

Passages of the text are marked with red lines. Headings of chapters in red ink. Fol. 103*b* is blank, but without any gap in the MS. as it ends on fol. 103*a*. Fol. 104*a* contains some notes on a certain kind of syllogism. Occasional marginal notes are up to fol. 26*a*. The title-page bears the seal of محمد صفدر عليخان بهادر.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 306.

fol. 74; lines 13; size 9×7 ; $6\frac{1}{4} \times 4\frac{1}{2}$.

حاشية شرح سلم العلوم

HĀSHIYA SHARḤ SULLAM AL-'ULŪM.

A supercommentary on Ḥamdallāh as-Sandilī's commentary on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد بن اکمل خان شریف خان بن اکمل خان بن محمد واصل خان Muḥammad Sharīf Khān bin Akmal Khān bin Muḥammad Wāṣil Khān. He was a famous physician at Dehli, and his ancestors were all renowned scholars and physicians. He is the author of several works, and died, A.H. 1231, A.D. 1815. See Rampur List, p. 439.

Beginning :—

الحمد لله الذى صور ماء الارحام صوراً غريبة النخ *

For copies see Rampur List, p. 439.

The supercommentary deals with the portion on تصديقات Ḥamdallāh. Slightly worm-eaten. From the beginning up to fol. 32 spaces for the insertion of the word قوله in red ink have not been filled in.

Written in different hands of Nasta'liq. Dated A.H. 1263.

No. 307.

fol. 26; lines 21; size $9 \times 6\frac{1}{8}$; $7\frac{1}{3} \times 5$.

حاشية شرح سلم العلوم

HĀSHIYA SHARḤ SULLAM AL-'ULŪM.

A supercommentary on Ḥamdallāh as-Sandilī's commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by ملا عماد الدين العثماني اللبكنى Mullā Imād ad-Dīn al-'Uthmānī al-Labkanī. He was born at Labkan, a village in the province of the Punjab. He studied with Mawlānā 'Abd al-'Alī Baḥr al-'Ulūm. The date of his death is not known. See Rampur List, p. 440; and Bankipur Cat. p. 194.

Beginning :—

سلم العلوم و المعارف حمد الله سبحانه النخ *

For copies see Rampur List, p. 440.

For other supercommentaries see Rampur List, pp. 439-40.

This supercommentary deals with the portion on affirmations, تصديقات of Ḥamdallāh's commentary, which is itself known in India

as Hamdallāh. Quotations from the text are introduced by the word قوله, and are marked with a red line up to fol. 12. Marginal corrections occasionally.

Written in Nasta'liq. Not dated. C. 18th century.

No. 308.

fol. 273 + lines 17; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 4\frac{3}{4}$.

الحاشية على شرح القاضي

AL-ḤASHIYA 'ALĀ SHARḤ AL-KĀDĪ.

A supercommentary on Kādī Mubārak's commentary on Muhibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد احسن بن محمد صديق بن محمد اشرف پشاورى المعروف بحافظ دراز Muhammad Aḥsan bin Muhammad Siddiq bin Muhammad Ashraf Pishāwarī, known as Ḥāfiẓ Darāz. He spent his life in teaching students, and wrote several works. He died in A.H. 1263, A.D. 1846. See Ḥadā'iq al-Ḥanafīya, p. 475.

Beginning :—

سبحانك اللهم نعوذ بعفوك من عقابك ... و بعد فان العبد
 محمد حسن (احسن) بن محمد صديق بن محمد اشرف كانت الرسالة
 المسمى بسلم العلوم من بين متوننا كالشمس بين النجوم و كان شرحه الذى
 صنفه الفاضل محمد مبارك بن دائم الادهمى الفاروقى منفردا في
 حل مشكلاتها لكن كانت عباراتها مشككة فسالنى بعض المحصلين
 ان اعلق عليه الخ *

For copies see Rampur List, p. 440.

The space for writing the word قوله in red ink has not been filled in. Foll. are missing after fol. 195. On the title-page is written :—

هذه حاشية على شرح القاضى للسلم لمولى محمد حسن الملقب
 بحافظ دراز من ممتلكات العبد الاحقر المسمى بمظفر حسين صانه الله عن الشين *

Written in Nasta'liq. Not dated. C. 19th century.

No. 309.

fol. 66 ; lines 16 : size $8\frac{3}{4} \times 6 : 6\frac{3}{4} \times 3\frac{1}{2}$.

fol. 1-37.

I.

حاشية حمد الله

HĀSHIYA ḤAMDALLĀH.

A supercommentary on some obscure passages of Ḥamdallāh's commentary on the second part of Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm. The author is not known.

Beginning :—

الحمد لمن حمده أس تصديقات توصل الى نتائج هي السعادات الإبدية
أجمالاً وتفصيلاً الخ *

Quotations from the text, commentary and the supercommentary are introduced with قال المصنف and قال الشارح respectively in red ink. It has marginal corrections. Many borders are changed to modern paper.

Written in bad Nasta'liq. Not dated. C. 19th century.

fol. 38b-46.

II.

حاشية حمد الله

HĀSHIYA ḤAMDALLĀH.

Another supercommentary on earlier portion of the said commentary, Ḥamdallāh, by an unknown author.

Beginning :—

قال المصنف التصديقات اى هذا مبحث التصديقات فما ذكره في
تضعيفه من اقسام القضايا الخ *

It ends abruptly on fol. 46b as follows :—

وما قيل من بيان امر الشارح بقوله فانهم من ان المصنف قال هو
المنطقى الذى اء والحكم المنطقى عبارة عما يكون *

Borders are changed to different paper. On the title-page is written پاره شرح سلم. Worm-eaten.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

fol. 47b-59a.

III.

Another commentary on the preface of al-Bihārī's treatise on Logic called Sullam al-'Ulūm by an unknown author.

Beginning : —

سبعائه الظاهر ان سبعان مصدر كغفران الخ *

Passages of the text are marked with a red line. Borders are changed to different paper. Worm-eaten.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

fol. 60b-66.

IV.

ردالة الجعل

RISĀLAT AL-JA'L.

A treatise on the meaning of the word *ja'ala* by غلام حسين Ghulām Husain. He was an Imāmīya scholar, and was teacher of Mawlānā Dildār 'Alī, who died in A.H. 1235, A.D. 1819. See Nu-jūm as-Samā', p. 346, and Shudhūr al-Ikṡān, Vol. I., fol. 267.

Beginning :—

سبعائه ما اعجب شأنه ليس كمثله شى في الاختفاء و الظهور

اما بعد فان مسئلة الجعل من اصول الخلافات بين الحكماء الخ *

Borders are changed to modern paper. Worm-eaten. This treatise comes to an end on fol. 65. Fol. 66 contains different meanings of the word حمد.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1184. Scribe محمد حسين الموسوي.

No. 310.

fol. 152; lines 20; size 8 × 6; 7 × 3½.

fol. 1-18.

I.

الحاشية الغلام يحيى

AL-ḤĀSHIYA LI GHULĀM YAḤYĀ.

A supercommentary on the earlier portion of Mīr Zāhid al-Haravī's commentary on Kuṭb ad-Dīn ar-Rāzī's treatise on Logic called ar-Risāla fi't Taṣawwur wa't Taṣdīq by غلام يحيى بن نجم Ghulām Yaḥyā bin Najm ad-Dīn al-Bihārī. He was born in Bihar, studied with Bāballāh as-Sandilī, became a disciple of Shāh Badr 'Ālam. Also he went to Dehli, and took the order of the Naqshbandīya sect from Mīrzā Maḥzar Jānjānān. After some time he came to Lucknow where he used to teach students, and enroll people in the order of sufism. He died according to Tuḥfat al-A'yān fol. 48 in A.H. 1180, A.D. 1766, but according to Rampur List, p. 442 in A.H. 1128, A.D. 1715.

Beginning :—

يَسْبَحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ
الْحَكِيمُ الرَّحِيمُ *

This supercommentary is called *الليل والدجى* but is generally known as given above.

For copies see Rampur List, p. 442.

Lithographed in Cawnpore A.H. 1287, Muradabad A.H. 1310.

For other supercommentaries see Rampur List, pp. 443-446.

For glosses on this supercommentary see Rampur List, p. 437.

Quotations from Mir Zāhid's work are introduced with the word *قوله* in red ink.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century. Scribe محمد مصباح الدين

foll. 19-65.

II.

الكاشية على الكاشية الزاغدية على الكاشية الجلالية

Annotations to Mir Zāhid's supercommentary on Jalāl ad-Dīn ad-Dawwānī's commentary on the earlier portion of the first part (treating of logic) of Sa'd ad-Dīn at-Taftāzānī's work called *Tahdhīb al-Mantiq wa'l Kalām*, by ملا حسن بن قاضي غلام مصطفى الكهنوي Mullā Ḥasan bin Qādī Ghulām Muṣṭafā al-Lakhnāvi. He was a pupil of Mullā Nizām ad-Dīn bin Mullā Kuṭb ad-Dīn aṣh-Shahīd, remained for some time at Dehli and then at Lucknow, but afterwards during the time of Nawwāb Faiḍallāh Khān (died A.H. 1208, A.D. 1793) he settled at Rampur, where he died in A.H. 1198, A.D. 1783. He is the author of many works, among which his commentary on Sullam al-'Ulūm is very well known in India. For his life see *Aḥwāl 'Ulamā' Firangī Maḥal*, p. 24 ; *Aghṣān al-Arba'a*, p. 8 ; *Āthār al-Uwal*, p. 10 ; and *Akhbār aṣ-Ṣanādīd*, p. 415.

Beginning :—

له الحمد والمهنة قوله المعنى المصدرى لا قيل المعنى المصدرى
من مقولة الفعل النعم *

For copies see Rampur List, pp. 447-8.

Quotations from the supercommentary are introduced with the word *قوله* in red ink. Marginal corrections occasionally. It is incomplete at the end. The concluding words are :—

ما لا يكون متوقفا على النظر فالنظر داخل في عنوان القسم الثاني *

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century.

foll. 67-152.

III.

الحاشية على الحاشية الزاهدية على الحاشية الجلالية

Annotations to Mīr Zāhid's supercommentary on ad-Dawwānī's commentary on the earlier portion of the first part of at-Taftāzānī's work called Tahdīb al-Manṭiq wa'l Kalām by قاضي مبارک بن محمد Kādī Mubārak bin Muḥammad Dā'im al-Fārūkī Gūpāmū'ī. He was a contemporary of Ḥamdallāh as-Sandilī. His commentary on Sullam al-'Ulūm, a famous work in Indian Madrasahs, was composed in A.H. 1143, A.D. 1730. According to Rampur List, p. 447, he died in A.H. 1162, A.D. 1748.

Our Kādī Mubārak Gūpāmū'ī should not be confounded with another Kādī Mubārak Gūpāmū'ī. The latter was a pupil of Nizām ad-Dīn Amaitahavī, and flourished in the reign of Emperor Akbar; al-Badā'ūnī has given his life in Muntakhab at-Tawārikh, Vol. III., p. 130. Also, there was a Shaikh Mubārak of Nāgūr, who was the father of Abū'l Faḍl 'Allāmī and Abū'l Faiḍ Faiḍī, and died in A.H. 1001, A.D. 1592.

Beginning :—

قوله و الكامل بالمصدر اه اعلم ان المصدر قد يحصل به للفاعل معني
ثابت قائم الخ *

For copies see Rampur List, p. 447.

Passages of the supercommentary are introduced with the word *قوله* in red ink. Marginal and interlineary notes occur in the earlier portion of the book.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century. Scribe محمد مصباح الدين

No. 311.

foll. 13 ; lines 9 : size $8\frac{1}{2} \times 5\frac{1}{2}$: $5\frac{3}{4} \times 3\frac{1}{4}$.

ميزان المنطق

MIZAN AL-MANṬIḤ.

A short treatise on Logic. The author is not known.

Beginning :—

هذه رسالة مترجمة بميزان المنطق مرتبة على فصول الخ *

For copies see India Office Cat. No. 573, and Asiatic Society Cat. p. 80.

Lithographed repeatedly with other treatises on Logic in India : for instance in Cawnpore in 1862, 1881 and Lucknow in 1869. For other editions see Ellis, Vol. I., p. 260.

Marginal and interlinery notes are numerous. The word فصل is written in red ink.

Written in Nasta'liq. Dated A.H. 1213. Scribe سيد مظهر علي

Philosophy.

No. 312.

fol. 61. lines 9 : size $9\frac{1}{2} \times 6\frac{1}{8}$: $6\frac{1}{2} \times 3\frac{3}{4}$.

اقوال افلاطون

AKWĀL AFLĀṬŪN.

A collection of philosophical sayings attributed to Plato.
Beginning :—

* قال افلاطون الحكمين من طالب الحكمة من طريق طلبها ادركها النجم

The sayings are not arranged alphabetically. Each begins with the word قال. See Ibn Nadīm, p. 246 ; Wenrich, *De Auctorum Graecorum versionibus et commentariis Syriacis, Arabicis, Lipsiae*, 1842, pp. 119–122 ; and Casiri, Vol. II., p. 301. Some maxims of Plato (in Arabic) are also noticed in Munich Cat. No. 651.

For copy see Br. Mus. Suppl. Cat. No. 721, I.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 313.

fol. 161; lines 9. size $9\frac{1}{2} \times 6$: 7×4 .

اثولوجيا

UTHŪLŪJIYA.

A work on metaphysics commonly attributed to Aristotle, translated into Arabic by عبد المسيح بن عبد الله بن ناعمة الحمصي 'Abd al-Masih bin 'Abdallāh bin Nā'ima al-Himsī, and revised by 'Abd al-Masih bin 'Abdallāh bin Nā'ima al-Himsī, and revised by ابو يوسف يعقوب بن اسحق الكندي Abū Yūsuf Ya'qūb bin Ishāq al-Kindī. The former flourished about A.H. 220, A.D. 835, and was a translator of foreign works into Arabic during the reign of Mu'tasim (A.H. 218–227, A.D. 833–842). See Ibn Abī Uṣaybi'a, Vol. I., p. 204 ; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 203. The latter is known in the Islamic world as فيلسوف العرب, Philosopher of Arabia. He was born at Kūfa, studied at Baṣra and Baghdād, and died about A.H. 250, A.D. 864. For details

see Ibn Abī Uṣaibī'a Vol. I., p. 206; Ibn al-Kifṭī, p. 366; Z.D.M.G. Vol. XXIV., p. 347; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 209; Flügel, *al-Kindi, genannt der Philosoph der Araber*.

Beginning :—

الحمد لله رب العالمين والصلوة والسلام على محمد الميمر الاول من
كتاب ارسطوطاليس الفيلسوف المسمى باليونانية اثولوجيا وهو القول على
البروتية النح •

The ten books into which the work is divided begin on the folios mentioned below :—

Book I., fol. 3a; Book II., fol. 21a; Book III., fol. 37a; Book IV., fol. 48a; Book V., fol. 59b; Book VI., fol. 59a; Book VII., fol. 69b; Book VIII., fol. 78a; Book IX., fol. 111b; and Book X., fol. 121a.

Ibn Abī Uṣaibī'a (Vol. I., p. 71) regarding this work says :—

مقالة فيما استخرج من كتاب ارسطوطاليس الذي يدعي بالرومية ثولوجيا
ومعذلة الكلام في توحيد الله تعالى *

It has been edited, with a German translation, by Dieterici, *Leipzig*, 1882-3. For other editions see Ellis, *Cat. of Arabic Books*, (Br. Mus.) Vol. I., pp. 316-17. Also consult *Transaction of Berlin Congress*, II., pp. 1-12; Z.D.M.G. Vol. XXXI., pp. 117-126 and *Abhandl. d. Münchener Akademie*, 1862, pp. 1-12.

For copies see *Berlin Cat.* No. 5121; *Br. Mus. Suppl. Cat.* No. 722; *Paris Cat.* No. 2347; *Bibliotheca Sprenger*, No. 741 and *Rampur List*, p. 378.

Foll. 4a, 13b, 16b, 52a, 69a, 72a, 73a, 79, 89b, 81b, 82a, 83, 84, 85a, 86a, 87, 88b, 89a, 90a, 91b, 92a, 93a, 94a, 100a, 101b, 102, 104, 105b, 106b, and 115a contain lacunae. Titles of all the books except the first one are in red ink.

Written in Naskh. Not dated. C. 19th century. Scribe عبد النبي

No. 314.

fol. 29: lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

رسالة الف الصغرى

RISĀLA ALIF AṢ-ṢUGHĀ.

A commentary on a philosophical treatise attributed to Aristotle by يحيى بن عدى Yahyā bin 'Adī. He was a pupil of Abū

Naṣar al-Fārābī, (who died A.H. 339, A.D. 950), and was a recognised authority on philosophy during his time. He died in A.H. 364, A.D. 974. See al-Fihrist, p. 264; Ibn al-Kifṭī, p. 361; Ibn Abī Uṣaibīra Vol. I., p. 235; and Brockelmann, Vol. I., p. 207.

Beginning:—

تفسير يحيى بن عدي للمقالة الأولى من كتاب أرسطوطاليس الموسوم
بمطاطاقوسيقا أى ما بعد الطبعيات وهي الموسومة بالف الصغرى الخ *

Ibn Abī Uṣaibīra Vol. I., p. 69 says that Aristotle wrote a work in 12 chapters called *مطاطاقوسيقا*.

Aristotle's sayings and annotations are headed with *قال* respectively. These words are over-lined with red ink up to fol. 206 and then with black ink up to the end.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 315.

fol. 81; lines 22-23; size $10\frac{3}{4} \times 6 : 7\frac{1}{4} \times 4$.

كتاب النجاة

KITĀB AN-NAJĀT.

A philosophical encyclopaedia by *أبو علي الحسين بن عبد الله* Abū 'Alī al-Ḥusain bin 'Abdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning:—

قال الشيخ الرئيس أبو علي الحسين بن عبد الله بن سينا رحمه الله
أما بعد حمد الله تعالى والثناء عليه بما هو أهله ومستحقة الخ *

This work is an abridgement of the author's larger work on the subject called *ash-Shifā'* see No. 284.

For copies see Cairo Cat. Vol. VI., p. 105, and Yeni Cat. No. 777. See also Hājī Khalīfa, Vol. VI., p. 303.

It has been printed at Rome in A.D. 1593 as an appendix to al-Kānūn. Foll. 66-77 have been numbered wrongly. They should stand in the following order 66, 75, 76, 69, 70, 71, 72, 73, 74, 67, 68 and 77. Headings of chapters in red ink. Gold and black lines on the borders.

Written in good Nasta'liq on gold sprinkled paper. Dated A.H. 1098.

No. 316.

fol. 69 : lines 23 : size $10 \times 7 : 7\frac{1}{2} \times 4\frac{1}{4}$.

شرح كتاب النجات

SHARH KITĀB AN- NAJĀT.

A commentary on Ibn Sīnā's philosophical work called an-Najāt. The name of the commentator is not mentioned in the preface. But from the colophon it appears that Fakhr ad-Dīn an-Naisābūrī is the author of this commentary; and probably this Fakhr ad-Dīn is Fakhr ad-Dīn Abū Abdallāh Muḥammad bin 'Umar ar-Rāzī, died A.H. 606, A.D. 1209. For his life see No. 317.

It begins abruptly as follows :

المقالة الاولى من الطبيعيات عن كتاب النجاة الفصل الاول في بيان موضوع هذا العلم نريد ان نختصر جوامع العلم ... التفسير قال الامام الفاضل قدوة المحققين رح ههنا ابحت ابحت الاول في تعريف العلم الطبيعي *
 *
 *
 *

The present volume is the commentary on the portion on Physics of Kitāb an-Najāt, and the chapters are as follows : --

fol. 1.	المقالة الاولى من الطبيعيات الفصل الاول في بيان موضوع هذا العلم
2b.	الفصل الثاني في الاصول الموضوع في العلم الطبيعي
7a.	الفصل الثالث في ابطال اجزاء الذي لا يتجزى
10a.	المقالة الثانية من الطبيعيات في لواحق الاجسام الطبيعية في الحركة واسكون
10a.	المفصل الاول في تعريف الحركة
12b.	الفصل الثاني فيما يقع فيه الحركة وفيما لا يقع
16b.	الفصل الثالث في ان لكل متحرك علة متحركة غيره
17b.	الفصل الرابع في انه لا يجوز ان يتحرك الشي وهو على حالة الطبيعة
17b.	الفصل الخامس في ان الحركة المستديرة لا يكون طبيعية

الفصل السادس في ان الحركة قابلة للقسمة

fol. 19a.	بالقوة
„ 19b.	الفصل السابع في وحدة الحركة
„ 20b.	الفصل الثامن في تطابق الحركات
„ 20b.	الفصل التاسع في تضاد الحركات
„ 22b.	الفصل العاشر في التقابل في الحركة والسكون
„ 23a.	الفصل الحادي عشر في الزمان
„ 28a.	الفصل الثاني عشر في المكان
„ 32b.	الفصل الثالث عشر في النهاية واللامتناهية
„ 35b.	الفصل الرابع عشر في الجهات
„ 37a.	المقالة الثالثة في الامور الطبيعية وغير الطبيعية عن الاجسام
„ 44b.	المقالة الرابعة في الاشارة الى الاجسام الاولى
„ 49a.	المقالة الخامسة في المركبات
„ 62b.	المقالة السادسة في النفوس

Quotations from the original work begin with *قال الشيخ*, and the passages of the commentary itself are introduced with the word *التفسير* up to fol. 34. and then with the word *الشرح*: all these words are in red ink.

Written in mixed Naskh and Nasta'lik. Not dated. C. 15th century. The colophon runs thus:—

تمت الطببعيات من شرح النجاة الامام الكامل فخر الملة والدين
الفيضابوري في بلدة لاهجان بعون الملك المظفر بيد الفقير الى الله المستجور
لطاف الله ابو الفتوح *

No. 317.

fol. 203 : lines 23 : size $10\frac{1}{2} \times 6$; 8×4 .

شرح ديون الحكمة

SHARH 'UYŪN AL-HIKMA.

A commentary on Ibn Sina's well-known work on philosophy called 'Uyūn al-Hikma by *عبد الله محمد بن عمر*.

الحسين الرازي Fakhr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Umar bin al-Ḥusain ar-Rāzī. He was born on the 25th Ramaḍān, A.H. 544, A.D. 1150, or, according to some, in A.H. 543, A.D. 1149. He studied with his father Diyā' ad-Dīn 'Umar, a preacher at Rai in his native land, and also with other scholars at Marāgha. He finally settled at Herāt, and died there in A.H. 606, A.D. 1209. For details see Subkī, *Tabakāt al-Kubrā*, Vol. V., pp. 33-40; Ibn Khallikān (Teheran edition) Vol. II., p. 48; Ibn Abī Uṣaybī'a, Vol. II., pp. 23-30; Mir'at al-Janān, (No. 197) Vol. II., fol. 242b; Ibn Kādī Shuhba, *Tabakāt ash-Shāfi'iya*, (No. 264) fol. 68a; Ibn al-Kiftī, p. 291; Leclerc, Vol. II., p. 20; Wüstenfeld, *Gesch.* No. 294, *Ärzte* No. 200; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 506.

Beginning :—

العليم يا خالق السموات والارض الخ *

It is a commentary on all the three parts, namely, Logic, Physics and Metaphysics, of the work. The Commentary on the portion on Logic begins on fol. 2b, physics on fol. 67b, and Metaphysics on fol. 164a. The author wrote this commentary at the request of his pupil محمد بن رضوان بن منوچهر ملك شروان.

For copies see Berlin Cat. No. 5043; Derenbourg, No. 628; India Office Cat. No. 478; Vienna Cat. No. 1522; and Leyden Cat. No. 1446. I have seen a very old copy of this book in the Rampur Library. Extracts from the text have been given by Heneberg in *Abhandl. d. bair. Ak.* XI., pp. 256-67.

Quotations from the original work are headed with the word *قال الشيخ* and the commentary with the word *التفسير*; both these words being written in red ink. The headings of chapters are in red ink. Gold and coloured lines throughout. Slightly worm-eaten. On the title-page it bears the signature of Ḥakīm Muẓaffar Ḥusain, son of Masīḥ ad-Dawla, above the date, 15th January 1870.

Written in very fine Naskh. Dated A.H. 1097.

No. 318.

fol. 258; lines 15-20: size $9 \times 5\frac{1}{2}$: $6\frac{1}{2} \times 3$.

THE SAME.

A defective copy of the work noticed above. Its foll. are wrongly arranged and some are missing. The second part of the work *الطبعيات* (physics) begins on fol. 11, the third part *الآلهيات* (metaphysics), which is the last part of the work, begins on fol. 116a while the first part *المنطق* (Logic) begins on fol. 166b. Foll.

165-166a contain a portion of the preface, and the first line of it on fol. 165 runs as follows :--

التي ذكرتها بقولك ولسوف يعطيك ربك فترضي اعا بعد فان كتاب
عيون الحكمة النخ *

Foll. 257-258 should come just after fol. 164. Some foll. are missing after foll. 170 and 256.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 319.

fol. 494 : lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{2}$: $6 \times 3\frac{1}{2}$.

شرح الاشارات و التنبيهات

SHARH AL-ISHĀRĀT WA'T TANBIHĀT.

A commentary on Ibn Sīna's philosophical work called al-Ishārāt wa't Tanbihāt by أبو جعفر نصير الدين محمد بن محمد بن أبي جعفر الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī. He was born at Ṭūs in A.H. 597, A.D. 1200, and neither in A.H. 607, A.D. 1210, as supposed by Brockelmann in his work *Gesch. d. Arab. Litter.* Vol. I., p. 508, and by Huart in *History of Arabic Literature*, p. 321, nor in A.H. 507, A.D. 1113, as given by Rieu in his *Cat. of Persian MSS.* Br. Mus. Vol. II., p. 441. He was much respected by Hūlākū Khān, the Mongol Emperor. He built, at State expense, an observatory at Marāgha. He died at Baghdād in A.H. 672, A.D. 1273, and not in A.H. 692, A.D. 1292, as given by Rieu in his *Persian Cat.* Vol. II., p. 441. For details of his life see *Fawāt al-Wafayāt*, Vol. II., p. 186 ; *Shudhūr al-Ikhyān*, Vol. II., fol. 284 ; *Muntaha'l Maḳāl*, p. 291 ; *Amī al-Āmil*, p. 68 ; *Rawdāt al-Jannāt*, p. 505 ; *Ḥabīb as-Siyar*, Vols. II., Juz' 4, p. 80, III., Juz' I., p. 60 ; Browne, *Literary History of Persia*, Vol. II., pp. 484-6 ; and also *A History of Persian Literature under Tartar Dominion*, pp. 17-18.

Beginning :—

الحمد لله الذي رزقنا لفتتاح المقال بتحميده النخ *

Our copy comprises three separate parts bound together. The first part (fol. 1-158) is on Logic ; the second part (fol. 159-315) is on Physics ; and the third part (fol. 316-493) is on Metaphysics. The portion on Logic contains ten chapters, each called *الفصل*, and the portions on Physics and Metaphysics are each divided into ten

chapters, which are called **المحط**. The commentary was composed at the request of at-Ṭūsī's patron, who is styled in the book (fol. 26) **المجلس الرفيع ربيب الدولة وشهاب الملة قدوة الحكماء و الاطباء سيد الاكابر والفضلاء**. At-Ṭūsī wrote this commentary in refutation of the commentary of Fakhr ad-Dīn ar-Rāzī, died, A.H. 606, A.D. 1209, who is designated in this work **الفانسل الشارح**. Regarding this work the author of Wafayāt, p. 188, says :—

ومن تصانيفه شرح الاشارات ورد علي الامام فخر الدين في شرحه وقال
نداء جرح وما هو شرح *

This commentary is also designated **حل مشكلات الاشارات** and was completed in A.H. 644, A.D. 1246 (see Kashf al-Hujub, p. 200). The text is described as the last work of Ibn Sīnā, and the last three sections have been published with a French translation by Mehren, 1891. It has been edited by Forget at Leyde, 1892, under the title of *Le Livre des théorèmes et des avertissements*. See Ellis, Cat. Vol. I., p. 670.

For copies see Berlin Cat. No. 5049; Br. Mus. Supp. Cat. No. 723; Leyden Cat. No. 1452; India Office Cat. No. 480; Paris Cat. No. 2366; Petersburg Cat. Nos. 87-89; Cairo Cat. Vol. VI., p. 91; Rampur List, pp. 394-95; Bankipur Cat. p. 388; and Hyderabad List, Fann Hikmat, Nos. 23 and 25.

For glosses and other commentaries see Hājī Khalīfa, Vol. I., p. 300 and Berlin Cat. No. 5054.

The portions of the commentary on the second and third parts (Physics and Metaphysics) have been printed at Constantinople, A.H. 1290, and also lithographed at Lucknow, A.H. 1293.

The headings of chapters are in red ink. Quotations from the original text are introduced with **قوله** in red ink. Foll. 184-189 have been recently replaced. Foll. 159a, 316a and a part of foll. 158b, 315b are blank, but without causing any break in the text. Fol. 493b and a part of fol. 494a contain some different readings in respect of some portion on Logic. Borders are partly pasted over with modern paper. The title-page contains a seal which is not legible, and bears the date A.H. 1161.

Written in beautiful Naskh. The colophon runs thus : —

تم كتاب شرح الاشارات للمحقق الطوسي في شهر سنة تسع
و خمسين و الف من الهجرة النبوية عليه افضل الصلوة و التحية ببلدة لاهور
حميت عن الشروع *

No. 320.

fol. 273 : lines 19-15 ; size $10 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

fol. 1-247.

I.

شرح حكمة الاشراف

SHARH HIKMAT AL-ISHRĀK.

A commentary on Shihāb ad-Dīn Yahyā bin Ḥabash as-Suhrawardī's (d. A.H. 587. A.D. 1191) philosophical treatise called Hikmat al-Ishrāk by قطب الدين محمود بن مسعود الشيرازى Kūṭb ad-Dīn Maḥmūd bin Mas'ūd ash-Shīrāzī. He was born at Shīrāz, A.H. 634, A.D. 1236 ; studied with Naṣīr ad-Dīn aṭ-Ṭūsī, and died at Tabrīz in A.H. 710. A.D. 1310.

He must not be confused with another celebrated scholar Kūṭb ad-Dīn Muḥammad bin Muḥammad ar-Rāzī, the author of al-Kuṭbī and many other works. (see No. 288). Our Shihāb ad-Dīn as-Suhrawardī is a different man from the author of the famous book called 'Awārif al-Ma'ārif, though the surnames are similar ; the latter's full name is Shihāb ad-Dīn Abū Ḥafṣ 'Umar as-Suhrawardī (died A.H. 632, A.D. 1234). For details of the life of the commentator see ad-Durar al-Kāminā, No. 272. Vol. II., fol. 427b ; at-Ta'likāt as-Saniya, p. 53 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 211.

Beginning :—

قال مولانا و استاذنا ... فطب الحلة والدين الاشراق
سبيلك و الاشواق دليلك انت ربنا النعم *

For copies see Paris Cat. No. 2349 ; Leyden Cat. Nos. 1499-1501 ; Koprülüzādah Cat. No. 881 ; Rampur List, p. 395 ; Bankipur Cat. p. 384 ; and Asiatic Society Cat. p. 81.

The first fol. is supplied in a different hand. Passages of the original text are marked with a red line. The headings of chapters are in red ink. Marginal glosses occur here and there. Worm-eaten.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

fol. 248/ 251.

II.

Miscellaneous quotations.

These miscellaneous quotations consist of six مَجْدَات (or the glorification and praise of God) attributed to Shihāb ad-Dīn as-

Suhrawardī (see No. 320, I.) : one prayer of Ḥasan bin Maṣṣūr al-Ḥallāj at the time of his murder, and two other prayers, etc., by as-Suhrawardī.

Written mostly in Nasta'liq. Not dated. (C. 18th century.

fol. 252b-255a.

III.

رساله آدر ساسان دیهیم بخشش

RISALA ĀDAR SĀSĀN DĪHĪM BAKHSH.

A treatise by Adar Sāsān Dīhīm Bakhsh, known as Sāsān III., on logic.

Beginning : -

گویش نخست در شش ختگان و شش اسیدین و دبر هفت نگهبان
است الخ *

In this treatise all the technical terms used in writing of Logic are pure Persian. It is divided into three chapters each called گویش, and each of the first two chapters is subdivided into seven rules, مخاطبه, called نگهبان. The third chapter is incomplete, and ends abruptly. Below the Persian technical terms of logic, the Arabic terms have been written in a different hand.

Written in Nasta'liq. Not dated. (C. 17th century.

fol. 255b-257a.

IV.

نامه دادیار

NAMA DĀDYĀR.

A small treatise by Dādyār in definition of خامه-فصل-نوع-جنس and علم-عرض entirely in Persian.

Beginning : -

بغی گوینای به فرمود است و فرمود دانستد نشود الخ *

The Arabic terms, in this treatise also, are added by a different hand below the Persian ones.

Written in Nasta'liq. The colophon runs thus : -

تمام شد رساله داد پندجه یار بتاریخ ۱۲ ربیع الثانی سنه ۱۰۶۴ هـ *

fol. 257a-263b.

V.

رساله ده گوی

RISĀLA DAH GŪĀI.

A treatise on *مقولات عشر*, with a description and division of *فضیه* (fol. 258b) and *قیاس* (fol. 260a) by Dādyār.

Beginning :—

چون نگاه کردند بود مبدء جهان فرور دین و فرازین انج *

Written in the same hand and year as the preceding MS

fol. 263b-265b.

VI.

رساله مشکین بانو

RISĀLA MUSHKĪN BĀNŪ.

A treatise by a lady called Mushkīn Bānū on Logic entirely in Persian.

Beginning :—

انچه درچم بد آکین در آمد انکار است انج *

It is mentioned in the last fol. that Mushkīn Bānū was the wife of Dastān Sām, (دستان سام), who appointed his brother-in-law called Sank (سنگ) Governor of Persia. Once when Dastān was away from the capital his brother-in-law died. Mushkīn Bānū, apprehending some political danger, if the death of the Governor would become known to the public, wrote this treatise using in it as an illustration of affirmative and negative propositions, the following sentence : “ Dastān is wise and Sank is not a speaker.” and sent the work to her husband. Dastān on receiving this treatise came to know of the death of his brother-in-law, and adopted the necessary measures to safeguard his kingdom.

Written in the same hand and year as parts IV and V above.

fol. 266b-272.

VII.

رساله دستبوی

RISĀLA DASTBŪĀI.

A treatise on physics and metaphysics entirely in Persian by Isfندیār Isfindiyār.

Beginning :—

• *فرواني آنست كه بروني بود مئذدان را آن داني كان چوندد الن* •

Fol. 266*a* is blank. Fol. 273 contains Persian technical terms of Logic with the Arabic equivalents.

The MS. bears among others the seals and signature of مظفر حسين بن مسيح الدولة. The signature is dated 24th December 1869.

Written in the same hand and year as the above.

No. 321.

fol. 82 : lines 12-9 ; size $7 \times 4\frac{1}{2}$: $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح هداية الحكمة

SHARH HIDĀYAT AL-ḤIKMA.

A commentary on al-Abharī's (d. A.H. 663, A.D. 1264) treatise on philosophy called *Hidāyat al-Ḥikma* by ميرك شمس الدين محمد Mirak Shams ad-Dīn Muḥammad bin Mubārak Shāh al-Bukhārī. He flourished in the eighth century Hijra. See Hājī Khalifa, Vol. VI., p. 474 and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 464.

Beginning :—

• *القسم الثاني في الطبيعيات وهو مرتب علي ثلاثة فصول الن* •

This commentary is only on physics and metaphysics.

For copies see India Office Cat. No. 493 ; and Rampur List, p. 396.

Our copy is without the preface that is found in the India Office Cat. No. 493. Passages of the original work and the commentary are headed with a space evidently left blank for writing the words *قال* and *اقول*. The line quoted by Hājī Khalifa, Vol. VI., p. 474, as the beginning of the work under notice is from the author's commentary on the *Ḥikmat al-Ain*.

The last two foll. (81-82) are in a different hand. Slightly worm-eaten. On the title-page it bears a seal written on which is محمد مسجدي, dated A.H. 1139.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 17th century.

No. 322.

fol. 168 : lines 21 : size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3$.

شرح هداية الحكمة

SHARH HIDĀYAT AL-ḤIKMA.

A commentary on al-Abharī's treatise on philosophy called *Hidāyat al-Ḥikma* by حسين بن معين الدين الميذمي Ḥusian bin Mu'īn ad-Dīn al-Maibidhī. He was born at Maibidh, a village about ten leagues from Yazd, was a distinguished scholar of his age and was the author of several works. His commentary on *Dīwān 'Alī* was completed in A.H. 890, A.D. 1485. His poetical name was Manṭikī. He died according to some in A.H. 904, A.D. 1498. Yahyā al-Ḳazvīnī in his work *Lubb at-Tawārīkh* (Library copy No. 6) fol. 106a says that Ḳādī Mīr Ḥusain Maibidhī was put to death by order of Shāh Ismā'īl in A.H. 910, A.D. 1504 in Yazd; but the author of *Riyāḍ al-'Ulamā'* says that his death took place in A.H. 912, A.D. 1506. See *Rawḍat al-Jannāt*, p. 258; Ḥabīb as-Siyar, vol. III, Juz'4, p. 112; and Rieu, *Persian Cat.* vol. III, p. 1077.

Beginning :—

الهداية امر من ابدية و كل شي يعود اليه له الحمد ما انعم علينا سوابق

النعمة ولو احقها النعم *

The original text is divided into three parts, Logic, Physics and Metaphysics, but the commentary deals with only the last two. From the preface it appears that this book was the first work of the Commentator. It was composed in A.H. 880, A.D. 1475. For chapters see *Berlin Cat.* No. 5065.

For copies see *Berlin Cat.* No. 5065; *Paris Cat.* No. 2363; *Casiri*, No. 704; *Cairo Cat.* Vol. VI., p. 98; *Yeni Cat.* No. 769; *Algiers Cat.* No. 1389; *India Office Cat.* No. 487; *Asiatic Society Cat.* p. 82 and *Rampur List*, p. 405.

For other commentaries on the text see *Hājī Khalifa*, Vol. VI., pp. 473-476; and *Berlin Cat.* Nos. 5067-5075.

It was printed in Calcutta and lithographed at Lucknow, A.H. 1281, and at Cawnpore, 1880.

The passages of the original text are marked with red lines. The pagination is wrong after fol. 120. The next fol. has been numbered 161 instead of 121, and the mistake is carried on throughout the rest of the book. Marginal notes are given only on the earlier portion of the work.

Fol. 167b-168 contain a poem with the following heading :—

هذه قصيدة عينية في احوال النفس الناطقة او الروح تعزني الى
الشيخ الرئيس ابي علي سينا الممدوح روح الله روحه و اصاب اليها فتوحه *

Beginning :

حببت اليك من المحل الارتفاع ورقاء ذات تغرد و ذمـع

This poem contains 21 couplets.

Written in bad Nasta'lik. Not dated. C. 19th century.

No. 323.

fol. 77 : lines 17 : size $11\frac{1}{2} \times 7\frac{1}{4}$: $8\frac{3}{4} \times 4\frac{1}{4}$.

حاشية شرح هداية الحكمة

HĀSHIYA SHARH HIDAYAT AL-HIKMA.

A supercommentary on Maibidhī's commentary (see No. 322) on Abhari's treatise on philosophy called Hidāyat al-Hikma. The name of the supercommentator is not mentioned anywhere in the work, but from notes on the title-page and from the colophon it appears that its author was نصر الله بن محمد الخلكحالی Naṣrallāh bin Muḥammad al-Khalkhālī.

Beginning :—

قوله الهداية امر عن لديه الى ناش من غده اما بواسطة او بدونها الخ *

Hājī Khalīfa, Vol. VI., p. 474, mentions this supercommentary, but without quoting any passage from it. Quotations from al-Maibidhī are introduced with the word قوله in red ink. On the first and last foll. are the seals and signatures of مظفر حسين بن مسيح الدولة, a well-known physician of Lucknow, with the date 25th December, 1869.

Written in ordinary Nasta'lik. The colophon runs thus :—

تمام شد حاشیه نصر الله بر میندی بتاریخ بست و هفتم ربیع الاول روز
سه شنبه سنه ۱۲۶۸ هجری راقم عای پر معاصی محمد عابد ساکن ردولی تلخید
حکیم میرزا مظفر حسین خان مدّ ظله العالی *

No. 324.

fol. 130 : lines 22 : size $10\frac{1}{2} \times 6\frac{1}{2}$: $8\frac{3}{4} \times 4\frac{3}{4}$.

fol. 1 112.

I.

حاشية شرح هداية الحكمة

HĀSHIYA SHARH HIDĀYAT AL-HIKMA.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on Abharī's treatise on philosophy called Hidāyat al-Hikma by Mullā Nizām ad-Dīn bin Mullā Kutb ad-Dīn as-Sahālī, died A.H. 1161. A.D. 1748. See No. 140.

Beginning :—

تبارك الذي بيده الملك وهو على كل شيء قدير الخ *

For copies see Rampur List p. 384 ; Bankipur Cat. p. 171 ; and Asiatic Society (Govt. collection) No. 305.

Quotations from the text are headed with the word قوله in red ink. In many places the borders are partially or completely replaced with thick paper.

Written in mixed Nasta'liq and Shikasta. The colophon runs thus :—

تمت الحاشية التي عتفها العلامة افضل زمانه ووحيد آوانه صاحب
القدسية .. مولانا نظام الدين السهالي قدس الله سره العالی المتعالی
على شرح الهداية المشهور بالصدر في اواخر ربيع الثاني سنة ١١٧٤ بيد اقل
الخليفة بل لاشي في الحقيقة المحتاج الى عفوية في الدارين محمد حسين
المعروف بغلام حسين تجاوز الله عن ذنوبه بشفاعه سيد الثقلين عليه و على آله
افضل الصلوات و اكمل التحيات *

fol. 113b-130.

II.

رساله هبّت

RISĀLA HAFĀT.

A Persian treatise on astronomy by 'Alī al-Kūshjī (see for his life No. 452, I.).

Beginning :—

الحمد لله رب العالمين حمد الشاكرين والصلوة على خير خلقه محمد
و آله اجمعين اما بعد ابن كتاب مشتمل است بر مقدمه و دو مقاله الخ *

For further particulars of this Persian treatise see Rieu, *Persian Cat.* Br. Mus. Vol. II., p. 458.

The headings of chapters, circles and diagrams are in red ink. Written in the same manner as the above MS.

No. 325.

fol. 265 ; lines 21 ; size 9×5 ; $6 \times 2\frac{1}{4}$.

شرح حكمة العين

SHARḤ ḤIKMAT AL-ʿAIN.

A commentary on Najm ad-Dīn ʿAlī bin ʿUmar al-Kāẓvīnī's (d. A.H. 675, A.D. 1276) treatise on metaphysics and physics called *Ḥikmat al-ʿAin* by میرک شمس الدین محمد بن مبارک شاه البخاری Mirak Shams ad-Dīn Muḥammad bin Mubārak Shāh al-Bukhārī (see No. 321).

Beginning :—

اما بعد حمد الله فاطر ذوات العقول الذورية النعم

The author says in the preface that he wrote this commentary at the request of his students, and that he has included in the work the entire glosses on the text by Kutb ad-Dīn ash-Shīrāzī (died A.H. 710, A.D. 1310), which he quotes with the words الحواشي للطيبة

For copies see Berlin Cat. No. 5081 ; Paris Cat. Nos. 2384-5 ; Br. Mus. Cat. pp. 209b ; 627b ; Br. Mus. Suppl. Cat. No. 726 ; India Office Cat. No. 498 ; Cairo Cat. Vol. I., p. 97 ; Rampur List, p. 395 ; Asiatic Society Cat. p. 81, and Bankipur Cat. p. 383.

For other commentaries and glosses see Ḥājī Khalīfa, Vol. III., p. 103., and Berlin Cat. No. 5086.

The commentary begins on fol. 6b. The first five foll. contain anonymous glosses on some portions of the metaphysics of *Ḥikmat al-ʿAin* ; and on fol. 6a are some prayers. The commentary includes the whole text, the passages of which are marked with red line throughout, except in foll. 124b-132a, where black is used instead. It has numerous marginal notes chiefly taken from the glosses on this commentary by as-Saiyid Sharīf al-Jurjānī. A list of contents is annexed at the end, but the page numbers are wrong. Gold and coloured lines in the margins are up to fol. 225. It is wormeaten, but carefully mended. Borders of many foll. are supplied with a different kind of paper. It also bears two seals, one of which has been purposely effaced. The other one bears the date A.H. 1274.

Written in two hands : from beginning up to fol. 225 it is in Naskh and the rest is in Nastaʿlīq. Some one, effacing the original

date of transcript, has written A.H. 1018, but evidently the last portion is in a quite recent hand: the first portion was copied apparently in the 17th century.

No. 326.

foll. 249 lines 17-19; size $11 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

حاشية شرح حكمة العين

HĀSHIYA SHARH HIKMAT AL-'AIN.

A supercommentary on Muḥammad bin Mubārak Shāh al-Bukhārī's commentary (see No. 325) on the well-known treatise on metaphysics and physics called Hikmat al-'Ain by محمد هاشم الحسيني Muḥammad Hāshim al-Ḥusainī. He was a physician, and the date of his death is not known. See Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 467.

Beginning:—

حمداً لمن سد بحكمته متون العلماء و شرح بفضله عذور الفضلاء الخ *

For other particulars of this work see India Office Cat. No. 501, where this supercommentary is called كشف الغيب عن شرح حكمة العين. In our copy the place for writing the name is left blank. Quotations from the text and the commentary are headed with قوله and قال الشارح respectively. Foll. 3a, 5b, 8b, 9, 10a, 11a, 20, 246b and 249a have lacunae. This supercommentary deals only with the first مقاله of the Hikmat al-'Ain. The first and last foll. bear seals, but they have been obliterated.

For copy see India Office Cat. No. 501.

Written in two hands of Nasta'liq. Not dated. C. 18th century.

No. 327.

foll. 218; lines 21; size 13×8 ; $8 \times 4\frac{1}{2}$.

الافق المبين

AL-UFUK AL-MUBĪN.

A work on metaphysics by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

سبحانك اللهم جلّ حمدك وعزّ مجدك يا رب العافلات العالمة الخ *

This work is divided into two parts, called *مرحة*, each sub-divided into sections called *مساقات*. Each *مساقعة* contains several chapters, called *فصول*, which again comprise sub-chapters called *عنوانات*, as the author says on fol. 2*b* :—

في الكتاب تنظم ابوابها مرحان في كل مذهب مساقات في كل مذهب فصول
و في كل مذهب عناوانات *

Our copy contains only the 1st, 5th and 6th sections, or *مساقات*, of the first part called *مرحة*. They begin respectively on fol. 2*b*, 47*a* and 122*a*.

It is one of the most abstruse of works on philosophy.

For copies see India Office Cat. No. 580, Rampur List, p. 379 ; and Bankipur Cat. p. 22. See also *Kashf al-Hujub*, p. 55.

Foll. 57*b*, 58*b*, 59*a*, 62, 63*b*, 64*b*, 65*b*, 66*a*, 67*b*, 68–70*a*, 71*a*, 72*b*, 73*b*, 74*a*, 75*b*, 77*a*, 78*b*, 79, 80*a*, 81*b*, 82*b*, 83*b*, 84*b*, 86*b*, 87*a*, 88–89*a*, 91–93*a*, 94*b*, 96*a*, 97*a*, 98*a*, 99–102*b*, 106*a*–108*b*, 175*b*, 182*b*, 188*b*, 191, 193*a*, 195*a*, 196*a*, 198*a*, 199*a* and 218*b* contain lacunae.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 328.

fol. 195 ; lines 21 ; size 13 × 8 ; 12 × 4 $\frac{3}{4}$.

القبسات

AL-KABASĀT.

A work on metaphysics by محمد باقر بن محمد الحسيني الداءاد *Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād*, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

الحمد لله الواحد الاحد الصمد المصمود و مهيمن كل موجود النخ

This work is divided into chapters, called *القبسات*, as follows :—

- fol. 2*a*. القبس الاول فيه ذكر انواع الحدوث و تقاسيم الوجود
 القبس الثاني فيه انواع تثليث السبق الذاتي و تقويم
 البرهان من سبيل التقدم بالذات
,, 20*b*.
 القبس الثالث فيه تثنية البعدية الانفكاكية و تقويم
 البرهان من سبيل القبلية السمردية
,, 45*a*.
 القبس الخامس في نحو وجود الطبائع المرسلة و سبيل
 البرهان من نحو وجود الطبيعة
,, 80*b*.

القبس السادس في اتصال الزمان والحركة و تقويم سياق
البرهان حسب اتصال مكنة الزمان على النظم
الطبعي

fol. 102b.

القبس السابع في تعقب احتجاجات اقتضائية و مراوغات
جزئية

„ 135a.

القبس الثامن في تحقيق قدرة الله سبحانه

„ 158b.

For copies see Hyderabad List, Fann Kalām. No. 48 : and Bankipur Cat. p. 532.

The fourth chapter is not given in this copy, unless by a mistake of the copyist what is really the fourth chapter is called the fifth, the mistake being continued up to the end ; or the fourth chapter is really missing. In this work the author has also explained some of the abstruse and difficult problems of his *al-Uṣūl al-Mubīn*. Ibn Sīnā is frequently quoted in the work. It was completed in A.H. 1034, A.D. 1624 : see Kashf al-Hujub, p. 410.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 329.

fol. 257 : lines 9 ; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{3}{4} \times 4$.

عراط المستقيم

ŞIRĀṬ AL-MUSTAẪM.

A work explaining the connection between the Infinite and the Finite, or God and the world by محمد باقر بن محمد الحسيني Muḥammad Bāqir bin Muḥammad al-Husainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

البقاء دون افق عزك و جلالك اللهم و الثناء وراء سرائق قدسك و كمالك

الشيخ *

The author dedicated this work to Shāh ‘Abbās I. (A.H. 985–1038, A.D. 1587–1629) of the Šafavide dynasty.

For copies see India Office Cat. No. 581, I. and II. See also Kashf al-Hujub, p. 370.

Foll. 5a, 11a, 21a, 23a, 26a, 27a, 32a, 34a, 40a, 45, 60b, 69a, 99a, 157b, 196a and 198b contain lacunae.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 330.

fol. 124 ; lines 15 ; size $11 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

الإيمانات و التشریقات

AL-ĪMĀDĀT WA'T TASHRĪKĀT.

A work dwelling on the Eternal and the Accidental by محمد باقر *Muḥammad Bākīr bin Muḥammad al-Ḥusainī ad-Dāmād*, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

سبحانك اللهم رب الخلق و الامر لك الملك و لك الحمد النخ *

The author wrote this work after composing *al-Ufuk al-Mubīn* and *aṣ-Ṣirāṭ al-Mustaḳīm*. It is also designated *aṣ-Ṣaḥīfat al-Kāmila*, or *aṣ-Ṣaḥīfat al-Malakūtiya*.

For copies see Rampur List, p. 379. See also *Kashf al-Ḥujub*, p. 74.

The work is divided into a prologue and several chapters, called سقايات, as follows :—

- fol. 2b. المقدمة في تحديد حريم الفزع في حدوث عالم الجوار
السقاية الاولى فيها فوقان شيون الموجود بحسب
,, 4b. اطوار اوعية الوجود ثم سياق التبيين على نمط
السقاية الثانية فيها طائفة من شئون شعوب الحوادث
بحسب انحاء الحدوث ثم سياق التبيين على نمط
,, 17a. آخر
السقاية الثالثة فيها اثبات الهيولي الاولى الداخلة في جوهر
,, 40b. الجسم و الحاملة ليكون الكين و فساد الفاسد
السقاية الخامسة من كتاب الإيمانات و التشریقات الملقب
بالصحيفة الملكوتية فيها الى الاخذ في
انصاع الربوبي و سوق الفطر الى القول الاخرى
,, 106a. بالحيات الوجوبي

The fourth chapter is missing. It is noted on the title-page that the composition of the treatise was commenced on the 4th Dhū'l Ka'da A.H. 1012. Headings of chapters in red ink. There are coloured marginal lines throughout, with occasional glosses.

The MS. is incomplete, as after fol. 104*b*, some foll. are missing. Fol. 105 contains glosses on difficult passages of the book which ought to have been placed after fol. 108. Foll. 109–116*a* contain glosses collected by one Sulṭān Aḥmad on obscure passages of the text. From fol. 116*b* to the middle of fol. 119*b*, there are notes in Persian by same Sulṭān Aḥmad on محل خلاف میان حکیم و متکلم differences of opinion among philosophers and theologians regarding cause and effect, and similar matters. From the latter half of fol. 119*b* up to the end are glosses on difficult passages of the book composed by the author. The MS. is bordered with thick paper.

Written in ordinary Nasta'liq. Not dated. C. 17th century.

No. 331.

fol. 204 : lines 23 ; size $10\frac{1}{4} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

الاسفار الاربعة

AL-ASFĀR AL-ARBA'.

A work on metaphysics by صدرالدين محمد بن ابراهيم الشيرازى Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī, known as Mullā Ṣadrā, a pupil of Mīr Bākir Dāmād. He was a great philosopher of his time, and was the author of many works. He died in A.H. 1050, A.D. 1640. See Nujūm as-Samā', p. 87 ; Rawḍāt al-Jannāt, p. 331, and also No. 91.

Beginning :—

ان الترتيب الطبيعى وان استدعى ان تقدم مباحث الجواهر اقسامها اليه *

The work is divided into four parts, as the author says in the preface :—

اعلم ان للسلوك من العرفاء والاولياء اسفارا اربعة احدها السفر من الخلق الى الحق وثانيها السفر بالحق فى الحق والسفر الثالث يقابل الاول لانه من الحق الى الخلق بالحق والرابع يقابل الثانى من وجه لانه بالحق فى الحق *

The work is also designated الحكمة المتعالية فى الاسفار العقلية.

For copies see Cairo Cat. Vol. VI., p. 88 ; Rampur List, p. 379 ; and Asiatic Society Cat. p. 80.

Lithographed with marginal commentaries by al-Hādī bin-Mahdī as-Sabzawārī, Teheran, A.H. 1282, A.D. 1865.

Our copy comprises only the third part of the printed copy. On the title-page the work is designated السفر الثالث من كتاب اسفار. الاربعة وهو الذى من الحق الى الخلق بالحق

pages the following lines in Persian are written in black ink on a gold surface :—

کرد سفر حکیم از خلق بحق دارد عوفی سفر سوی خلق ز حق
بی یاری معراج و براق و جبریل اسفار تو در حق است از حق سری حق

The MS. is very carefully transcribed. Gold and coloured lines are on the margin throughout. Borders have been changed into a different kind of paper. The first four pages are richly illuminated. Headings of chapters in gold ink. At the end two pages are illuminated and the colophon is written in gold ink. It is transcribed from a copy which had been copied from one written by the author himself. It bears different seals, among which are those of Amjad 'Alī and Sulaimān Jāh of Lucknow.

Written in beautiful Naskh. The colophon runs thus :—

و قد وقع الفراغ من نسختها من الثاني من الثالث من التاسع من
الثامنة من الاول من الثانية من الثاني من الهجرة النبوية المحمدية على
الصادق بها وآله واولاده الف الف مائة و تحية ببلدة شيراز صلبها الله عن
الاعواز و الحمد لله على آلائه المواترة المتكاثرة حمدا ذفعا في الدنيا و الآخرة
ثانبا مستغفرا *

No. 332.

fol. 123 ; lines 15 ; size $11\frac{3}{4} \times 7\frac{1}{8}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نقد الجواهر في شرح زواهر الجواهر

NAQD AL-JAWĀHIR FĪ SHARH ZAWĀHIR

AL-JAWĀHIR.

A commentary by محمد خير الدين جونیوری Muḥammad Khair ad-Dīn Jawnpūrī on his own treatise on philosophy called Zawāhir al-Jawāhir. He was born in Allahabad in A.H. 1165, A.D. 1751. He studied under as-Sa'īyid Muḥammad Ḥusain al-Mūsavī al-Aurangābādī, and after his death, which took place in A.H. 1185, A.D. 1771, he went to Jaunpur, and sat at the feet of Mawlānā Muḥammad 'Askarī for higher studies. He served the British Government in various capacities. In A.H. 1198-99, A.D. 1783-84, he was confidential agent of Mr. James Anderson, the British resident in the camp of Sindhiāh. He spent the last part of his life at Jaunpur in the enjoyment of a pension from the British Government. He died according to Rieu Cat. Vol. III., p. 946. about A.H. 1243, A.D. 1827. For details see Elliot, History of India, Vol. VIII., p.

237 ; Journal Asiatic Society, Vols. XXIII., p. 284, LXXI., part I., p. 136 ; and *Tadhkira 'Ulamā' Jawnpūr*, p. 131.

Beginning :—

سبحانه جلّ شأنه ظهر بالذات و صدر عنه الكائنات الخ *

The author commenced to write this commentary from the beginning of Rabī' II, A.H. 1211 (A.D. 1796), and completed it on the 21st *Shawwāl*, A.H. 1212 (A.D. 1797).

Lithographed at Husainī Press, Lucknow. Passages of the text are marked either with red or black lines. Marginal glosses from the author, called *manhij*, are occasional. At the end of the work the author prays that the book may be beneficial to all his students, and specially to his son, who is named *Abu 'Alī 'Amīn al-Dīn*.
حسن المشتقر بالسلطان الحسن المحمدي

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 333.

fol. 159 : lines 20 ; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على الشمس البارزة

AL-ḤĀSHIYA AL'ASH SHAMS AL-BĀZIGHA.

A supercommentary on Maḥmūd al-Jawnpūrī's work on physics called *ash-Shams al-Bāzigha* by *ملا حسن بن قاضي غلام مصطفى الكهنوي*

Mullā Hasan bin Kāḍī Ghulām Muṣṭafā al-Lakhnawī, died A.H. 1198, A.D. 1783. See for his life No. 310, II.

Beginning :—

الحمد لله الذي كلّ اللسان في تكميده الخ *

Ash-Shams al-Bāzigha, a very popular book in India, is a commentary by Maḥmūd al-Jawnpūrī on his work called *al-Ḥikmat al-Bāligha*. He wrote the preface to *ash-Shams al-Bāzigha* on his death-bed, as the following quotation indicates :—

لكني كنت أدب في التأليف ديبيا وان للدهر في تقريب حامي
أفلا وتقريبا نبينا ان سوت كثيرا من مباحث ما قبل الطبعية وبقى اكثر
وامليت من مطالب ما بعد الطبعية الاقل الا ندر هجم المرض الويل
و ضرب على طبل الرحيل الخ *

For copies see Rampur List, p. 386, and Bankipur Cat., p. 191.

Quotations from ash-Shams al-Bāzigha are introduced with the word قوله in red ink. Borders of foll. 137-142, 144-149 have been partially pasted over with thick paper. The MS. is worm-eaten, but serviceable. On the first fol. it has a seal of Saiyid Murtaḍā.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 334.

foll. 169 ; lines 22 ; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

الحاشية على شرح صدر

AL-ḤĀSHIYA 'ALĀ SHARḤ ṢADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on al-Abharī's treatise on philosophy called Hidāyat al-Ḥikmat by Abū'l 'Aiyāsh Abū al-ʿEiyāsh عبد العلي محمد بن نظام الدين المشهور ببهر العلوم 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn, known as Baḥr al-'Ulūm, died A.H. 1235, A.D. 1819. See No. 142.

It begins abruptly as follows :—

قوله من حيث اشتماله على قوة التغير الخ يحتمل ان يراد بالقوة الخ *

The overlined words are a quotation from Ṣadr ad-Dīn's commentary, and occur on p. 16 of the lithographed copy of the work by the 'Alavī Press, A.H. 1262. The identity of its author can be established by comparing passages from it with Baḥr al-'Ulūm's marginal glosses on this commentary, published by 'Alavī Press.

For copies see Rampur List, p. 382.

Foll. 78a and 101 contain lacunae. The commentary is introduced with the word قوله, written in red ink, though in many places the space for قوله is left blank. Worm-eaten places have been pasted over with paper.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 335.

foll. 33 ; lines 28 or 27 ; size $10 \times 6\frac{1}{4}$; 8×5 .

الحاشية على شرح صدر

AL-ḤĀSHIYA 'ALA SHARḤ ṢADRĀ.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on al-Abharī's treatise on philosophy called Hidāyat al-Ḥikmat by

Muḥammad A'lam bin Muḥammad Shākir as-Sandīlī. He was a pupil of Mullā Kamāl ad-Dīn as-Sahālī and Hamdallāh as-Sandīlī, and died A.H. 1200, A.D. 1785. See Rampur List, p. 383, and Tadhkira 'Ulamā' Hind, p. 180.

Beginning :—

لا آله الا هو سبحانه عما يشركون قوله الحمد لله مخترع العقل
الفعال اذ الاختراع و الابداع كالمترادين بمعنى الخلق و الابداع الخ *

For copies see Rampur List, p. 383.

Our copy deals only with the first part, i.e., the physics section of the commentary. Regarding the identity of the author nothing is written in the text, but by comparing passages of this supercommentary with the marginal glosses of Muḥammad A'lam as-Sandīlī, published on the margin of the lithographed copy of Sharḥ Ṣadrā, the author's identity has been established. His name is erroneously written on an additional page بر صدر حاشيه ملا حسن. Quotations from the commentary are headed with the word قوله in red ink, or there is a blank space intended for it.

Written in two hands. From the beginning up to two-thirds of fol. 21 it is in one hand, and the rest in another. Slightly worm-eaten.

Written in Nasta'liq. Not dated. C. 19th century.

No. 336.

fol. 12 : lines 21 : size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

شرح رساله محقق طوسی

SHARḤ RISĀLA MUḤAKKIK ṬŪSĪ.

A commentary on a metaphysical treatise ascribed to Naṣīr ad-Dīn aṭ-Ṭūsī. The name of the commentator could not be traced.

It begins abruptly :—

قوله فعلى هذا لا يكون الا اما الاولان فلان الظاهر المتبادر من قولهم
لا يختص بقسم الخ *

It is imperfect at the beginning and end. Quotations are introduced with the word قوله in red ink.

Written in semi-Nasta'liq. Not dated. C. 18th century.

No. 337.

fol. 404, lines 31; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{3}{4}$.

رسائل اخوان الصفا

RASĀ'IL IKHWĀN AṢ-ṢAFĀ.

A collection of the well-known philosophical treatises of the Ikhwān aṣ-Ṣafa, or "Brothers of Purity", composed about A.H. 350, A.D. 961. According to Ḥājī Khalīfa, Vol. III., p. 460, the authors were Abū Sulaimān Muḥammad bin Naṣr (according to Brockelmann, Vol. I., p. 213, *Mushir*) al-Bustī, known as al-Muḥaddasī, Abū'l Ḥasan 'Alī bin Hārūn as-Zanjānī, Abū Aḥmad an-Nahrjūrī, al-'Awfī, and Zaid bin Rifā'a. See also al-Kiftī, pp. 82-88; Z.D.M.G., Vol. XIII., pp. 1-43; Leclerc, Vol. I., p. 393; Abh. d. Berl. Akad. 1858, p. 240; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., pp. 213-14; Dieterici, *Philosophie der Araber*, pp. 141-151; and *Ency. of Islām*, No. 25, p. 459.

It begins on fol. 4b:—

الحمد لله وسلام على عبادة الذين اصطفى الله خيرا ما يشركون الخ *

The work is divided into four parts, and each contains several abridged *risālas* or treatises, there being altogether fifty-one in the whole volume.

Fol. 1b-2a, synopsis of the fifty-one treatises. Fol. 2b-3, gist of the fourteen treatises of the first part, i.e. العلم الرياضي.

The first part contains the following treatises:—

fol. 4b. الرسالة الاولى من الرياضيات في العدد وهو الارثماطيقى

This, the first, treatise is published with some omissions "Die Abhandlungen der Ichwān es-Sefa in Auswahl", *Leipzig*, 1883-6, pp. 255-292, and translated in "Die Propaedeutik der Araber", pp. 1-22.

fol. 10b. الرسالة الثانية من الرياضيات في الهندسة

Partly printed in the "Auswahl", pp. 292-301, and translated in "Propaedeutik", pp. 23-45.

fol. 14b. الرسالة الثالثة من الرياضيات في النجوم

Published in extracts in "Auswahl", pp. 113-124; and translated in "Propaedeutik", pp. 46-85.

fol. 22b. الرسالة الرابعة من الرياضيات في علم الموسيقى

Published in "Auswahl", pp. 301-331; and translated in "Propaedeutik", pp. 100-153.

fol. 35b. الرسالة الخامسة من الرياضيات في جغرافيا

Published in extracts in "Auswahl", pp. 59-65; and translated in "Propaedeutik", pp. 86-99.

fol. 42b. الرسالة السادسة من الرياضيات فى المسبة العددية

Printed in "Auswahl", pp. 331-344; translated in "Propaedeutik", pp. 154-168.

fol. 46b. الرسالة السابعة من الرياضيات فى الصنائع العلمية

Extracts in "Auswahl", pp. 239-254; translation in the "Logik und Psychologie der Araber", pp. 1-18.

fol. 50b. الرسالة الثامنة من الرياضيات فى الصنائع وهو العملية

Extracts in "Auswahl", pp. 225-239; translation in "Logik und Psychologie", pp. 85-101.

fol. 53b. الرسالة التاسعة من الرياضيات فى بيان اصلاح الاخلاق

Extracts in "Auswahl", pp. 396-436; translation in "Logik und Psychologie", pp. 102-173.

الرسالة العاشرة من الرياضيات فى ايساغوجى فى الالفاظ

fol. 74b. الستة التى تستعملها الحكماء

Text in "Auswahl", pp. 345-355; translation in "Logik und Psychologie", pp. 19-32.

fol. 75b. الرسالة السادسة عشر من الرياضيات فى معاني قاطوغورياس

Text in "Auswahl", pp. 355-364; translation in "Logik und Psychologie", pp. 33-43.

fol. 78b. الرسالة الثانية عشر من الرياضيات فى معاني بارمانيداس

Text in "Auswahl", pp. 364-369; translation in "Logik und Psychologie", pp. 44-50.

fol. 80b. الرسالة الثالثة عشر فى معاني انولوطيقا

Text in "Auswahl", pp. 369-376; translation in "Logik und Psychologie", pp. 51-59. The twelfth and thirteenth treatises of our copy have been mentioned as the twelfth treatise in the Berlin Cat. No. 5035, and for the thirteenth treatise that Catalogue gives another treatise with the heading as follows:—

الرسالة الثالثة عشر فى معاني انودوطيقي.

fol. 82b. الرسالة الرابعة عشر فى معاني انولوطيقا الثانية

Text in "Auswahl", pp. 376-395; translation in "Logik und Psychologie", pp. 60-84. From fol. 82b the names of the treatises

have been wrongly written in our copy, and the mistake continues up to the end. The above treatise is named in our copy الرسالة الرابعة whereas it ought to be الرسالة الرابعة عشر فى معنى انولوجيا الثانية. In Br. Mus. Suppl. Cat. No. 708 the thirteenth and fourteenth treatises have been given together as the thirteenth.

With the last treatise the first part, or القسم الاول, of the book ends on fol. 87a. From 88b the second part, or القسم الثانى, begins. The treatises of this part are as follows :—

fol. 88b. الرسالة الخامسة عشر فى البيولوجيا والصورة

Text in “Auswahl”, pp. 24–42; translation in “Naturanschauung und Naturphilosophie der Araber”, 1861, pp. 1–23. In our copy the treatise is wrongly named الرسالة الخامسة عشر فى السماء والعالم.

fol. 92b. الرسالة السادسة عشر فى السماء والعالم

Extracts in “Auswahl”, pp. 97–113; translation in “Naturanschauung”, pp. 24–54.

Wrongly named الرسالة السادسة عشر فى الكون والفساد.

fol. 98b. الرسالة السابعة عشر فى الكون والفساد

Text in “Auswahl”, pp. 71–77; translation in “Naturanschauung”, pp. 55–65. Wrongly named الرسالة السابعة عشر فى الآثار العلوية.

fol. 100b. الرسالة الثامنة عشر فى الآثار العلوية

Extracts in “Auswahl”, pp. 77–97; translation in “Naturanschauung”, pp. 66–94. Wrongly named الرسالة الثانية عشر فى تكوين المعادن.

fol. 107b. الرسالة التاسعة عشر فى تكوين المعادن

Extracts in “Auswahl”, pp. 125–139; translation in “Naturanschauung”, pp. 95–140. Wrongly named الرسالة التاسعة عشر فى ماهية الطبيعة.

fol. 116b. الرسالة العشرون فى ماهية الطبيعة

Text in “Auswahl”, pp. 43–58; translation in “Naturanschauung”, pp. 141–160. Wrongly named الرسالة العشرون فى اجناس الذبابة و انواعها.

fol. 121b. الرسالة الحادية والعشرون في اجناس النبات و انواعها

Extracts in "Auswahl", pp. 139-154 ; translation in "Naturanschauung", pp. 161-190. Wrongly named الرسالة الحادية والعشرون في اعداد الحيوان.

fol. 127b. الرسالة الثانية والعشرون في اعداد الحيوانات و اقاربهم

It contains an allegorical controversy between men and animals, printed in Calcutta, 1812, 1846, edited by my father Shams al-'Ulamā' Mawlānā Vilāyat Husain in Calcutta, 1888 and by Dieterici, 1879 ; and also translated by him in German, 1858. Lithographed, Cawnpore, A.H. 1320. See "Auswahl", pp. 155-170 ; and the translation in "Naturanschauung". pp. 191-216. Wrongly named الرسالة الثانية والعشرون في تركيب الجسد.

fol. 169b. الرسالة الثالثة والعشرون في تركيب الجسد

Extracts in "Auswahl", pp. 186-195 ; translation in "Die Anthropologie der Araber", 1871, pp. 1-19. Wrongly named الرسالة الثالثة والعشرون في الحاس و المحسوس.

fol. 173b. الرسالة الرابعة والعشرون في الحاس و المحسوس

Extracts in "Auswahl", pp. 196-211 ; translation in "Anthropologie", pp. 20-40. Wrongly named الرسالة الرابعة والعشرون في مسقط النطفة.

fol. 178b. الرسالة الخامسة والعشرون في مسقط النطفة

Extracts in "Auswahl", pp. 171-186 ; translation in "Anthropologie", pp. 64-98. Wrongly named الرسالة الخامسة والعشرون في معنى قول الحكماء ان الانسان عالم صغير.

الرسالة السادسة والعشرون في معنى قول الحكماء ان

الانسان عالم صغير

fol. 188b.

Text in "Auswahl", pp. 454-475 ; translation in "Anthropologie", pp. 41-63. Wrongly named الرسالة السادسة والعشرون في كيفية نشو الانفس الجزوية.

الرسالة السابعة والعشرون في كيفية نشو الانفس الجزوية

في الجسد

fol. 192b.

Translation in "Anthropologie", pp. 99-108. Wrongly named الرسالة السابعة والعشرون في بيان طاقة الانسان في المعارف.

الرسالة الثامنة والعشرون في بيان طاقة الانسان في

fol. 195b.

المعارف

Translation in "Anthropologie", pp. 109-119. Wrongly named الرسالة الثامنة والعشرون في ماهية حكمة الموت والحياة.

الرسالة التاسعة والعشرون في ماهية حكمة الموت والحياة

fol. 200b.

و خاتمة اللذات

Translation in "Anthropologie", pp. 120-134. Wrongly named الرسالة التاسعة والعشرون في ماهية اللذات والآلام الجسمانية.

fol. 204b.

الرسالة الثلاثون في ماهية اللذات والآلام

Translation in "Anthropologie", pp. 135-158. Wrongly named الرسالة الثلاثون من جملة الكتاب في علل اختلاف اللغات.

fol. 211b.

الرسالة الحادي والثلاثون في علل اختلاف اللغات

Translation in "Anthropologie", pp. 159-221. Wrongly named الرسالة الحادي والثلاثون في مبادئ الموجودات العقلية.

The second part, or القسم الثاني, ends with this treatise on fol. 227b, and the third part, or القسم الثالث, begins on fol. 228b. Its treatises are as follows :—

الرسالة الثانية والثلاثون في مبادئ الموجودات على رأى

fol. 228b.

فيثاغورس

The text in "Auswahl", pp. 437-446, translation in "Die Lehre von der Weltseele bei d. Ar.", 1873, pp. 1-10. Wrongly named الرسالة الثانية والثلاثون في المبادئ العقلية على رأى اخوان الصفا.

الرسالة الثالثة والثلاثون في المبادئ العقلية على رأى

fol. 229b.

اخوان الصفا

Extracts in "Auswahl", pp. 1-14; translation in "Weltseele", pp. 11-27. Wrongly named الرسالة الثالثة والثلاثون في ان العالم انسان كبير.

fol. 233b.

الرسالة الرابعة والثلاثون في ان العالم انسان كبير

Text in "Auswahl", pp. 446-454; translation in "Weltseele", pp. 27-36. Wrongly named الرسالة الرابعة والثلاثون في العقل والمعقول.

fol. 236b.

الرسالة الخامسة والثلاثون في العقل والمعقول

Extracts in "Auswahl", pp. 221-224 ; translation in "Weltseele", pp. 37-51. Wrongly named as الرسالة الخامسة و الثلاثون فى الادوار والاكوان .

fol. 240b. الرسالة السادسة و الثلاثون فى الادوار والاكوان

Text in "Auswahl", pp. 475-492 ; translation in "Weltseele", pp. 52-69. Wrongly named الرسالة السادسة و الثلاثون فى ماهية العشق .

fol. 245b. الرسالة السابعة و الثلاثون فى ماهية العشق

Text in "Auswahl", pp. 493-507 ; translation in "Weltseele", pp. 70-84. Wrongly named الرسالة السابعة و الثلاثون فى البعث و القيمة .

fol. 249b. الرسالة الثامنة و الثلاثون فى البعث و القيمة

Text in "Auswahl", pp. 507-523, translation in "Weltseele", pp. 85-115. Wrongly named الرسالة الثامنة و الثلاثون فى كمية اجناس الحركات .

fol. 257b. الرسالة التاسعة و الثلاثون فى كمية اجناس الحركات

Text in "Auswahl", pp. 524-541 ; translation in "Weltseele", pp. 116-136. Wrongly named الرسالة التاسعة و الثلاثون فى العلل و المعلولات .

fol. 262b. الرسالة الاربعون فى العلل و المعلولات

Text in "Auswahl", pp. 541-576 ; translation in "Weltseele", pp. 137-174. Wrongly named الرسالة الاربعون فى الحدود و الرسوم .

fol. 271b. الرسالة الحادي و الاربعون فى الحدود و الرسوم

Text in "Auswahl", pp. 577-592 ; translation in "Weltseele", pp. 17-196. Wrongly named الرسالة الحادي و الاربعون فى الآراء و المذاهب .

The third part, or القسم الثالث, ends on fol. 274b, and the fourth part, القسم الرابع, begins from fol. 275b. The treatises of this part are as follows:—

fol. 275b. الرسالة الثانية و الاربعون فى الآراء و الديانات

Wrongly named الرسالة الثانية و الاربعون فى ماهية الطريق الى الله .

fol. 306b. الرسالة الثالثة و الاربعون فى ماهية الطريق الى الله

Wrongly named الرسالة الثالثة و الاربعون في بيان اعتقادات اخوان الصفا.

fol. 309b. الرسالة الرابعة و الاربعون في بيان اعتقادات اخوان الصفا

Text in "Auswahl", pp. 592-609; abridged translation in "Philosophie der Araber in X. Jahrhundert", pp. 87-110. In our copy the title of the treatise is not mentioned.

الرسالة الخامسة و الاربعون في كيفية عشرة اخوان الصفا

fol. 316b. و تعارن بعضهم بعضا

Text in "Auswahl", pp. 609-623. Wrongly named الرسالة الخامسة و الاربعون في ماهية الايمان و خصال المؤمنين المحققين.

الرسالة السادسة و الاربعون في ماهية الايمان و خصال

fol. 321b. المؤمنين

This treatise in our copy begins without any name.

الرسالة السابعة و الاربعون في ماهية الذاموس الآلي

fol. 334b. و شرائط النبوة

Wrongly named الرسالة السابعة و الاربعون في كيفية الدعوة الى الله.

fol. 338b. الرسالة الثامنة و الاربعون في كيفية الدعوة الى الله

Wrongly named الرسالة الثامنة و الاربعون في كيفية احوال الروحانيين

fol. 349b. الرسالة التاسعة و الاربعون في كيفية احوال الروحانيين

Wrongly named الرسالة العاشرة و الاربعون في كيفية انواع السياسات

fol. 359b. الرسالة الخمسون في كيفية انواع السياسات

Wrongly named الرسالة الخمسون في كيفية نضد العالم

fol. 365b. الرسالة الحادي و الخمسون في كيفية نضد العالم

Text in "Auswahl", pp. 15-23; translation in "Der Darwinismus im X. und XIX. Jahrhundert", 1878, pp. 215-228.

Wrongly named الرسالة الحادي و الخمسون في ماهية السحر و العزائم

fol. 367b. الرسالة الثانية و الخمسون في ماهية السحر و العزائم

This treatise begins without any heading, and, in our copy, is divided into two portions. The first portion begins on fol. 367b. The second portion begins on fol. 375b. It has also a beautiful *Unwān*. Though in our copy there are fifty-two treatises, the work contains only fifty-one. Our thirteenth has been divided into two parts, and each has been given a separate number.

For copies see Berlin Cat. Nos. 5035-42; India Office Cat. No. 474; Paris Cat. Nos. 2303-9; Munich Cat. No. 652; Pet. Rosen. Cat. No. 194; Br. Mus. Supl. Cat. No. 708; Rampur List, p. 378; Bankipur Cat. p. 317; and Hyderabad List, Fann Hikmat. Nos. 1-4.

It has also been printed at Bombay in four vols. in 1303-6. For other editions see Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 742.

Headings of chapters are in red ink. Gold ruled margins are throughout. Headings of each treatise are beautifully ornamented, and the name of the treatise is written in white ink on a gold surface. The first two pages are richly illuminated and contain a list of fifty-one treatises. After each treatise a fol. or part of a fol. is left blank. Fol. 374*b*, though has a beautiful '*U'rwān*', has been penned through, being a duplication of foll. 375*b*. Foll. 17*b*, 36*b*, 37*a*, 93*a*, 125*b*, 230*a*, 263*a*, 273*b*, 274*a*, and 283*a*, have lacunae.

Written in beautiful Naskh. Not dated. C. 15th century.

Mathematics and Astronomy.

No. 338.

fol. 75; lines 15; size $8\frac{1}{3} \times 6\frac{1}{8}$; $5\frac{1}{3} \times 3$.

foll. 1-68.

I.

الشمسية

ASH-SHAMSIYA.

A treatise on arithmetic by الحسن بن محمد بن الحسين النظم al-Ḥaṣan bin Muḥammad bin al-Ḥusain an-Niẓām al-A'raj an-Nisābūrī. He was a pupil of Naṣīr ad-Dīn at-Tūsī, and wrote several works. His commentary on at-Taḍkīrat an-Naṣīriya was completed in A.H. 711, A.D. 1311. See Ḥāji Khalīfa, Vol. II., p. 269; and Brockelmann, Vol. II., p. 211.

Beginning:—

الحمد لله انفراد بلا ند المنة عن الزوج والصد الخ *

For copies see India Office Cat. No. 748; Leyden Cat. No. 1032; and Bodleian Cat. Vol. II., p. 290.

The headings are in red ink. It has profuse marginal notes.

Written in Nasta'liq. Not dated. C. 18th century. Scribe اکبر شاه جهان آبادی چشتی.

foll. 69-75.

II.

AR-RISĀLA FĪ'L ḤISAB.

الرسالة في الحساب

An incomplete treatise on arithmetic. From the preface it appears that it has been based on Bahā' ad-Dīn al-Āmilī's (died A.H. 1030, A.D. 1621) treatise on Arithmetic.

Beginning:—

الحمد لله الواحد الاحد و الفرد الصمد اما بعد فهذه فصول
تتضمن على بيان قواعد الضرب و فوائده انتخبتهما من الرسالة الموسومة
البيانية مع زيادة آخر ليست فيها النج *

It is incomplete, and ends as follows:—

فصل و اما الضرب بالنسبة فسهل جدا و طريقه ان تنسب *

Written in Nasta'liq. Not dated. C. 18th century.

No. 339.

foll. 130 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

شرح الشمسية

SHARḤ AṢH-SHAMSĪYA.

A commentary on Nizām an-Nisābūrī's treatise on arithmetic called aṣh-Shamsīya (see No. 338, I.) by محمد بن العلي بن الحسين عبد العلي بن محمد بن أبي جندى Abd al-ʿAlī bin Muḥammad bin al-Ḥusain al-Bārjandī.

He was a pupil of Maṣṣūr bin Muʿīn ad-Dīn al-Kāshī and Saif ad-Dīn Aḥmad at-Taftāzānī (the Shaiḫ al-Islām of Hirāt, died A.H. 916, A.D. 1510). He is the author of many works. He was alive in A.H. 930, A.D. 1523. See *Habīb as-Siyar*, Vol. III., juz' IV., p. 117 ; *Ta'liqāt as-Saniya*, p. 12 ; and *Rieu*, *Pers. Cat.* Vol. II., p. 453.

Beginning:—

الحمد لله الواحد الاحد المفرد عن التثليث و الاشتراك و التماثل
ما بعد فيقول العبد المتوسل الى رب المشرقين عبد العلي بن محمد بن
الحسين ان علم الحساب اشرف العلوم و من جملة ما
صنف فيه من الرسالة السنوية الرسالة الموسومة بالشمسية المنسوب الى
نظام الملة و الدين الفيشابوري النج *

For copy see Rampur List, p. 416.

Passages of the original text are marked with red lines. Coloured rules are on the margin throughout. It bears the seals of Amjad 'Alī Shāh, Sulaimān Jāh and Wājīd 'Alī Shāh on the title-page and last fol. Worm-eaten, but serviceable. In foll. 120*b* the space for figures is not filled in. In foll. 121-130 the borders have been partially replaced by modern paper. Marginal corrections occasionally. On the first fol. is found the name of Muẓaffar Ḥusain bin Masīḥ ad-Dawla as the owner.

Written in fine Nasta'liq. Not dated. C. 18th century.

No. 340.

foll. 196. lines 19; size $10 \times 6 \frac{1}{4}$; $6 \frac{3}{4} \times 3 \frac{1}{4}$.

THE SAME.

Another copy of the preceding work. It begins and ends as the former. The text is marked with black lines. Headings of chapters in red ink. The inner edge of each fol. has been changed to a different kind of paper.

On the title-page the name of the author is wrongly given as 'Abd al-'Alī Baḥr al-'Ulūm. It has marginal corrections up to fol. 19. Foll. 20*b*, 21*a*, 33, 39*b*, 40*b*, 41, 84*b*, 85*a*, 118*a*, and 183*a* contain blank spaces for figures.

Written in Naskh. Dated A.H. 1200.

No. 341.

foll. 86; lines 27; size $9 \times 4 \frac{3}{4}$; 6×3 .

مِفْتَاحُ الْحِسَابِ فِي تِلْمِ الْحِسَابِ

MIFTĀḤ AL-ḤUSSĀB FI 'ILM AL-ḤISĀB.

A treatise on arithmetic by عياث الدين جمشيد بن مسعود بن غياث الكاشي *Ghayāth ad-Dīn Jamshīd bin Mas'ūd bin Maḥmūd al-Kāshī*. He was an eminent mathematician and astronomer, and helped Ulugh Beg in building the astronomical observatory commenced at Samarkand in A.H. 823, A.D. 1420. He died shortly after that date. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159; and Rieu, *Persian Cat.* p. 869; and Broekelmann, Vol. II., p. 211.

It is defective, and begins abruptly:—

محترزاً عن اشباع ممل و اختصار مغل و وضعت لاكثر الاعمال الخ *

The work was dedicated to Ulugh Beg.

For copies see India Office Cat. No. 756, II; Br. Mus. Cat. p.

199; Berlin Cat. No. 2992; Leyden Cat. No. 1036; Bankipur Cat. p. 738; and Rampur List, p. 418. See also Hājī K̲halīfa, Vol. VI., p. 12.

The work is divided into a prologue and five sections called *مقالات*. The fifth section, or *المقالة*, is wanting. It contains marginal corrections, figures and tables. A list of contents is added at the end. Between foll. 44-45, 73-74, and 74-75, leaves with notes are inserted. Foll. 26-86 will come after fol. 7, foll. 8-25 after fol. 86; and several foll. are missing after fol. 86.

Written in Nasta'liq. Not dated. C. 15th century.

No. 342.

foll. 76; lines 15; size $7 \times 3\frac{1}{2}$; $4\frac{1}{4} \times 2$.

foll. 1-55.

I.

شرح اشكال التأسيس

SHARḤ ASHKĀL AT-TA'SĪS.

A commentary on Muḥammad bin Ashraf as-Samarqandī's treatise on geometry called *Ashkāl at-Ta'sīs* by صلاح الدين موسى بن محمد المعروف بقاضي زادة الرومي Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Kādizāda ar-Rūmī. He lived at the Court of Ulugh Beg in Samarqand, and helped him in building the observatory. He died in A.H. 815, A.D. 1412. Dr. Rieu in his Suppl. Cat. No. 760 says that he died some time after A.H. 823, A.D. 1420. See Brockelmann, Vol. II., p. 212 (his father's name is there given as Maḥmūd instead of Muḥammad); Habib as Siyar, Vol. III., Juz' III, p. 159, and Hājī K̲halīfa, Vol. III., p. 559.

The MS. is defective, and begins abruptly as follows:—

بين الشركاء في الانصار و لعمري انما اجدى من تفاريق العصا ثم المختصر
الموسوم باشكل التأسيس النجم *

For copies see Berlin Cat. No. 5943; Br. Mus. Cat., pp. 186a, 618a; Munich Cat. No. 849; Gotha Cat. No. 1498; Cairo Cat. Vol. V., p. 196; and Rampur List, p. 415.

For supercommentaries see Hājī K̲halīfa, Vol. I., p. 322; and Berlin Cat. No. 5943. See also Z.D.M.G., Vol. L., p. 169.

Passages of the text are marked either with red or black lines. Marginal corrections numerous. Foll. 18b and 19a are somewhat stained with ink. On the first fol. the name of the book is wrongly written سيف صائم.

Written in ordinary Naskḥ. Dated A.H. 1029.

KITĀB AL-MUNĀZAR.

A treatise describing the manner in which light is refracted on entering the eye. The original treatise was written by Euclid, but the present version is published by محمد بن عبد الله بن جعفر نصير الدين محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Hasan at-Tūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

صدر الكتاب العين تحدث باستمداد من الجوام المنيرة في الجسم
الشفاف النجم *

It is also designated Tahrīr al-Munāzar.

For copies see Berlin Cat. 6016 ; India Office Cat. No. 743, II ; Leyden Cat. No. 977 ; and Rampur List, p. 410. See also Hājī Khalifa, Vol. V., p. 159 ; and Wenrich, de auctor. Graecor. versionibus, p. 182.

It is stained with damp.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

fol. 64-76.

III.

TASHRĪH AL-AFLĀK.

A treatise on astronomy by بهاء الدين العاملي Bahā' ad-Dīn al-ʿĀmilī, died A.H. 1030, A.D. 1621. For the life of the author see No. 184 and for the book, No. 352, I.

It begins as the other copy does.

The headings and diagrams are in red ink. Stained with damp. Slightly worm-eaten.

Written in good Nasta'lik. Dated A.H. 1225.

No. 343.

fol. 71; lines 21: size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

MAJMU'AT AR-RASĀ'IL AL-HIKAMĪYAH.

A collection of a few treatises on mathematical science by different authors.

fol. 1-8a.

I.

تعريف كتاب المناظر

TAHRĪR KITĀB AL-MUNĀẒAR.

An Arabic version of Euclid's optics by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:—

تعريف كتاب المناظر لأقليدس الصوري وهو أربع وستون شكلا عدد الكتاب العين تحدث باستمداد من الاجرام النيرة الخ *

See No. 342, II.

It should have 64 figures altogether, but our copy is defective, and ends abruptly as follows:—

و اخري متاخر عنه وهو ايضا ظاهر من هذا الشكل و الشكل هذا *

fol. 8a-8b.

II.

رسالة انعكاس الشعاع

RISĀLA IN'IKĀS ASH-SHU'Ā'.

A treatise on the reflection of the rays of the sun by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

بسم الله الرحمن الرحيم هذه رسالة في انعكاس الشعاع و انعطافه للمحقق نصير الدين محمد الطوسي مباحث انعكاس الشعاع و انعطافه مبنيّة على مقدمات وهي هذه مقدمة الشعاع يمتد متصلا من ذي الشعاع الى قبله من غير تراكم الخ *

It contains three figures, and ends as follows:—

بان الانعكاس و الانعطاف ما يمكن وقوعها الا على موضع واحد معين لكل واحد منهما يكون ذلك الموضع على وضع خاص من ذي الشعاع وذلك ما اردنا * تمت رسالة المحقق الطوسي في انعكاس الشعاع و انعطافه و الحمد لله على نعمائه و الطافه *

For copy see Berlin Cat. No. 6020. See also Hājī Khalīfa, Vol. III., p. 371; and Kashf al-Ḥujub, p. 239.

fol. 9-19.

III.

كتاب المعطيات

KITĀB AL-MU'ATĪYĀT.

Another work of Euclid, translated by Ishāk bin Ḥunain (see for his life No. 282, II.), revised by Thābit bin Qurra, and edited by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Tūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Abū'l Ḥasan Thābit bin Qurra aṣ-Ṣābī was born in A.H. 221, A.D. 836. He originally followed the trade of a money-changer at Harrān, but went to Baghdād to study science, and became one of the most notable scholars of his age. His translations of foreign books into Arabic are considered to be very accurate. He was very well-versed also in the Syriack language. He has translated and revised many books, and his fifth book of the *Conic Sections* of Apollonius of Perga has been translated into German by L. Nix, Leipzig, 1889. He died in A.H. 288, A.D. 900. For details of his life see al-Kifṭī, p. 115; Ibn Khallikān (Teheran edition) p. 107; Ibn Abī Uṣaibī'a, Vol. I., p. 215; Wüstenfeld, Ärzte, No. 81; Chwolson, Die Ssabier, Vol. I., pp. 546-567; and Brockelmann, Vol. I., p. 217.

Beginning:—

هذا تكميل لكتاب المعطيات لأقليدس ترجمه اسحق و اصله ثابت خمسة
و تسعون شكلا صدر الكتاب السطوح و الخطوط و الزوايا المعلومة القدر الخ *

It contains 95 figures.

For copies see Berlin Cat. No. 5929; India Office Cat. No. 743, I; Leyden Cat. 978; and Rampur List, p. 411.

See also Hājī Khalīfa, Vol. V., p. 154; Kashf al-Ḥujub, p. 100; Wenrich, p. 181, and Z.D.M.G., Vol. L., p. 171.

fol. 20-23.

IV.

كتاب الكرة المتحركة

KITĀB AL-KURAT AL-MUTAHARRIKA.

A translation of a mathematical treatise of Autolyceus on the revolving sphere by Thābit bin Qurra, died A.H. 288, A.D. 900, as edited by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan

at-Ṭūsī ash-Shīrī, died A.H. 672, A.D. 1273. See for the latter's life No. 319.

Beginning:—

تحرير كتاب الكرة المتحركة لوطولوقس اصلحه ثابت وهو مقالة واحدة
واثنا عشر شكلا المصدر النقطة التي ترك النخ *

For copies see Berlin Cat. No. 5932; India Office Cat. No. 744, I.; Leyden Cat. No. 987; Br. Mus. Cat., p. 623a; and Rampur List, p. 411.

See also Ḥājī Khalīfa, Vol. V., p. 140; and Wenrich, p. 208.

fol. 24-27.

V.

كتاب المفروضات

KITĀB AL-MAFRŪḌĀT.

Another mathematical treatise in the version of Thābit bin Qurra, died A.H. 288, A.D. 900, edited by نصير الدين الطوسي Naṣīr ad-Dīn at-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

تحرير كتاب المفروضات لثابت بن قرة الحراني الصابي وهي ستة
وثلثون شكلا وهي في بعض النسخ أربعة وثلثون شكلا النخ *

For copies see Berlin Cat. No. 5939; Paris Cat. No. 2467/4; Cairo Cat. Vol. V., p. 200; Leyden Cat. No. 1029; and Rampur List, p. 412.

See also Ḥājī Khalīfa, Vol. V., p. 154; and Z.D.M.G., Vol. L., p. 171.

fol. 28-32a.

VI.

كتاب الماخوذات

KITĀB AL-MĀKHŪDHĀT.

A mathematical treatise of Archimedes on the principles of geometry, in the version of Thābit bin Qurra, with the commentary of Abū'l Ḥasan 'Alī bin Aḥmad an-Nasavī, and edited by نصير الدين الطوسي Naṣīr ad-Dīn at-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

تحرير كتاب ماخوذات ارشميدس ترجمه ثابت بن قرة و تفسير الاستاذ
المحقق عن ابي الحسن على بن احمد النسوي خمسة عشر شكلا قال الاستاذ
المحقق هذه مقالة منسوبة النخ *

For copies see Berlin Cat. No. 5936; Leyden Cat. No. 982, and Rampur List, p. 411. See also Ḥājī Khalīfa, Vol. V., p. 144.

fol. 32b-60b.

VII.

كتاب الكرة والاسطوانة

KITĀB AL-KURAT WA'L UṢṬUWĀNA.

Another mathematical treatise of Archimedes, according to the version of Thābit bin Qurra, died A.H. 288, A.D. 900, and Ishāq bin Ḥanain, died A.H. 298, A.D. 910 (see for his life No. 282, II.) and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:—

اقول بعد تحميد الله و تمجيدته و الصلوة على محمد وآله المصطفين
من عبدة النجم *

For copies see Berlin Cat. No. 5934; India Office Cat. No. 743. VI.: Paris Cat. No. 2467/8; Leyden Cat. No. 1001; and Rampur List, p. 411.

See also Ḥājī Khalīfa, Vol. V., p. 140, and Z.D.M.G., Vol. L., p. 172. At the end of this treatise we find another treatise (fol. 60b-62a) by Archimedes. It is named مقالة ارشميدس في تكسير الدائرة.

Beginning:—

مقالة ارشميدس في تكسير الدائرة وهي ثالثة اشكال النجم *

For copies see India Office Cat. No. 743, VI.; and Berlin Cat. No. 5934. See also Ḥājī Khalīfa, Vol. V., p. 50.

fol. 62b-64.

VIII.

رسالة في تربيعة الدائرة

RISĀLA FĪ TARBĪ AD-DĀ'IRA.

A mathematical treatise by ابو علي الحسن بن الحسن بن الهيثم Abū 'Alī al-Ḥasan bin al-Ḥasan bin al-Haitham al-Biṣrī. He held a Government appointment in his native town, Baṣra, with the title of Vazīr. He was a great mathematician, and died about A.H. 430, A.D. 1038.

Brockelmann, Vol. I., p. 469, has named him Muḥammad bin al-Ḥasan. For details see Ibn al-Kiftī, p. 165; Ibn Abī Uṣai-bīra, Vol. II., p. 90; Leclerc, Vol. I., p. 512; and Huart, p. 293.

Beginning :—

رسالة لابن الهيثم في تربيعة الدائرة - قد يعتد كثير من المتفلسفين ان
سطح الدائرة الخ *

For copy see Berlin Cat. No. 5941.

fol. 64b-70a.

IX.

كتاب مساحة الاشكال البسيطة والكرية

KITĀB MASĀḤAT AL-ASHKĀL AL-BASĪṬA

WA'L KURĪYA.

A treatise on the mensuration of plain and spherical bodies in the version of Banū Mūsā (i.e. sons of Mūsā, viz. Muḥammad, Aḥmad, and al-Ḥasan), and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

مدر الكتاب الطول اول الاقدار التي تتحد الاشكال الخ *

For copies see Berlin Cat. No. 5938; and Rampur List, p. 411. See also Ḥājī Kḫalīfa. Vol. V., p. 150.

It ends in the middle of fol. 70a. The remaining of fol. 70a, foll. 70b and 71a contain quotations from the writings of Banī Mūsā, Kuṭb ad-Dīn Shīrāzī and Shams ad-Dīn Shaharzurī.

The title-page has also a quotation from the writings of Naṣīr ad-Dīn aṭ-Ṭūsī. The headings and figures in the MS. are in red ink. Many foll. are defective, as the paper, except foll. 24-27, has become brittle. Marginal notes occasionally.

Written in minute Nasta'liq. Not dated. C. 17th century.

No. 344.

fol. 124; lines 25; size $9 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تكرير المجسطي

TAHRĪR AL-MIJISTĪ.

An abridged version of the famous astronomical work of Ptolemy called al-Mijist by ابرجعفر نصير الدين محمد بن محمد بن الحسن أبو جعفر نصير الدين محمد بن محمد بن الطوسي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning :—

الحمد لله مبدأ كل مبدأ و غاية كل غاية النخ *

For chapters, see Berlin Cat. No. 5655.

For copies see Berlin Cat. No. 5655 ; Br. Mus. Cat. pp. 187, 620 and 745 ; India Office Cat. No. 741 ; Paris Cat. No. 2485 ; Rosen, No. 188 ; Rampur List, p. 421 ; and Bankipur Cat. p. 424. See also Hājī Khalifa, Vol. V., p. 385 ; Kashf al-Ḥujub, p. 100 ; Wenrich, p. 228 ; and Ellis, Cat. Vol. II., p. 493.

Between foll. 82 and 83 one small leaf has been recently added. Marginal corrections occasionally. The headings of chapters are in red ink.

Written in clear Naskh. Not dated. C. 18th century.

No. 345.

foll. 386 ; lines 26 ; size $11 \times 6\frac{3}{4}$; $8 \times 3\frac{3}{4}$.

شرح تحرير المجسطي

SHARḤ TAHRĪR AL-MIJISTĪ.

A commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's work on astronomy called Tahrīr al-Mijistī by عبد العلي بن محمد بن الحسين البرجندي 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. See for his life No. 339.

Beginning :—

الحمد لله الذي جعلنا من المتفكرين في خلق السموات و الارض النخ *

This commentary was completed in A.H. 921, A.D. 1515.

For copies see India Office Cat. No. 742 ; Rampur List, p. 428 ; and Asiatic Society Cat. p. 88.

For other commentaries see Hājī Khalifa, Vol. V., p. 386 ; and Rampur List, p. 428.

Quotations from the text are introduced with قوله in red ink. Double gold and coloured lines throughout. The first two pages are illuminated with a beautiful 'Unwān. The first fifty foll. contain figures : in the rest of the book the spaces for figures have not been filled in. The headings are in red ink. Borders are a little stained with damp, and consequently in many places they have been pasted over with papers. Up to fol. 50, this copy has been compared with some other copy, and contains marginal corrections and notes. These notes are in Nasta'liq character.

Written in Naskh. The colophon runs thus :—

قد فرغت من تحرير الشرح غصوة يوم الجمعة في اوائل جمادي الاخرى
سنة خمس و اربعين بعد الالف و مائتان من الهجرة النبوية *

No. 346.

fol. 170 ; lines 17 ; size $8 \times 5\frac{1}{2}$; 6×4 .

شرح تكمير المجسطي

SHARH TAHRĪR AL-MIJISTĪ.

A commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's work on astronomy called Tahrīr al-Mijistī. The name of the commentator is not found in the body of the work, but from a note on the title-page it appears that عصمة الله is its author. His full name is اعظم بن عبد الرسول السهاري as-Sahāranpūrī. He was a scholar of great reputation in mathematics and astronomy. He is the author of a commentary on Tashrīḥ al-Aflāk, and a commentary on Khulāṣat al-Ḥisāb, which he completed in A.H. 1086, A.D. 1675 and other works. The date of his death is not known. See India Office Cat. No. 759; and Rampur List, pp. 416, 427. Our 'Ismatallāh should not be confounded with another 'Ismatallāh Sahāranpūrī, the author of a supercommentary on Sharḥ al-Jāmī, who died in A.H. 1039, A.D. 1629. See for the latter Ḥadā'ik al-Hanafiya, p. 407. and Subḥat al-Majān, p. 52.

Beginning :—

اما بعد حمد الله والصلوة على رسوله محمد وآله فلما كانت العلوم
اليقينية اشرف العلوم مرتبة خاتمة كتاب تكمير المجسطي
..... محمد بن محمد بن الحسن الطوسي فاردت ان اكتب له
شرحا مشتملا على حل مشكلاته الخ *

The text and the commentary are introduced with the letters ن and ق respectively, being the abbreviations of نقول and قال, in red ink. Worm-eaten and pasted over with paper. It bears, among others, the seals of Muḥammad Shāh. Figures are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 347.

fol. 88 ; lines 25 ; size $9\frac{1}{8} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الزيج الملخص

AZ-ZĪCH AL-MULAKKHAṢ.

An astronomical treatise with copious astronomical tables. The name of the author is not found in the body of the book, but from a note on the title-page it appears that the author of the book

was أثير الدين المفضل بن عمر الإبهري Athīr ad-Dīn al-Mufaḍḍal bin 'Umar al-Abharī, died A.H. 662, A.D. 1263, or A.H. 663, A.D. 1264 (for whose works see Brockelmann, Vol. I., p. 464). But from the preface it appears that this work is an abridgement of Zīch Shāhī (for Zīch Shāhī see Hājī Khalīfa, Vol. III., p. 565), and its full title is الزيج المأخض علي الرصد العلوي (for Zīch al-'Alā'ī see Hājī Khalīfa, Vol. III., p. 567). The commencing line of our work tallies with the beginning of az-Zīch ash-Shāmil by Abū'l Wafā' Muḥammad bin Aḥmad al-Būzjānī. See Hājī Khalīfa, Vol. III., p. 565, and Paris Cat. No. 2528. In the latter some passages are quoted from al-Būzjānī's work, but they differ greatly from our copy.

Beginning:—

الحمد لله على تواتر آلائه و اشكره على ظاهر نعمائه الخ *

For copies see Paris Cat. No. 2515, and Rampur List, p. 426.

Foll. 9–59a and 64b–88 are occupied with astronomical tables. It is defective at the end. The title-page contains some Persian lines and notes on astronomical subjects. More than two-thirds of fol. 8b and foll. 9a and 65b are blank, but without any consequent gap in the text.

Written in an old 'Arab hand of Naskh. Not dated. C. 13th century.

No. 348.

foll. 96: lines 25; size $11\frac{3}{4} \times 7\frac{1}{4}$: $9 \times 4\frac{3}{4}$.

التحفة الشاهية

AT-TAḤFAT ASH-SHĀHIYA.

A work on astronomy by قطب الدين محمود بن مسعود الشيرازي Kuṭb ad-Dīn Maḥmūd bin Mas'ūd ash-Shīrāzī, died A.H. 710, A.D. 1310. For his life see No. 320.

Beginning:—

خير المبادي ما زين بالحمد لواهب القوة على حمده الخ *

It was dedicated, as mentioned in the preface, to Amīr Shāh Muḥammad bin aṣ-Ṣadr as-Sa'īd Tāj ad-Dīn Mu'tazz bin Ṭāhīr, and consequently it was given the above name. See Hājī Khalīfa, Vol. II., p. 229. The work consists of four sections, subdivided into many chapters.

For copies see Paris Cat. No. 2516: Leyden Cat. No. 1105: Aya Sofia Cat. Nos. 2584–7; Koprülüzādah Cat. No. 928; Rampur List, p. 421; and Bankipur Cat. p. 106.

Our copy is incomplete and many foll. are missing. The headings of chapters are in red ink. One fol. added at the end con-

tains notes on planets. The first fol. bears the name and seals of Muẓaffar Ḥasain bin Masīh ad-Dawla, dated 1869.

Written in ordinary Naskh. Not dated. C. 19th century

No. 349.

fol. 48 ; lines 29 ; size $11 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4$.

شرح چغمینی

SHARḤ CHAGHMINĪ.

A commentary on Chaghminī's treatise on astronomy called al-Mulakhkhaṣ by زادہ محمد المعروف بقاغی زادہ صلاح الدین موسیٰ بن محمد المعروف بقاغی زادہ صلاح الدین موسیٰ Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Kādizāda ar-Rūmī, died A.H. 815. A.D. 1412. See for his life No. 342.

Beginning :—

الحمد لله الذي جعل الشمس غياها والقمر نوراً للنخ *

It was composed in A.H. 815. A.D. 1412, and was dedicated to Mirzā Ulugh Beg. See Hājī Khalifa, Vol. VI., p. 113.

For copies see Berlin Cat. No. 5675 ; Munich Cat. No. 854 ; Paris Cat. No. 2503 ; Br. Mus. Cat. p. 190 ; India Office Cat. No. 751 ; Br. Mus. Suppl. Cat. No. 760 ; Leyden Cat. No. 1086 ; Casiri, No. 953 ; Cairo Cat. Vol. V., pp. 223, 224 ; Vol. VII., p. 43 ; Bankipur Cat. p. 405 ; and Rampur List, p. 427.

For other commentaries see Hājī Khalifa, Vol. VI., p. 113.

Lithographed in A.H. 1271 and also in A.H. 1290.

The text was translated by Rudloff and Hochheim (see Z.D.M.G. Vol. XLVII., p. 213 ; and also *ibid.* Vol. XLVIII., p. 120).

Passages of the text are marked with red lines up to fol. 32. and in the rest of the book with : black line. Borders are changed into modern paper. In foll. 39a, 40b and 41a, spaces for the insertion of figures or diagrams are not filled in. Figures, whenever they occur, are in red ink. Marginal corrections occasionally.

Written in bad Nasta'lik. Not dated. C. 18th century.

No. 350.

fol. 103 ; lines 19 ; size $8\frac{3}{4} \times 6$; 7×4 .

الکاشیة تلوی شرح چغمینی

AL-HĀSHIYA 'ALĀ SHARḤ CHAGHMINĪ.

A supercommentary on Kādizāda's commentary on Chaghminī's treatise on astronomy called al-Mulakhkhaṣ, by عبد العلی

أحمد بن محمد بن الحسين البرجندى 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. See for his life No. 339.

Beginning:—

الحمد لله رب المشارق والمغارب الخ *

For copies see Berlin Cat. 5677; Br. Mus. Suppl. Cat. No. 762; Cairo Cat. Vol. V., pp. 221 and 224; India Office Cat. No. 754; and Rampur List, p. 423. See also Ḥājī Khalīfa. Vol. VI., p. 114.

Lithographed on the margin of *Sharḥ Chaghminī*, A.H. 1271.

Quotations from the commentary are introduced with the word قوله in red ink. Coloured ruled margins throughout. Marginal corrections occasionally. Much injured by insects.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 351.

fol. 139: lines 32: size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

التكملة في شرح التذكرة

AT-TAKMILA FĪ SHARḤ AT-TADHKIRA.

A commentary on Naṣīr ad-Dīn at-Ṭūsī's work on astronomy called at-Tadhkira by أحمد بن محمد بن الخضرى Shams ad-Dīn Muḥammad bin Aḥmad al-Khidrī. See No. 89.

Beginning:—

تعاليت ياذا العرش الاعلى وما اعظم شانك اما بعد فيقول
الفقير الى الله الغني محمد بن احمد الخصري و كان كتاب التذكرة
محتويا علي امهات مسائلها شرحته شرحا و سميته بالتكملة في
شرح التذكرة الخ *

From the colophon it appears that it was composed in A.H. 932, A.D. 1525.

For copies see India Office Cat. No. 747; Yeni Cat. No. 791; and Bankipur Cat. p. 108.

For other commentaries see Ḥājī Khalīfa, Vol. II., p. 268.

Passages of the text are marked with red lines from the beginning up to fol. 15a, and also in foll. 135b, 136a, 138b, and 139. The earlier and the last parts are worm-eaten, and pasted over with thin paper. Marginal corrections occasionally. Lacunae occur in foll. 9b, 24a, 32b, 33a, 39b, 40a, 49, 56a, 61, 63b, 66a, 68a, 70a, 71a, 74a, 77b, 80b, 98a, 102b, 105b, 111a, 114a, 116a, 117b, 118b, 120, 122b, 124a, 127b, 129a, 130b, 132a, 133b and 137b. From the beginning up to fol. 16 borders are changed to different paper.

Written in Naskh. The colophon runs thus:—

قد وقع الفراغ من تسويد هذه يوم الاربعاء خامس عشرين من شوال المكرم سنة
الف و مائتان و احد و ثلثون *

No. 352.

fol. 79 ; lines 19 ; size $7\frac{1}{4} \times 4\frac{3}{4}$: $4 \times 1\frac{3}{8}$.

fol. 1-8.

I.

تشریح الافلاک

TASHRĪḤ AL-AFLAK.

A treatise on astronomy by عبد بن محمد بن الحسين Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-Āmīlī, died A.H. 1030, A.D. 1621. For his life see No. 184.

Beginning:—

بما ما خلقت هذا باطلا الخ *

It consists of a prologue, مقدمة, five chapters, فصول, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5703 ; India Office Cat. No. 1043, VI ; Br. Mus. Cat. p. 244 ; Bankipur Cat. p. 107 ; Rampur List. p. 422 ; and Asiatic Society Cat. p. 88.

It was lithographed, with its commentary called at-Taṣrīḥ, at Dehli in A.H. 1294 and in 1312.

The first page is illuminated. Gold and coloured margins throughout. One or two foll. are missing after fol. 1. The headings of chapters and the illustrations are in red ink. The borders have been changed. The title-page bears the seal of Shāh 'Ālam.

Written in fine Nasta'liq. Not dated. C. 17th century.

fol. 9-34a.

II.

خلاصة الحساب

KHULĀṢAT AL-ḤISĀB.

A treatise on arithmetic by عبد بن محمد بن الحسين Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-Āmīlī, died A.H. 1030, A.D. 1621. For his life see No. 184.

Beginning:—

نحمدك يا من لا يحيط بجمع نعمه عدد الخ *

It consists of a prologue, مقدمة, ten chapters, each called باب, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5998; India Office Cat. No. 758; Br. Mus. Cat. p. 622; Cairo Cat. Vol. V., p. 180, Vol. VII., p. 89; Bankipur Cat. p. 219. and Rampur List. p. 413. See also *Kashf al-Hujub*, p. 208.

Printed with a Persian commentary at Calcutta 1812, and also in Constantinople A.H. 1268, and in Cairo A.H. 1299. Lithographed repeatedly in India.

Translated into French by M. A. Marre. *Rome*, 1864.

Our copy is defective, and the chapters are found as follows:—

The 7th chapter begins on fol.	12b.
.. 8th	16a.
.. 9th	17b.
.. 10th	19a.
.. خاتمة	22a.
.. 4th chapter	24a.
.. 5th	24b.
.. 6th	33a.

Some foll. are missing after fol. 9. Fol. 33 should come next to fol. 24. Marginal glosses occasionally. Gold and coloured margins throughout. The headings of chapters are in red ink. Foll. 9 and 26 are defective. Borders are changed.

Written in Nasta'liq. Dated, A.H. 1052. Scribe محمد بن علي الشيرازي.

fol. 34b-79.

III.

رساله علم حساب

RISĀLA 'ILM HISĀB.

A Persian treatise on arithmetic. It is noted in the book that the author is قوشجي. His full name is محمد بن علي علاء الدين علي بن محمد. 'Alā' ad-Dīn 'Alī bin Muḥammad al-Kūshjī. d. A.H. 879, A.D. 1474. See for his life No. 452. I.

Beginning —

الحمد لله رب العالمين والصلوة والسلام على محمد وآله اجمعين وبعد
اين رساله ايست در علم حساب مشتمل بر سه مقاله الخ *

From the preface it appears that the work is divided into three parts called مقاله. Our copy contains the first part, مقاله اول, commencing on fol. 34b, and some portion of the second part, or مقاله دوم, which commences on fol. 59a. The headings of chapters and the

figures or diagrams are in red ink. The first page illuminated. Gold ruled margins throughout. Borders are changed.

Written in fine Nasta'lik. Not dated. C. 17th century.

Astrology.

No. 353.

fol. 19; lines 10; size $8 \times 5\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

كتاب الثمرة في احكام النجوم

KITĀB ATH-THAMARA FĪ AḤKĀM AN-NUJŪM.

A treatise containing one hundred sayings of Ptolemy on astrology.

Beginning:—

كتاب الثمرة لبطليموس الحكيم تمام الكتب الاربعة التي الفها في الاحكام
السيورس تلميذه قل بطليموس قد قدمنا لك يا سيورس كتباً فيما يوثرة
الكواكب النجم *

It gives the purport of the four books of Ptolemy, which he wrote for his pupil Syro on astrology.

For copies see Berlin Cat. No. 5874; and Pet. Rosen, No. 191/4. See also Z.D.M.G., Vol. L., p. 211; Ḥājī Khalīfa, Vol. II., p. 496; and al-Ḳifṭī, p. 98.

Joannes Hispalensis translated it from Arabic, and this was printed by Erhardum ratdolt de Augusta: *Venetijs*, 1484. See Ellis, Cat. of Printed Books, Vol. II., p. 493.

Each saying has a numerical letter or letters before it.

Written in very modern Naskh. Not dated. C. 19th century.

Alchemy.

No. 354.

fol. 196; lines 29; size $11\frac{1}{2} \times 6\frac{3}{4}$; $10 \times 4\frac{3}{4}$.

البرهان في اسرار علم الميزان

AL-BURHĀN FĪ ASRĀR 'ILM AL-MĪZĀN.

A work on alchemy by ايدمير بن علي الجادكي Aidamir bin 'Alī al-Jildakī. He remained for a considerable time at Damascus, and then went to Cairo. He is the author of several books on alchemy. He died according to Broeckelmann, Vol. II., p. 138, in A.H. 743, A.D. 1342, or in A.H. 762, A.D. 1360.

Iktifā' al-Kunū', p. 226, says that he died about A.H. 750, A.D. 1349. For his life see Leclerc, Vol. II., p. 280; and S. de Sacy, Notices et Extraits, Vol. IV., p. 108. In Brockelmann the author is wrongly named 'Alī bin Aidmur bin 'Alī al-Jildakī.

Our copy is defective, and begins abruptly as follows:—

المقدمة السابعة في العلة و المعلول اما العلة فتقال لكل ماله وجود في نفسه النخ *

Our copy is a part of the Vol. IV. For chapters see Berlin Cat. No. 4185.

For copies see Berlin Cat. No. 4185; Paris Cat. No. 1355; Pet. Rosen, No. 199; and Leyden Cat. No. 1263.

The headings of chapters are in red ink. Double coloured lines in the margin. It has marginal corrections. Foll. 25a, 35b, 43b, 46b, 155b, 156, 157a, 158a, 159b and 188b contain diagrams. Part of fol. 159a is blank. A few foll. are added at the beginning, which contain, in Persian, the effects of the seven planets, and an extract from Ḥadā'iq al-Anwār by Fakhr ad-Dīn Rāzī.

Written in Nasta'liq. Dated A.H. 1257.

NO. 355.

fol. 30; lines 13; size 11×7 ; $7 \times 4\frac{1}{4}$.

دقائق الميزان في مقادير الاوزان

DAKĀ'IK AL-MĪZĀN FĪ MAKĀDĪR AL-AWZĀN.

A treatise on alchemy by المؤلف الجديد الصاروخاني الرومي al-Mu'allif al-Jadīd as-Ṣārūkhānī ar-Rūmī. In Brockelmann this author has been mentioned in two places. In Vol. II., page 233, the author is said to have flourished in the 9th century, but on p. 448, in the 10th century Hijra. See also Ḥājī Khalifa, Vol. III., p. 234.

Beginning:—

الحمد لله الذي خلق العالم على مقادير الحكمة النخ *

For copies see Cairo Cat. Vol. V., p. 393; and Pet. Rosen, No. 205/7.

Foll. are missing after fol. 1. Borders of foll. 3, 5, 6, 12, 14, 15 and 28 are partially changed to modern paper. Marginal corrections occasionally. Our copy is erroneously designated دقائق الميزان في المقادير و الاوزان.

Written in two hands of Nasta'liq. Not dated. C. 19th century.

No. 356.

fol. 40: lines 13; size $10\frac{1}{2} \times 7$; $7 \times 4\frac{1}{4}$.

السّر الربّاني

AS-SIRR AR-RABBĀNĪ.

A treatise on alchemy by المومف الجديد الصاروخاني الرومي al-Muwallif al-Jadīd aṣ-Ṣārūkhānī ar-Rūmī; see No. 355.

Beginning:—

الحمد لله الذي تقدست ذاته عن تدارك الاوهام النخ *

See Ḥājī Khalifa, Vol. III., p. 593.

It is divided into the following chapters:—

fol.	3b.	المقالة الاولى في الميزان المتعلق بالاسرب			
„	9a.	بالرصاص القلعي	„	„	الثانية
„	13a.	بالحديد	„	„	الثالثة
„	17b.	بالخارصيني	„	„	الرابعة
„	22a.	بالنحاس	„	„	الخامسة
„	38a.	بالذيق	„	„	السادسة
„	32a.	بالتوتيا	„	„	السابعة
„	34a ₂	بالفضة	„	„	الثامنة
„	39b.	بالذهب	„	„	التاسعة

The copyist after writing up to fol. 40 wrote the remaining part of the book on the margins working backwards, till the book was completed on the margin of fol. 38, which also contains the remark صحيح البياض.

Marginal corrections occasionally. Names of chapters are also written on the top borders in red ink. The name of the copyist has been effaced purposely.

Written in Nasta'liq. Dated A.H. 1312.

Magic.
No. 357.

fol. 77; lines 14; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

fol. 1-59a.

I.

كتاب الطلمس

KITĀB AT-TILSM.

A treatise on magic. The name of the author could not be traced.

Beginning:—

قال ابوبكر بن طاهر الصانع الفزاري حدثنا سلا بن حوامر الديلمي قال حدثنا عيسى بن صالح قال حدثنا داود بن حرب الفقال قال قد مت مصر واليهما احمد بن طولون فكضرتة يوما وبين يديه شيخ كبير السن عليه ثياب الرهبان وجماعة من الادبا مكذفون به وهو يتكلم في اعذاف العلوم للاوائل ويخبر بالعجائب والغرائب الخ *

Lacunae are in fol. 20a, 29b and 49a. The headings are in red ink. It contains many pictures.

fol. 59b-77.

II.

منافع الاحجار

MANĀFI' AL-AḤJĀR.

Another work on magic. The name of the author is not known. Beginning:—

قال عطار بن محمد الحاسب كذت نظرت في كتاب البراني والاحجار لهرمس وفي المصحف المعروف باجائقي لهذه المعاني من الاحجار والاشجار والطير والجان ومنافعها وفي كتب الطلسمات للحكماء السبعة في استعمال الاحجار والانتفاع بها فرأيت ان استخلص من جميعها كتابا شافيا ملخصا جامع لما يحتاج اليه من هذه المعني ففعلت ذلك وهو هذا الكتاب المعروف بمنافع الاحجار وجمعت اليه ما ذكرت العرب به الخ *

Lacuna in fol. 70a. The headings are either in bold black character or in red ink. It has also many pictures of man, animals, etc.

Written in Naskh. Not dated. C. 19th century.

Interpretation of Dreams.

No. 358.

fol. 144; lines 21; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

كتاب التفسير في علم التعبير

KITĀB AT-TAḤBĪR FĪ 'ILM AT-TA'BĪR.

A work on the interpretation of dreams. The author is not known, but from the preface it appears that he based his book on Abū Sa'd Naṣr bin Ya'qūb ad-Dīnawarī's (c. A.H. 400, A.D. 1009) work called Kitāb al-Kādirī fī 'l-Ta'bīr.

Beginning:—

رب يسر برحمتك الحمد لله رب العالمين وعلواته على خير خلقه محمد وآله وصحبه الطيبين الطاهرين - هذا كتاب مختصر في تعبیر الرؤيا انزلته من الكتاب المسمي القادري وبوته ثلاثين بابا ذكرت في تسعة وعشرين بابا ما ذكر مصنفه الشيخ ابو سعد نصر بن يعقوب الديلموري رحمه الله من المسائل وفي الكتاب الثلاثين منه ما شد عن كتبه ووجدته في سائر الكتب المصنفة في هذا الفن الخ *

The work on which it is based was composed for the Caliph Kādirbillāh Aḥmad al-Abbāsī (A.H. 381-422, A.D. 991-1031) in A.H. 397, A.D. 1006, and consequently it was named Kitāb al-Kādirī. See Hājī Khalifa, Vol. II., p. 312, Vol. IV., p. 486; Paris Cat. No. 2745; and Pet. Rosen, No. 212. Our copy is divided into the following thirty chapters:—

fol. 3a.	الباب الاول في آداب الذائم
„ 5a.	الباب الثاني في رؤية الله تعالى
„ 6a.	الباب الثالث في رؤية الملائكة
„ 7a.	الباب الرابع في رؤية الانبياء و الصحابة و الصالحين والشهداء
„ 10a.	الباب الخامس في تاويل الجان والشياطين
„ 10b.	الباب السادس في تاويل رؤية الانسان واعضائه
„ 26b.	الباب السابع في تاويل رؤية ما يخرج من الحيوان
„ 32b.	الباب الثامن في تاويل الاديان و العبادات و ما يشتمل عليه من الفرائض و السنن

- fol. 46a. الباب التاسع في تاويل السلطان و ما ينسب اليه من الاعوان
 الباب العاشر في تاويل الافعال و الاعمال المنسوبة الى
 ,, 50b. الرجال و النساء
 الباب الحادي عشر في روية الحرب و ما يتعلق بها من
 .. 57b. الآلات و الاسباب
 الباب الثاني عشر في تاويل ارباب الحرف و الصناعات
 ,, 62b. و ما ينسب اليهم من الادوات
 الباب الثالث عشر في تاويل العلم و الدواة و ما ينسب
 ,, 70a. اليهما
 الباب الرابع عشر في تاويل السماء و الامطار و آيات الليل
 .. 71b. و النهار
 الباب الخامس عشر في تاويل وقود الغيران و ما يتعلق بها
 ,, 77b. من اسبابها و الدخان
 الباب السادس عشر في تاويل المياه و اوديتها و بحارها
 ,, 80a. و آبارها و اوعيتها
 ,, 84b. الباب السابع عشر في تاويل الارض و مصانعها
 الباب الثامن عشر في تاويل الريحين و الخضراوات
 ,, 90b. و الاشجار
 ,, 98a. الباب التاسع عشر في تاويل العيون و الجواهر المعدنية
 الباب العشرون في تاويل سائر الكيوان من السباع و البهائم
 ,, 101a. و الدواجن و الحشرات و جملة ذوات الطيران
 الباب الحادي و العشرون في تاويل روية وحوش القفار
 ,, 111a. و سائر الصيد
 الباب الثاني و العشرون في تاويل روية الدعوات و ما فيها
 من الاطعمة و الحلاوات و ما يستعمل فيها من
 ,, 113a. الطيب و الادهان المعطرات
 ,, 117b. الباب الثالث و العشرون في تاويل مجالس الخمر
 الباب الرابع و العشرون في تاويل الكسوة من الفرق الى
 ,, 120a. القدم

- الباب الخامس والعشرون في تأويل رؤية العشق و عواذيه
 و احوال العاشق و ملاهيته
 fol. 124b.
- الباب السادس والعشرون في تأويل رؤية العلفات و ما
 يعرض في البدن من الآفات
 ,, 125b.
- الباب السابع والعشرون في المعالجة من الادواء بالفصد
 و الحجامة و سائر الدوا
 ,, 131a.
- الباب الثامن والعشرون في تأويل رؤية الاموات و احوالهم
 و قبورهم
 ,, 132b.
- الباب التاسع والعشرون في تأويل الآخرة و ما فيها من
 الصراط و الحكيم و ما يشتمل عليه من الثواب
 ,, 138b.
- الباب الثلاثون في بيان النوم و ماهيته و كيفية المنامات
 و بيان الصحيحة منها و الفاسدة
 ,, 141a.

The headings of chapters are in red ink. The first two foll. are defective. Some foll. are missing at the end, and the MS. ends abruptly as follows:—

و ان راي بانه نبت له ريش او ظهوره جناح فا *

Written in old Arab Naskh. The date of transcription is given on the title-page as follows:—

يشتمل على ثلاثين باباً ابتداءً في كتابته الفقير الى الله تعالى عبد الرحيم
 ابن احمد بن عثمان الشافعي اللخمي عفا الله عنه في يوم السبت الثاني
 والعشرين من ربيع الآخر سنة ثمان و ثمانمائة *

Mechanics.

No. 359.

foll. 234; lines 21; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

كتاب الحيل

KITĀB AL-HIYAL.

A work on clepsydrae (water-clocks), magical drinking glasses and hydraulic instruments of all kinds. Unfortunately only a part of the author's name has survived the eating of worms. The

words are *بن اسمعيل بن الزمان* *Badī' az-Zamān Abū'l 'Izz bin Ismā'il bin.* But in Rampur List, p. 414, the work is called *رساله في رسم آلات الساعة المعروف به* *and Abū Bakr al-Mu'izz bin Ismā'il bin ar-Razzāz al-Jawzī* is quoted there as its Author. The Paris Cat. No. 2477 calls it *كتاب البنائكم* and gives *Abū'l 'Izz Ismā'il al-Jazarī* as its author. It appears from the following quotation from the preface that the author flourished about A.H. 570, A.D. 1174. The quotation (fol. 2a) is:—

عند اتصالي بخدمة الزعيم الصالح ابي الفتح محمود بن محمد بن
قرا ارسلان زعيم ديار بكر بن آل ارتق ابقاه الله وذلك على اثر خدمتي ابيه
واخيه مدة خمس وعشرين سنة اولها سنة سبعين و خمسمائة الى ان افضي
الامر اليه *

For further details see Brockelmann, Vol. I., p. 494.

Beginning:—

قال الشيخ رئيس الاعمال بديع الزمان ابو العز بن اسمعيل بن
رحمة الله عليه الحمد لله المبدع عذبه في السمايات المودع اسرار حكمته في
الارضيات فاذي نفحصت من كتب المتقدمين و اعمال المتأخرين
اسباب الحيل في الحركات الروحانية و الآلات المتخذة لساعات
و نقل الاجسام بالاجسام عن المقدمات الطبيعية الخ *

In fol. 2b the author gives the name of an-Nāṣir li Dīn Allāh (A.H. 575–622, A.D. 1180–1225) as the reigning caliph of the time.

It is evident from fol. 2b that the book is divided into the following sections:—

النوع الاول في عمل بذاكيم فيال فاكين
النوع الثاني في عمل آوان وضوء بمجالس الشراب
النوع الثالث في عمل اباريق و طساس للفصد والوضوء
النوع الرابع في عمل فوارت في بركة متبدل و آلات الزمر
الدائم
النوع الخامس في عمل آلات يرفع ما من غمرة و بئر ليست
بعمقة و زمر
النوع السادس في عمل اشكال مختلفة غير متشابهة

It is a curious book, but unfortunately many foll. are missing, and the following chapters only are now extant:—

- المنوع الاول في عمل فياكين تعرف منه مضي ساعات
 fol. 2b. وينقسم الى عشرة فصول
 الفصل الاول يتضمن مقدمة وجب ذكرها هاهنا
 ويتلوها عفة ظاهر صورة بنكام يعرف منه
 ,, 2b. مضي ساعات زمانية
 ,, 6a. الفصل الثاني في كيفية صورة خزانة الماء
 الفصل الرابع في كيفيته لصب الآلات و اتصال
 ,, 9a. بعضها ببعض
 الفصل الخامس في كيفية القسمة التي قسمت
 ,, 10a. بها الدائرة
 الفصل السادس في كيفية الموضع الذي ينصب فيه
 ,, 12b. الصورة و عمل آلاتها
 الفصل السابع في كيفية عمل الوسائط المحرك
 ,, 15a. بجميع ما ذكرته
 الفصل الثامن في عمل الوسائط المحرك لايدي
 ,, 21b. الطبايين و الصناج و صوت البواقين
 الشكل الثاني من المنوع الاول وهو فيكان الطبايين يعرف
 ,, 36a. منه مضي ساعات زمانية و ينقسم الى فصول
 ,, 36a. الفصل الاول في عفة ظاهر الصورة و معناها
 ,, 37b. الفصل الثاني في كيفية عمل آلات الماء
 الفصل الثالث تقدم القول ان وجه هذا الشكل ليس فيه
 ,, 38b. سوى محرك واحد الخ
 ,, 39b. الفصل الرابع في كيفية عمل الرجال
 الفصل الخامس في كيفية عمل الوسائط المحركة لايدى
 ,, 40b. الطبايين والصناج و آلة يخرج منه صوت البواقين

- الفصل الثاني في كيفية عمل الزورق والمكبة و الاساطين
 fol. 45a. والثعبان و الفصرو القبة
- الفصل الثالث في كيفية مايتخذ في باطن الحوض
 ,, 46a.
- الفصل الرابع في كيفية عمل الشخص الكاتب وما يتعلق به
 ,, 47b.
- الفصل الخامس في عمل البازي و عمل مكان البنادق
 ,, 48b. من القصر
- الفصل السادس في عمل سلسلة من الطرحهار الى قطع
 ,, 50a. البنادق
- الشكل الرابع من النوع الاول وهو فيكان الغيل يعرف منه
 ,, 51a. مضي ساعات المستوية وينقسم الى خمسة عشر فصلا
- الفصل الاول في ظاهر صورة فنكان الغيل
 ,, 51a.
- الفصل الثالث في كيفية عمل الغيل والسرير
 ,, 53a.
- الفصل الرابع فيما يتخذ به في باطن الغيل و كيفية عمله
 ,, 53b.
- الفصل الخامس في كيفية عمل المكبة فوق ارض السرير
 ,, 54b. و عمل الدكة فوق المكبة
- الفصل السادس في عمل السلسلة من الصرحبا الى
 ,, 56a. قطاع الساء
- الشكل الرابع من النوع الاول وهو فيكان الغيل يعرف منه
 ,, 57a. مضي ساعات المستوية وينقسم الى خمسة عشر فصلا
- الفصل الاول في ظاهر صورة فيكان الغيل
 ,, 57a.
- الفصل الثاني في كيفية عمل الغطاء الابريق
 ,, 57b.
- الشكل الثالث من النوع الثالث وهو غلام يصيب على
 ,, 59b. يد الملك ماء ليوضي وينقسم الى فصلين
- الفصل الاول في ظاهر الصورة و معناها
 ,, 59b.
- الفصل الثاني في عمل خواة الماء و منخرجه
 ,, 60b.

- الشكل الرابع من النوع الثالث وهو طروس يصب من
 منقارة ماء يتوضأ به المستخدم
 fol. 62b.
- الشكل الخامس الراهب يعلم منه كمية الدم النازل فيه
 وينقسم الى فصلين
 ,, 63b.
- الفصل الاول في صفة صورة الطشت و معناها
 ,, 63b.
- الفصل الثاني في كيفية عمل ما ينتصب الدم من
 الطشت
 ,, 64a.
- الشكل السادس من النوع الثالث وهو الطشت الكاتبين
 العصا و يعلم منه كمية الدم الحاصل فيه وينقسم الى
 فصلين
 ,, 65b.
- الفصل الاول في صفة ظاهر الصورة الطشت و معناها
 ,, 65b.
- الفصل الثاني في كيفية محرك الكاتبين
 ,, 66b.
- الشكل السابع من النوع الثالث وهو طشت الحاسب
 للعصار و يعلم منه كمية الدم الحاصل فيه وينقسم الى
 فصلين
 ,, 68a.
- الفصل الاول في صفة ظاهر الطشت و معناها
 ,, 68a.
- الفصل الثاني في كيفية عمل البرج و الرجل وحركة اليد
 اليمنى
 ,, 69a.
- الشكل الثامن من النوع الثالث هو طشت القصر يعرف
 منه كمية الدم الحاصل فيه وينقسم الى فصلين
 ,, 70b.
- الفصل الاول في صفة ظاهر صورة الطشت و ما فيه و معناها
 ,, 71a.
- الفصل الثاني في كيفية عمل الاساطين الست و عليها
 القصر
 ,, 71b.
- الشكل التاسع من النوع الثالث وهو طشت الطاوس
 يغسل اليدين
 ,, 73b.

- fol. 77b. الشكل العاشر من الذوع الثالث و هو طشت العلم
- الشكل الاول من الذوع الرابع و هو فوارة الكفين يتبدل في
- 80b. كل زمان
- الشكل الثاني من الذوع الرابع و هو فوارة الكفين و انبوب
- 83a. باربعة مخارج
- الشكل السادس من الذوع الرابع و هو فوارة الكفين يتبدل
- 85a. في زمان معلوم
- 90a. الشكل الثامن من الذوع الرابع هو آلة الرم الدائم بالكفين
- 91b. الشكل التاسع من الذوع الرابع وهو آلة الرمز الدائم بالخيول
- 92b. الشكل الثالث من الرابع وهي فوارة القوامس
- 94a. الشكل الرابع من الذوع الرابع و هو فوارتان
- 96a. الشكل العاشر من الذوع الرابع وهو آلة الرم الدائم
- الذوع الخامس في الآلات يرفع الماء من عمرة و هو
- 100a. ليست بعميقة
- الشكل الاول من الذوع الخامس وهو آلة يرفع في عمرة
- 100a. الى مكان مرتفع بذاته
- الشكل الثاني من الذوع الخامس و هو آلة يرفع الماء من
- 101b. عمرة او بئر بذاته يدبرها
- الشكل الثالث من الذوع الخامس وهو بركة في وسطها
- 103a. عمود مجوف
- الفصل السادس في كيفية عمل الفعال و عمل ما يحرك
- 106a. بدنه في باطن الفيل
- 107a. الفصل السابع في كيفية عمل الاساطين الريح
- الفصل الثامن في كيفية عمل القصور و عليه فبة و راسا الباز
- 107b. من فقط

الفصل التاسع في كيفية عمل ميزاب يجري فيه البنادق
و يعف ثم يخرج واحدة دون الاخرى و يمر تارة

fol. 108b.

الى راس البازي

الفصل العاشر في كيفية عمل حوض يقع اليه البندقية و منه

„ 109b.

يخرج الى ميزاب

الفصل الحادي عشر في كيفية عمل حلقة نصفها ابيض
و نصفها اسود لتسر الثقوب و كيفية عمل المحرك

„ 111b.

لما و كيفية عمل دراب يدور عليه الطائر على قبة القصر

„ 113a.

الفصل الثاني عشر في كيفية عمل الروشن

„ 113b.

الفصل الثالث عشر في كيفية عمل القاس على محور

الفصل الرابع عشر في عمل آلة صغير تظن انه صوت الطائر

„ 114b.

فوق القبة

„ 115a.

الفصل الخامس عشر في كيفية عمل القدحين

الشكل الخامس من النوع الاول وهو فيكان الكس يعرف
منه مضي الساعات المستوية و اجزائه و بعضهم

„ 116b.

الى فصول ثلاثة

„ 116b.

الفصل الاول في صفة ظاهر صورته و معذاه

„ 117b.

الفصل الثاني في عمل غطاء الكس و المحرك للكس

„ 118b.

الفصل الثالث في كيفية عمل الكاتب يتخذ من النحاس

الشكل السادس من النوع الاول و هو فنكان الطواويس
يعرف منه مضي ساعات مستوية و ينقسم الى

„ 119a.

فصول ستة

„ 119a.

الفصل الاول في صفة ظاهر صورة و معذاه

„ 120b.

الفصل الثاني في كيفية عمل آلة الماء

„ 121a.

الفصل الثالث في كيفية عمل الطاوس

- fol. 124a. الفصل الرابع في كيفية عمل الفرخين في المحراب
- الفصل الخامس في كيفية عمل الطائوس الانثي
- و المحرك لها
- 124b.
- 126b. الفصل السابع في كيفية عمل الحمامات
- الشكل الرابع من النوع الاول وهو فذكان السياق يعرف منه
- مضي ساعات مستوية بالليل وهو ينقسم الى ثلاثة
- فصول
- 129a.
- 129a. الفصل الاول في فذكان الشمعة
- 130b. الفصل الثاني في كيفية عمل ميزاب
- الفصل الثالث في كيفية عمل الخراجة و الغلام و ما
- يحرك يده
- 131a.
- الشكل الثامن من الاول وهو فذكان الكاتب يعرف منه
- مضي ساعات مستوية واجزائها بالشمعة و ينقسم الى
- فصول ثلاثة
- 134b.
- 134b. الفصل الاول في صفة ظاهر صورته ومعناه
- الفصل الثاني في كيفية عمل الغلاف الاول و الثقالة
- و موضع البنادق
- 135a.
- الفصل الثالث في كيفية عمل الكاتب على السرير
- و المحرك له
- 136a.
- الشكل التاسع من النوع الاول وهو فذكان الفرد يعرف منه
- مضي ساعات مستوية واجزائها بالشمعة و ينقسم الى
- فصلين
- 138b.
- 138b. الفصل الاول في صفة ظاهر الصورة و معناها
- الفصل الثاني في كيفية عمل القرد والدقل و المحرك
- لها الي فوق
- 139a.

- الشكل العاشر من النوع الاول و هو فنكلن الابواب بالشمعة
 fol. 140b. و ينقسم الى فصلين
- الفصل الاول في صفة ظاهر صورته ومعناه
 „ 140b.
- الفصل الثاني في كيفية عمل الابواب
 „ 141a.
- الشكل الاول من النوع الاول و هو كاس يحكم في مجلس
 „ 144a.
- الشراب وينقسم الى فصلين
 „ 144a.
- الفصل الاول في صفة الكاس و معناه
 „ 144b.
- الفصل الثاني يتخذ من كاس فضة صورة مستطيل النخ
 „ 146a.
- الشكل الثاني من النوع الثاني و هو كاس يحكم في
 „ 146a.
- مجالس الشراب و يصف صورته و معناه
 „ 146a.
- فصل و هو كاس من فضة النخ
 „ 148a.
- الشكل الثالث من النوع الثاني و هو حكم في مجلس
 „ 148a.
- الشراب ينقسم الى فصول خمسة
 „ 149b.
- الفصل الاول في صفة ظاهر الحكم و معناه
 „ 149b.
- الفصل الثاني في كيفية عمل السبرير و الاساطين عليه
 „ 150b.
- الفصل الثالث في كيفية ظاهر القصرين و الجوارى
 „ 152a.
- و الرقاص
 „ 152a.
- الفصل الرابع في كيفية عمل الخزنة للشراب
 „ 156b.
- الفصل الخامس في كيفية عمل آلة الزمر و مخرج
 الصوت
 „ 157b.
- الشكل الثالث من النوع الاول و هو زورق يوضع في بركة
 „ 157b.
- في مجلس الشراب و ينقسم الى فصول ثلاثة
 „ 157b.
- الفصل الاول في صفة ظاهر الصورة للزورق و معناه
 „ 158a.
- الفصل الثاني في كيفية عمل الزورق
 „ 159a.
- الفصل الثالث في كيفية عمل الجوارى

- الشكل الرابع من النوع الثاني وهو باطنه الشراب ويصيب
فيها الوان من الشراب و الماء ولا يزال يوخذ منه
fol. 161a. كل لون وحده و ينقسم الى فصول ثلاثة
- „ 161a. الفصل الاول في صفة ظاهر الصورة معناها
- „ 162a. الفصل الثاني في كيفية عمل الباطية
- „ 164b. الفصل الثالث في عمل البزال
- الشكل الثامن من النوع الثاني وهو صورة رجل نديم
يشرب سور الملك وهو ما يبغي في اسفل من
„ 167a. الشراب و ينقسم الى فصلين
- „ 167a. الفصل الاول في صفة ظاهر الصورة و معناها
- „ 167b. الفصل الثاني في كيفية عمل صورة النديم
- الشكل السابع من النوع الثاني وهو غلام قائم في يده
سمكة و قدح يستقى منها الملك و ينقسم الى
„ 170a. فصول ثلاثة
- „ 170a. الفصل الاول في صفة ظاهر صورة السافي و معناها
- „ 170a. الفصل الثاني في كيفية عمل الصورة
- „ 170b. الفصل الثالث في كيفية عمل يدي الغلام و حركتهما
- الشكل الثاني من النوع الثاني وهو رجل في يديه قدح
و قرابة يصيب من القرابة الى القدح شرابا و يشربه
„ 172b. و ينقسم الى فصلين
- „ 173a. الفصل الاول في صفة ظاهر الصورة و معناها
- „ 173a. الفصل الثاني في كيفية عمل اليد اليسرى و فيها القرابة
- الشكل التاسع من النوع الثاني وهو سفير عليه سحان
في يدي كل واحد منها قدح و قفية يصيب في قدح

- fol. 174a. صاحب من قنفيه شرابا فشربه و ينقسم الى فصلين
- .. 174a. الفصل الاول في صفة ظاهر الصورة و معناها
- .. 175a. الفصل الثاني في كيفية عمل خزانة الماء
- الشكل العاشر من النوع الثاني وهى جارية يخرج
- من خزانة كل رزبان ماء و في يدها قدح شراب
- .. 177a. و ينقسم الى فصلين
- .. 177a. الفصل الاول في صفة ظاهر الصورة و معناها
- الفصل الثاني في كيفية عمل يد الجارية و حركتها و خزانة
- .. 177b. الشراب
- .. 179a. النوع الثالث في عمل الباريق و طساس و نحو ذلك
- الشكل الاول من النوع الثالث و هو ابريق يصب منه
- .. 179a. ماء حار و بارد او ماء ممزوج و ينقسم الى فصلين
- .. 179b. الفصل الاول في صفة ظاهر صورة الابريق و معناها
- .. 180a. الفصل الثاني في كيفية عمل صدقه
- الشكل الثالث من النوع الثالث هو ابريق يضعه الخدام
- الى جانب طشت بين يدي الملك على كرسي
- لطيف و ينفصل عنه الخدام فيصفرون طائر على راسه
- و ينصب من بليله ماء يتوضا به و بفضل عنه و ينقسم
- .. 182a. الى فصلين
- .. 182a. الفصل الاول في صفة ظاهر صورة الابريق و معناها
- .. 183b. الفصل الثاني في كيفية عمل الغطاء للابريق
- الشكل الثاني من النوع الثالث و هو غلام يصب
- .. 185a. على يدي الملك ماء ليتوضا و ينقسم الى فصلين
- .. 185a. الفصل الاول في صفة ظاهر الصورة و معناها
- .. 195b. النوع السادس هو مختلف و اشكاله غير متشابهة

For copies see Paris Cat. No. 2477, and Rampur List, p. 414.

The contents of foll. 56–57*b* up to the words فنكان الغیل واذکر معناه are a duplicate of a passage in foll. 50–51*b*. Foll. 26*a*, 30, 33, 43, 44, 52, 133, 186 and 188–192*a* are blank. Lacunae occur in foll. 6, 73*b*, 74*a*, 75, 83*a*, 84*a*, 85*a*, 86, 92, 93*a*, 95*a*, 98*b*, 103, 123*b*, 183*a*, 192*b*–197, 199*a*, 200*b* and 202*b*. Foll. 37*b*, 132*a* and 204*a* are a little defective, as a few words in them are pasted over with a different kind of paper. About half of fol. 103 has been torn off.

It contains numerous illustrations in coloured ink. Borders are changed throughout. It ends on fol. 205*a*. Fol. 205*b* explains the marks used in the work in the corresponding letters of the alphabet. Fol. 206 contains a quotation in Persian with the heading صفت طشتی که چون دست بشویند ماهیان از برآیند. Foll. 207–234 have quotations from some astronomical work with the heading.

اختلاف اسماء المنازل و اشتقاقاتها و صفاتها و عدة کواکبها *

This portion also contains illustrations in coloured ink. The MS. is copied by some unscholarly man, and is not very accurate. On the title-page it has been named

در فن جرثقیل کتاب حیل بنی موسی برهان جلدکی جلد دوم *

It also contains lives of Ibn Jubair, and Ibn Haiyān Ṣūfī in Persian in the handwriting of Saiyid Ṣadr ad-Dīn Aḥmad al-Mūsavī and two seals. In the last fol. it is also named برهان جلدکی جلد دوم and we also find the following note :—

حیل بنی موسی در علم صنعت از کتب خانه قاضی محمد علیم دهلی
شریف محله بلیلی خانه صورت ابتیاع پذیرفت الحمد لله که بعمری دامن
امید پر شد از گوهر مراد فقیر خیرالله مهندس سهارنپوری *

Written in two hands of Nasta'lik. Not dated. C. 18th century.

Medicine.

No. 360.

foll. 121; lines 25; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

کلیات القانون

KULLIYĀT AL-ḲĀNŪN.

The first part of the famous work called al-Ḳānūn fi ṭ Tibb on systems of medicine by ابو علی الحسین بن عبد الله بن سینا Abū 'Alī

al-Ḥusain bin 'Abdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning :--

الحمد لله حمدا يستحقه بعلو شأنه و بعد نقد التمس مني
بعض خلص اخواني النخ *

For chapters see Berlin Cat. No. 6269.

For copies see India Office Cat. Nos. 777-8; Berlin Cat. Nos. 6269-71; Br. Mus. Cat. pp. 221, 632, 744; Gotha Cat. No. 1911; Cairo Cat. Vol. VI., p. 27; Nūr Osmāniya Cat. No. 3568; Kūp-rūlūzadah Cat. No. 976; Rampur List, p. 490; Asiatic Society Cat. p. 85; and 'Aẓimu'd-Dīn Aḥmad, (Bankipur) Cat. p. 38.

For commentaries see Ḥājī Khelifa, Vol. IV., p. 496; and Berlin Cat. No. 6281.

For different editions and translations see Ellis, Cat. of Arabic Books in the Br. Mus. Vol. I., pp. 664-94.

Foll. 1-8, 11a-12a and 18b-23b are full of notes in small character. Marginal corrections occasionally. Borders have been changed to a different kind of paper. The headings of chapters are in red letters. The first and last foll. bear two seals. Worn-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

No. 361.

foll. 487; lines 25; size $8 \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

شرح الاسباب والعلامات

SHARḤ AL-ASBĀB WA'L 'ALĀMĀT.

A commentary on Muḥammad bin 'Alī as-Samarḳandī's treatise on the symptoms, causes, and treatment of diseases called al-Asbāb wa'l 'Alāmāt by Burhān al-Dīn Nafīs bin 'Iwāḍ al-Kirmānī. He was a physician in the Court of Ulugh Beg Mirzā (A.H. 850-853, A.D. 1447-1449), and was considered one of the best physicians of his time. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159; Wüstenfeld, Ärzte, p. 106; and Brockelmann Vol. II., p. 213.

Beginning :--

الحمد لله رب العالمين و بعد فان الفقير الى الله تعالى نفيس
ابن عوض بن الحكيم الطبيب النخ *

For copies see India Office Cat. No. 787; Berlin Cat. No. 6291; Vienna Cat. No. 1461; Gotha Cat. No. 1955; Rampur List,

p. 483; Hyderabad List Fann Tibb, No. 24; Bankipur Cat. p. 429; and Asiatic Society Cat. p. 84.

Printed, Calcutta, 1836, and repeatedly lithographed in India.

Hājī Khalifa, Vol. I., p. 270, says that it was completed in A.H. 827, A.D. 1423 at Samarkand.

Passages of the original work are either marked with a red line, or are written in red ink. Foll. 2-9 are in a modern hand. Marginal corrections occasionally. The inner edge of each fol. has been changed to modern paper. Stained with damp. On the first fol. it is falsely stated in Persian that the book was copied during the life-time of the author. The first fol. also bears a seal.

Written in Naskh. Dated A.H. 1088.

No. 362.

fol. 110: lines 11; size $9\frac{3}{4} \times 6$; $7\frac{1}{8} \times 4$.

معجم المنافع البدنية

MAJMA' AL-MANĀFI' AL-BADANĪYA.

An abridgement of Yūsuf bin Ismā'īl al-Baghdādī's (d. A.H. 710, A.D. 1310) work on simple medicaments called Mā lā Yasa'u at-Ṭabīb Jahlahu by عمر الانطاكي داؤد بن Dā'ūd bin 'Umar al-Anṭākī, known as ad-Darīr or the blind. He was born at Antioch, lived at Damascus and Cairo, and died in A.H. 1008, A.D. 1599. Hājī Khalifa, Vol. II., p. 260, says that he died in A.H. 1005, A.D. 1596. For details see Khulāsat al-Athar, Vol. II., p. 140; Leclerc, Vol. II., p. 303; and Brockelmann, Vol. II., p. 364.

Beginning:--

الحمد لله الضار المنافع وبعد فيقول العمدة الامام شيخ داؤد
الانطاكي البصير لما كان كتاب المفردات الملقب بما لايسع الطبيب جهله جليل
المقدار وجلالته بجلالة امله الجامع الابن بيطار قصدت الى جمع
مفردات منه الخ *

Mā lā Yasa'u at-Ṭabīb Jahlahu is itself an abridgement of Ibn Baitār's (d. A.H. 643, A.D. 1248) work known as Jāmi' Mufridāt al-Adviya wa'l Aghdhīya, or Mufridāt Ibn Baitār, on simple medicaments. For the former work see Hājī Khalifa, Vol. V., p. 353, and for the latter work see Hājī Khalifa, Vols. II., p. 576 and VI., p. 34.

For copies see Leyden Cat. No. 1364 where the book is called Jāmi' al-Manāfi' al-Badanīya; Azīmu'd-Dīn, Cat. p. 150; and Rampur List, p. 495.

The MS. is divided into two parts. Each contains twenty chapters, and an epilogue. The first part deals with simple drugs specially connected with particular limbs, and the second part describes medicines which are not specified for one limb. In the nineteenth chapter of the second part drugs beneficial to children are described. The epilogue contains general useful matter.

The chapters are as follows :—

fol. 9b.	الباب الاول في ادوية الراس
„ 18a.	الباب الثاني في ادوية العين
„ 24a.	الباب الثالث في ادوية الانف
„ 25b.	الباب الرابع في ادوية الفم و الشفتين و الاسنان
„ 29b.	الباب الخامس في ادوية الوجه
„ 30b.	الباب السادس في ادوية اللسان
„ 30b.	الباب السابع في ادوية الاذن
„ 33a.	الباب الثامن في ادوية الحلق
„ 34b.	الباب التاسع في ادوية الصدر
„ 39b.	الباب العاشر في ادوية القلب
„ 42a.	الباب الحادي عشر في ادوية الثدي
„ 42b.	الباب الثاني عشر في ادوية المعدة
„ 48a.	الباب الثالث عشر في ادوية الكبد
„ 49b.	الباب الرابع عشر في ادوية الامعاء
„ 50a.	الباب الخامس عشر في ادوية المعدة (المقعدة)
„ 52a.	الباب السادس عشر في ادوية الطحال
„ 53b.	الباب السابع عشر في ادوية الكلا
„ 55a.	الباب الثامن عشر في اعضاء التناسل
„ 56a.	فصل في ادوية الانثيين الفتق
„ 57a.	فصل في الاغذية و الاشربة المقوية على الجماع
„ 62a.	فصل في مفردات الباء

- fol. 63a. خاتمه في اعادة ما ذهب من القوة بالجماع وغيره
- „ 63b. فصل في مدرات الحيض
- „ 64b. فصل في ادوية الحمل
- „ 65b. فصل في تسهيل الولادة
- „ 66a. فصل في اخراج المشيمة
- „ 67a. فصل فيما يمنع الحمل
- „ 67a. فصل في قطع الحيض
- „ 67a. الباب العشرون في ادوية الاعضاء الطرقية
- „ 72a. الباب الاول في المخراجات
- „ 80a. الباب الثاني في تسهيل القي و قطعه
- „ 81a. الباب الثالث في قطع الاستهال
- „ 84a. الباب الرابع في اخراج الدود
- „ 85b. الباب الخامس في الكميات
- „ 86b. الباب السادس في تحليل الرياح
- „ 88a. الباب السابع في الاورام و الجراحات و الدمامل
- „ 90b. الباب الثامن في الجراحات و قطع الدم
- „ 93a. الباب التاسع في ادوية الحكمة و الجرب
- „ 95a. الباب العاشر في ادوية القروح و البثور و الجذري
- „ 97a. الباب الحادي عشر في ازالة البرص و الوسم
- „ 97b. الباب الثاني عشر في ازالة البتق و الكلف
- „ 98b. الباب الثالث عشر في ازالة اليرقان
- „ 99a. الباب الرابع عشر في ادوية حرق النار
- „ 99b. الباب الخامس عشر في ادوية عضه الكلب
- „ 100a. الباب السادس عشر في قرص الزنبور و العقرب و غيرهما

- fol. 101b. الباب السابع عشر (في السمين وإزالة السم من المفرط)
 ,, 104a. الباب الثامن عشر فيما يذفع من الوباء
 ,, 104a. الباب التاسع عشر في موانع تتعلق بالصبيان
 الباب العشرون في طرد الهموم والحيات و الذمل
 ,, 106a. و البق و الفار و الذباب من المذلل
 ,, 107a. خاتمة في خواص و فوائد جليلات

The headings of chapters and names of medicines are in red ink. There is a gap of a word or two in fol. 44a. The copyist had omitted the heading of the 19th chapter.

Written in Naskh. Not dated. C. 19th century.

No. 363.

fol. 310 ; lines 21 ; size $8\frac{1}{8} \times 5\frac{1}{2}$: $6 \times 3\frac{3}{4}$.

كتاب الطب

KITĀB AT-TIBB.

A work on medicine. The name of the author could not be traced.

Beginning :—

الحمد لله الذي يسبح بحمده كل ذي قلب سليم + + + + و بعد فلما قضيت من مجاورة الحرمين وطري و صرفت فيها مدة من عمري اردت اتمام الواجب على و الغرض + + + + فعند ذلك شمرت عن ساعد الاجتهاد فالقي في روعي اختيار علم الطب الذي به قوام الاجساد + + + + و قدمت بين يدي ذلك فصولا مهمة من كلام الاكابر و الائمة فلا جرم كان هذا الكتاب دستور العجائب و فهرست الغرائب النخ *

In fol. 13b the author quotes Khālīd al-Azhārī, the commentator of at-Tawdīh. According to Hājī Khalīfa, Vol. I., p. 413, that commentary was composed in A.H. 890, A.D. 1485. The book under notice must have been written after that date.

The author before dealing with the subject-matter of the book describes concisely the attributes of a physician, and the other branches of learning besides medicine which it is necessary for him to know, as follows :—

fol. 9b.	فصل فيما ينبغي للطبيب من الصفات
.. 13b.	علم النحو
.. 30b.	علم المنطق
.. 43a.	علم الطبيعى
.. 51a.	علم الرياضى
.. 64a.	علم الهندسة
.. 81a.	علم احكام النجوم
.. 91b.	علم الحساب
.. 99b.	علم الموسيقى
.. 107b.	علم التشريح

The علم الطب begins from fol. 117a. Foll. 1, 10, 121-135 and 293-310 have been recently supplied. Foll. 80-89 should come after fol. 98. Fol. 145b contains the remark صحيح البياض.

Two-thirds of fol. 210a and foll. 210b and 222b are blank. Some foll. are missing after fol. 222.

Written in different hands of Naskh and Nasta'liq. Not dated. C. 18th century.

Dialectics.

No. 364.

fol. 76; lines 15, size $7\frac{3}{4} \times 4\frac{3}{4}$: $4\frac{1}{2} \times 2\frac{1}{8}$.

آداب الباقية في شرح الآداب الشريفة

AL-ĀDĀB AL-BĀQĪYA FĪ SHARḤ AL-ĀDĀB

ASH-SHARĪFĪYA.

A commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate called al-Ādāb ash-Sharīfiya by عبد الباقي بن غوث الاسلام الصديقي الجونپوري 'Abd al-Bākī bin Ghawṭh al-Islām al-Ṣiddiqī al-Jawnpūrī. He was a pupil of Mullā Maḥmūd al-Jawnpūrī, and died, according to Tuḥfat al-A'yān, fol. 34, on the 5th of Dhū'l Ḥijja, A.H. 1084, A.D. 1673; but in Tadhkira 'Ulāmā' Jawnpūr, p. 66, it is said that he died on 20th Rabī' II, A.H. 1086, A.D. 1675.

Beginning :--

سبعانك يا مجيب دعاء السائلين بلا مانع و معارض النخ *

From the preface it appears that it was commenced in A.H. 1060. A.D. 1650, and not completed in that year, as is said in India Office Cat. No. 554.

For copies see Berlin Cat. No. 5321 ; India Office Cat. No. 554 ; Rampur List, p. 674 ; and Bankipur Cat. p. 17.

Passages of the original text are marked with red lines. There are profuse marginal notes up to fol. 46b and in the rest the notes are scanty. The first two foll. have been recently changed. The inner edge is changed throughout to a different kind of paper. The outer edge is also changed in the latter part of the book.

Written in Nasta'liq. Not dated. C. 17th century.

No. 365.

fol. 103 ; lines 21 : size $10 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-48.

I.

الابحاث الباقية

AL-ABHĀTH AL-BĀQĪYA.

Another commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate by عبد الباقي بن غوث الاسلام الصديقي 'Abd al-Bākī bin Ghawth al-Islām aṣ-Ṣiddīqī al-Jawn-pūrī, died A.H. 1086, A.D. 1675. See No. 364.

Beginning :--

يا من لا مانع لما اعطاه ولا ناقص لما آتاه اما بعد فيقول
عبد الباقي بن غوث الاسلام الصديقى اني لما فرغت عن الآداب
الباقية في شرح الآداب الشريفة امرني من رباني في مهده الحكمة
..... ان انظر فيما ثانيا و اكتب عليها شرحا آخر النخ *

This commentary was written according to the promise the author made in the first commentary.

For copy see Bankipur Cat. p. 18.

Passages of the original text are marked with a black line. Slightly worm-eaten.

Written in bad Nasta'liq. Not dated. C. 18th century.
Scribe طيب الله.

foll. 49-103.

II.

الآداب الباقية

AL-ĀDĀB AL-BĀQĪYA.

Another copy of the work noticed in No. 364. It begins in the same manner as the previous copy does. Foll. 49-52a are in one hand, and the rest in another. Passages of the text are marked with black lines. Slightly worm-eaten. The title-page has seals of two owners—one is dated A.H. 1135.

Written in bad Nasta'liq. Dated A.H. 1100.

No. 366.

foll. 109; lines 15-19; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{1}{2}$.

foll. 1-32.

I.

شرح الآداب العضدية

SHARḤ AL-ĀDĀB AL-ʿAḌUDĪYA.

A commentary on al-Ījī's treatise on the rules of debate by
عبد العالی بن محمد بن الحسین البرجندی
Abd al-ʿAlī bin Muḥammad bin al-Husain al-Barjandī.

See for his life No. 339.

Beginning:—

نحمدک یا منجیب دعوی السائلین بلا منافع و لا مذاقض النخ *

See Hājī Khalīfa, Vol. I., p. 210.

In the colophon we find the date of composition, from the chronogram حل ادا ب عضدی, to be A.H. 930, A.D. 1523.

Marginal glosses occasionally. The inner and top edges of the MS. are changed. Worm-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

foll. 33-109.

II.

الآداب الباقية في شرح الآداب الشريفة

AL-ĀDĀB AL-BĀQĪYA FĪ SHARḤ AL-ĀDĀB

ASH-SHARĪFĪYA.

Another copy of the work noticed in No. 364. The beginning is as that of the other copy. Worm-eaten.

Written in minute Nasta'liq. Not dated. C. 18th century.

No. 367.

foll. 34 : lines 19 ; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

foll. 1-13.

I.

الحاشية على شرح الرسالة العضدية

AL-ḤĀSHIYA 'ALĀ SHARḤ AR-RISĀLAT AL-'AḌUDĪYA.

A supercommentary on Muḥammad al-Ḥanāfī's commentary on Aḍud ad-Dīn al-Ījī's treatise on the rules of debate called *Ādāb al-Baḥṭh*. The name of the supercommentator is not known, but the following passage in the preface, اعلم ان شارح التحرير سلمه الملك القدير, indicates that the author of the supercommentary was a contemporary of the commentator, Muḥammad al-Ḥanāfī at-Tabrizī, died in A.H. 900, A.D. 1497.

Beginning :—

قال المصنف لك الحمد اعلم ان شارح التحرير سلمه الملك القدير بعد ما تيمن بالتسمية الخ *

See Ḥājī Khalifa, Vol. I., p. 210, and Berlin Cat. No. 5308.

Quotations from Ḥanāfī's commentary are introduced with قوله in red ink. Marginal glosses occasionally.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

foll. 14b-34.

II.

الحاشية على شرح الرسالة العضدية

AL-ḤĀSHIYA 'ALĀ SHARḤ AR-RISĀLAT AL-'AḌUDĪYA.

Another supercommentary on al-Ḥanāfī's commentary on al-Ījī's treatise on the rules of debate by محمد مير ابو الفتح عماد الدين بن امين المدعو بتاج السعيدى اردبيلي 'Imād ad-Dīn Mīr Abū'l Faṭḥ Muḥammad bin Amīn, known as Tāj as-Sa'īdī al-Ardabīlī. According to Berlin Cat. No. 5277, he flourished in A.H. 850, A.D. 1446, and died about A.H. 875, A.D. 1470 ; but according to Brockelmann, Vol. II., p. 208, he died in A.H. 950, A.D. 1543.

Beginning :—

الحمد لله على افهام الخطاب و الصلوة على رسوله المعبوث لانه

الصواب الخ *

For copies see Berlin Cat. No. 5298; Gotha Cat. No. 2811/3; Pet. Rosen, No. 197; and Cairo Cat. Vol. VII., p. 138. See also Hāji Khalifa, Vol. I., p. 210.

Marginal corrections occasionally. Fol. 14a is blank. The colophon ends as follows:—

نقله من السواد الى البياض بقول الحكيم المبدأ الغياض

Written in mixed Nasta'lik and Shikasta. Not dated. C. 19th century.

Lexicography.

No. 368.

fol. 484; lines 27; size $14\frac{1}{2} \times 8$; 10×5 .

شمس العلوم

SHAMS AL-'ULŪM.

An Arabic dictionary by نَشْوَان بن سعيد الحميري Nashwān bin Sa'īd al-Himyārī. He was a descendant of an ancient royal family of Yemen, and was a poet and philologist of some repute. He made himself master of several fortresses at Yemen, and was regarded as their King. His al-Kaṣīdat al-Himyārīya was edited with a German translation by Alfred von Kremer under the title Die Himjarische Kasidch. Herausgegeben und übersetzt, Leipzig, 1865, and was translated into English by W. F. Prideaux under the name of The Lay of the Himyarites, *Sehore*, 1879. He died in A.H. 573, A.D. 1117.

For details see Yāqūt. Vol. III., p. 366; Bughyat al-Wu'āt, p. 403; Brockelmann, Vol. I., p. 300; and Huart, History of Arabic Literature, p. 171.

Beginning:—

الحمد لله الواحد القديم القادر العظيم الخ *

This valuable dictionary is of great value to those engaged in the study of South Arabian antiquities. D. H. Müller has corrected, by the help of this book, the spelling of the proper names which occur in the Himyarite odes. See Z.D.M.G., Vol. XXIX., pp. 620–8; Sitzungsberichte der K. Akademie, 1877, Vol. LXXXVI., p. 171; and D. H. Müller, Südarabische Studien, p. 143.

Also see Hāji Khalifa, Vol. IV., p. 74, and India Office Cat. No. 998.

For copies see Berlin Cat. Nos. 6963–4; Derenbourg, Nos. 34; and 603; Br. Mus. Suppl. Cat. No. 858; Cairo Cat. Vol IV., p. 175; and Rampur List p. 511.

Extracts from the Arabic text with German Introduction and Notes have been edited by 'Azīmu'd-Dīn Aḥmad and published by the Trustees of the Gibb Memorial in 1917.

The first fol. has a beautiful '*Unwān*. Double coloured lines are throughout in the margin. The outer edges in foll. 41-56, are changed to different kind of paper. A few foll. at the beginning and also at the end are a little worm-eaten. Fol. 162 contains lacunae. The headings and words of explanation are in red ink.

Written in Nasta'liq. Dated A.H. 1082.

No. 369.

fol. 212; lines 29; size 11×7 ; $9\frac{1}{4} \times 5\frac{1}{4}$.

النهاية في غريب الحديث و آثار

AN-NIHĀYA FĪ GHARĪB AL-ḤADĪTH WA'L ĀTHĀR.

Vol. I.

A dictionary of the rare words of Tradition arranged alphabetically by محمد بن أبي الكرم محمد بن أبي السعادات مبارك بن أبي الكرم محمد بن محمد Majd ad-Dīn Abū's Sa'ādāt Mubārak bin Abī'l Karam Muhammad bin Muḥammad ash-Shai-bānī, known as Ibn al-Aṭhīr al-Jazarī, died A.H. 606, A.D. 1209. See for his life No. 26.

Beginning:—

الحمد لله على نعمه بجميع محامده النخ *

For other particulars of the book see Berlin Cat. No. 1650 and Hājī Khalifa, Vol. IV., p. 322, and Vol. VI., p. 403.

For copies see Berlin Cat., No. 1650; India Office Cat. No. 999; Br. Mus. Cat. p. 641; Cairo Cat. Vol. I., p. 445; Rampur List, p. 131; Bankipur Cat. p. 825; and Asiatic Society Cat. p. 51.

Lithographed at Teheran, A.H. 1269, and printed at Cairo. A.H. 1308.

The headings of chapters are in bold character. The words of which explanations and meanings are given are noted on the margin in red ink. Coloured lines are on the margin. It has a beautiful '*Unwān* at the beginning. Vocalised throughout. This volume extends from حرف الراء مع الياء to حرف الهمزة. On the title-page and last fol. are written the names of different owners. Marginal corrections occasionally. On the top of each fol. the following expression is written وقف لله سبحانه وتعالى.

Written in a beautiful Naskh. Dated A.H. 1020. Scribe أحمد بن صلاح بن أحمد المكلاتي.

No. 370.

fol. 326 ; lines 31 ; size $11\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{5}{8}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with حرف الزاء and ends with حرف الياء. Double red coloured lines are on the margin of each page, except the first two foll. The headings are in red character. Marginal corrections occasionally. Words requiring explanation are written on the margin in red ink. The expression وقف لله سبحانه وتعالى is written at the top of each fol. The name of the وافي is on the first and last foll. Vocalised throughout.

Written in Naskh. Not dated. C. 17th century.

No. 371.

fol. 227 ; lines 20 ; size $10 \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

العرب في ترتيب المعرب

AL-MUGHRIḤ FĪ TARTĪB AL-MU'RIB.

A dictionary of rare words occurring in legal books by ابر الفتح bin 'Alī al-Muṭarrizī. He was born at Khawārizm in A.H. 538, A.D. 1143, or according to Tāj at-Tarājim fī Ṭabaqāt al-Ḥanafiya, p. 58, in A.H. 536, A.D. 1141. He studied with his father and others. He taught Hanafite jurisprudence and the dogmas of the Mu'tazilite school. In A.H. 601, A.D. 1204, he came to Baghdād, and died in his native land in A.H. 610, A.D. 1213. As-Suyūṭī in his Bughyat al-Wu'āt, p. 402, says that he was a pupil of az-Zamakhsharī. This statement, I think, cannot be correct, because az-Zamakhsharī died in A.H. 538, A.D. 1143, the year in which al-Muṭarrizī was born. The fact of al-Muṭarrizī being commonly considered the successor of az-Zamakhsharī, owing to his vast erudition in philological matters, led as-Suyūṭī, probably, to believe that he was a pupil of that Great Master. For further details of his life see Ibn Khallikān, Vol. II., p. 280 ; al-Fawā'id al-Bahiya, p. 91 ; Flügel, Die Class. der Hanefit. Richt. p. 319 ; and Brockelmann, Vol. I., p. 293.

Beginning :

و احمدة على ان خول جزيل الطول و سداد الاصابة في الفعل الخ *

For copies see Berlin Cat. No. 6966; Br. Mus. Cat. pp. 229b, 641b; Leyden Cat. No. 77; Br. Mus. Suppl. Cat. No. 864; Cairo Cat. Vol. IV., p. 189; India Office Cat. No. 1001; Asiatic Society Cat. p. 51; and Rampur List, p. 518. See also Ḥājī Khalīfa, Vol. V., p. 648.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

Fol. 117b is blank with the remark صحيفه البياض. The headings are in red character. The latter part is much injured by insects. Borders have been recently changed. From the beginning up to fol. 45 is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 17th century.

No. 372.

fol. 592: lines 31: size $10\frac{1}{2} \times 6$: $8 \times 4\frac{1}{2}$.

القاموس

AL-KĀMŪS.

A well-known Arabic dictionary by أبو طاهر محمد بن محمد بن يعقوب بن محمد الشيرازي الفيروز آبادي Abū Ṭāhir Majd ad-Dīn Muḥammad bin Ya'kūb bin Muḥammad ash-Shīrāzī al-Fīrūzābādī. He was born at Kāzrūn near Shīrāz in A.H. 729, A.D. 1329, studied first at Shīrāz and later on in Wāsiṭ and Baghdād. He visited Constantinople, where he was much honoured by Sulṭān Murād Khān (A.H. 761-792, A.D. 1360-1389). He died in A.H. 817, A.D. 1414, or A.H. 816, A.D. 1413. For details see Bughyat al-Wurāt, p. 117; at-Ta'liqāt as-Sanīya, p. 96; Tāj al-'Arūs, Vol. I., p. 13; Wüstenfeld, Gesch. No. 464; and Brockelmann, Vol. II., p. 181.

Beginning :—

الحمد لله منطلق البلغاء الخ *

For copies see India Office Cat. No. 1005; Berlin Cat. No. 6972; Paris Cat. Nos. 4263-4277; Br. Mus. Suppl. Cat. No. 874; Cairo Cat. Vol. IV., p. 177; and Rampur List, p. 513.

For commentaries see Ḥājī Khalīfa, Vol. IV., p. 492; and Berlin Cat. No. 6976.

Printed in two vols., Calcutta, 1817; Bulāḡ A.H. 1289, 1301-3; Cairo, A.H. 1281; lithographed, Lucknow, 1885; and Bombay, A.H. 1272. See also Ellis, Cat. Vol. II., pp. 275-78.

The first fol. contains a beautiful 'Unwān. Gold ruled margins

throughout. The words forming the subjects of the articles are written either in red or in bold black letters. The first and last foll. contain the signature and seal of Muẓaffar Ḥusain bin Masīḥ ad-Dawla. Slightly worm-eaten.

Written in Naskh. Not dated. . C. 17th century.

No. 373.

foll. 217 : lines 29 : size $9\frac{3}{4} \times 5\frac{1}{2}$: $7 \times 3\frac{1}{2}$.

THE SAME.

An incomplete copy of the work noticed above. It begins as the preceding one and ends with the word خسف. Foll. are missing after foll. 1, 7, 178, 181 and 212. Wrongly designated on the title-page قاموس على القاموس املا على قاري. On the title-page and last fol. it bears the forged seals of Aḥmad Shāh, dated A.H. 1162. The first fol. is illuminated and has an *Unrān* at the beginning. Double gold ruled margins throughout. Paper is sprinkled with gold. Each letter given as the heading before the words that begin with it is inscribed in white ink on a gold surface, and has also flowers in gold all around it. The ink has faded somewhat in the middle of foll. 137b, 138 and 139. Foll. 2b-7 and half of foll. 184b-185 contain vowel points, and the rest are sprinkled with vowel-marks. On the colophon it is wrongly written by some cunning bookseller of Lucknow قد تم المنتخبات من قاموس المحيط في شهر محرم الحرام سنة ١١٠٣ في بلدة شيراز كتبه محمد على. Slightly worm-eaten.

Written in fine Naskh. Not dated. . C. 17th century.

Etymology.

No. 374.

foll. 124 : lines 25 : size $11\frac{1}{4} \times 6\frac{1}{2}$: $8\frac{1}{2} \times 3\frac{3}{4}$.

شرح الشافية

SHARH AṢH-SHĀFIYĀ.

A commentary on Ibn Ḥājib's well-known work on etymology called *ash-Shāfiya* by فخر الدين احمد بن الحسن بن يوسف الجاربردى Fakhr ad-Dīn Aḥmad bin al-Ḥasan bin Yūsuf al-Jārabardī. He was an eminent scholar at Tabriz, and spent almost all his life in teaching students. He died in A.H. 746, A.D. 1345. See Bugh-

yat al-Wurāt, p. 131; Ḥabīb as-Siyar, Vol. III., Juz' I., p. 131; and Brockelmann, Vol. II., p. 193.

Beginning:—

نحمدك يا من بيده الخير والجلود و ليس في الحقيقة غيره موجود
الخير *

In the preface the author dedicated this work to Muḥammad bin Tāj ad-Dīn 'Alī aṣ-Ṣāwī, the vazīr.

For copies see Br. Mus. Cat. p. 234b; St. Petersburg Cat. No. 173; Berlin Cat. No. 6605; Vienna Cat. No. 182; India Office Cat. No. 949; Cairo Cat. Vol. IV., p. 8; Vol. VII., p. 648; Rampur List, p. 524; Bankipur Cat. p. 149; and Asiatic Society Cat. p. 39.

For other commentaries, etc., see Ḥājī Khalifa, Vol. IV. p. 4; and Berlin Cat. No. 6612.

Printed, Calcutta, A.H. 1262; lithographed, Teheran, A.H. 1271; Dehli, 1870; Lucknow, A.H. 1262; and Lahore, A.H. 1304.

Quotations from the original text are introduced with the word *قوله* in red ink. The complete text is also copied in minute characters at the top of each page. Marginal corrections and notes occasionally. Foll. 1-9 are recently replaced. Foll. 123-124 are somewhat damaged. Names of several owners on the title-page.

Written in ordinary Nasta'liq. Not dated. C. 18th century. Scribe محمد وارث ساکن گویامو.

No. 375.

fol. 370; lines 11; size $8\frac{1}{2} \times 4\frac{1}{3}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

شرح الشافية

SHARḤ AṢH-SHĀFIYA.

A commentary on Ibn Ḥājib's work on etymology called *aṣh-Shāfiya* by القنوجي عبد الباسط بن رستم على 'Abd al-Bāsiṭ bin Rustam 'Alī al-Qannawjī. He was born in A.H. 1159, A.D. 1746, studied all branches of learning with his father, and wrote several works. He died in A.H. 1223, A.D. 1808. For details see Ḥadā'iq al-Ḥanafīya, p. 464; and Abjad al-'Ulūm, p. 933.

Beginning:—

الحمد لله الذي خلق الورى و بعد فيقول عبد الباسط
ابن رستم علي بن علي اصغر القنوجي لما سألتني بعض من اشتغل
عندي المسمى بقطب الدين السرهندي ان اؤلف له شرح الشافية موجزا
و حاملا للمتن مكتوبا على بيان اللغات من كتب الثقات فاجبته الخ *

This commentary was composed in A.H. 1204, and was chronologically named *شفاء الشافية*, as the author says *ولما كان شفاء الشافية*. *تأليفه فسميته به*. Passages of the original text are marked with red lines. There are coloured ruled margins throughout except in foll. 241*b* and 248*a*. Foll. 249–256 are misarranged. The correct order is 248, 253, 251, 252, 249, 250, 256, 255, 254. Borders of foll. 366–370 are supplied with modern paper. Marginal corrections and notes occasionally. Slightly worm-eaten. In the colophon also the author gives A.H. 1204 as the date of the composition of the work.

Written in bad Nasta'liq. Not dated. C. 19th century.

No. 376.

foll. 84 : lines 13 : size $7\frac{1}{2} \times 4\frac{1}{2}$: $4\frac{3}{4} \times 2\frac{2}{5}$.

شرح تصريف الزنجاني

SHARḤ TAṢRĪF AZ-ZANJĀNĪ.

A commentary on az-Zanjānī's treatise on the inflexion of verbs by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See for his life No. 398. Brockelmann, Vol. I., p. 283, wrongly names the commentator Sa'dallāh bin Mas'ūd bin 'Umar at-Taftāzānī.

Beginning: -

ان اردي زهر يخرج في رياض الكلام عن الكلام الخ *

It is the first work of at-Taftāzānī, who completed it in A.H. 737, A.D. 1336, when his age was sixteen. The text is sometimes designated al-Izzī from the surname of the author 'Izz ad-Dīn.

For copies see Berlin Cat. Nos. 6617–8; Br. Mus. Cat. p. 235*a*; Cairo Cat. Vol. IV., p. 7, Vol. VII., p. 218; and Rampur List. p. 523.

For other commentaries, etc., see Berlin Cat. No. 6627; and Hājī Kbalīfā, Vol. IV., p. 208.

Printed, Constantinople A.H. 1253; lithographed, Teheran, A.H. 1285.

The Manuscript is defective at the end. Passages of the text are marked with a red line; sprinkled with vowel points. Marginal corrections and glosses occasionally. The inner edge of all the foll. has been recently changed.

Written in bad Naskh. Not dated. C. 18th century.

No. 377.

fol. 200; lines 17-24; size $10 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

شرح اصول اكبري

SHARH UṢUL AKBARĪ.

A commentary by علي اكبر بن علي الالهابادي Alī Akbar bin Alī al-Ilāhābādī on his own work on etymology called al-Uṣūl al-Akbarīya. He is the author of another work on etymology known as Fuṣūl Akbarī, and died A.H. 1091, A.D. 1680. See Rien, Persian Cat. Vol. II., p. 522b; and Bibliotheca Sprenger, No. 1069.

Beginning:—

بسم الله الممدن الكريم وبالصلوة على رسوله محمد ذي الخلق العظيم
..... هذا شرح من الجوامع المختصر المسمى بالاصول المعروف بالاصول
الأكبرية المنسوب إلى علي اكبر بن علي الالهابادي الحمد لله تعالى بقوله
الحمد لله جملة خبرية او انشائية النح *

For copies see Rampur List, p. 523; and Asiatic Society Cat. p. 42.

The headings of chapters are in red ink. Marginal corrections occasionally. Passages of the original text are either written in red ink or marked with red lines. On the title-page it is wrongly named شرح اصول اكبري فخر الدين زراي مصنف ميزان.

Written in Nasta'liq. The colophon runs thus:—

تمت النسخة الشريفة المسمى بشرح الجوامع للاصول الاكبري في
التاريخ الرابع عشر من شهر رجب المرجب في سنة الف ومائة وثلاثة
وثمانين من الهجرة النبوية على صاحبها افضل الصلوة و اكمل التحيات كتبها
احقر الانام محمد حسين اكبري بن العائم العاقل والولى الكامل حضرت شاه
طغرا محمد قدس الله اسراره واجل اعماله و انار برهانه *

No. 378.

fol. 48; lines 14; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 4$.

شرح اللامية

SHARH AL-LĀMĪYA.

A commentary on Ibn Mālik's al-Lāmīya, a poetical treatise on etymology rhyming in the letter ل, called also Abniyat al-Af'āl.

The name of the commentator is not known. From the preface it appears that the work is an abridgement by the commentator of his own more extensive commentary.

Beginning :—

الحمد لله الحميد المجيد المبدئي المعيد و بعد فاني كنت
 شرحت القصيدة اللامية المسماة ابغية الافعال في علم الصرف للامام جمال
 الدين محمد بن عبد الله بن مالك رحمه الله بشرح بسطته بكثرة الامثال
 ثم رايت ان اجرّ من مقاصدة و اسرد من فوائد ما يغني عزايم
 الطالبين عليه ويدعوهم الراغبين اليه النخ *

See also Hājī Khalifa, Vol. V., p. 290, and Iktifā' al-Kunū', p. 301.

All the verses and five lines at the beginning are written in bold Naskh. Fol. 2 contains on the margin an extract from a medical work. The verses are vocalised. The headings are in red characters. The inner edge of each fol. is changed. It is stained with damp.

Written in Nasta'liq. Not dated. C. 18th century.

Syntax.

No. 379.

fol. 346 : lines 27 : size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's well-known work on syntax called al-Kāfiya by محمد بن الحسن الاسترأبادي Radī ad-Dīn Muḥammad bin al-Ḥasan al-Ustrābādī. He was an eminent scholar of the Imāmīya sect, and died in A.H. 686, A.D. 1287. See Aml al-Āmil, p. 61 : and Shudhūr al-ʿIḳyān, Vol. II., fol. 96.

Beginning :—

الحمد لله الذي جلّت آلائه عن ان تحاط بعد النخ *

Hājī Khalifa, Vol. V., page 7, says that it was composed in A.H. 683. See also Kashf al-Hujub, p. 348.

For copies see Berlin Cat. Nos. 6562-3 ; Munich Cat. No. 715 ; India Office Cat. Nos. 912-6 ; Derenbourg, Nos. 18 and 19 ; Ram-pur List, p. 545 ; Bankipur Cat. p. 405 ; and Asiatic Society Cat. p. 41.

For other commentaries, etc., see *Hājī Khalifa*, Vol. V., p. 6.
Printed, Constantinople, A.H. 1275; lithographed, Teheran,
A.H. 1275, and Lucknow, 1864.

The first part ends on folio 140b, and the second part begins
as follows:—

بسم الله الرحيم المليم عونك يا لطيف قوله المبني ما ناسب النج *

Foll. 1-7, 337-340, and 343-346 are recently replaced. The
original text is in red ink, and is preceded by the word *قوله*. Margi-
nal notes and corrections here and there.

Foll. 8-184 are in one hand, and foll. 185-336 in another.
Written in Naskh. Not dated. C. 16th century.

No. 380.

fol. 133; lines 19; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

الوافية في شرح الكافية

AL-WĀFIYA FĪ SHARḤ AL-KĀFIYA.

A commentary on Ibn Hājib's famous work on syntax called
al-Kāfiya by ركن الدين ابو محمد الحسن بن محمد بن شرفشاه الاسترآبادي
Rukn ad-Dīn Ābū Muḥammad al-Ḥasan bin Muḥammad bin Sharaf-
shāh al-Astrābādī. He was born about A.H. 640, A.D. 1242, and
died according to Brockelmann, Vol. I., p. 304, in A.H. 713, A.D.
1313, according to Bughyat al-Wu'āt, p. 228, in A.H. 715, A.D.
1315 or A.H. 718, A.D. 1318, and according to Hājī Khalifa, Vol.
V., p. 7, in A.H. 717, A.D. 1317. For his life see Bughyat al-Wu'āt,
p. 228.

Our copy is defective, and begins abruptly as follows:—

الصرف لعدم العلم بكونها صفات في اصل الوضع قوله التانيث
بالتاء شرط العلمية اي شرط التانيث بالتاء في منع الصرف ان يكون علما
النج *

The commentator wrote three different commentaries on al-
Kāfiya. One of them was pretty big, another was a middle-sized
work called al-Wāfiya, which became very popular, and the third
was a small one. Our manuscript is a copy of the second.

For copies see Berlin Cat. No. 6565; Munich Cat. No. 710;
India Office Cat. No. 917; Leyden Cat. No. 185; Derenbourg, Cat.
No. 95; Paris Cat. No. 4037; Cairo Cat. Vol. IV., p. 120; and
Rampur List, p. 545.

For supercommentaries see Hājī Khalifa, Vol. V., p. 7.

Passages of the text are introduced with قوله and are marked with black lines. Marginal corrections occasionally.

Written in different bad hands of Nasta'liq. Though it is dated A.H. 1087, yet from the handwriting it is evident that the transcription of the manuscript is of a later date. In my opinion it was copied in the 19th century. Scribe رمضان علي

No. 381.

fol. 249 : lines 23 : size $8\frac{1}{2} \times 5\frac{3}{4}$: 6×4 .

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Ḥāḥib's work on syntax called al-Kāfiya by عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني Isām ad-Dīn Ibrāhīm bin Muḥammad bin 'Arabshāh al-Isfīrā'īnī. died. A.H. 944. A.D. 1537. See his life in No. 5.

Beginning:—

أحمد الله على ما أجمنى كن عصاميا لا عظاميا الخ *

For copies see Derenbourg, No. 17 : and Rampur List, p. 544. See also Ḥājī Khalifa, Vol. V., p. 10.

Printed, Constantinople, A.H. 1256.

The original text is written in red ink. Slightly worm-eaten. At the end it bears the seal and signature of قاضي القضاة سيد حامد الله خان. Several seals on the title-page have been effaced.

Written in Naskh. The colophon runs thus:—

فرغ من كتابة هذا الكتاب بعون الملك الوهاب في شهر شوال سنة ست وتسعين وتسعمائة في بلدة البخارى على يد العبد الضعيف المذنب الحقير العباد الراجي الى رحمة الله عبد الرحيم بن مير محمد البخارى *

No. 382.

fol. 332 : lines 19 : size $8\frac{1}{2} \times 5$: $5\frac{1}{2} \times 2\frac{3}{4}$.

غاية التحقيق

GĤAYAT AT-TAḤKIK.

A commentary on Ibn Ḥāḥib's work on syntax called al-Kāfiya by صفي الدين بن نصير الدين بن نظام الدين Safī ad-Dīn bin Naṣīr ad-

Dīn bin Nizām ad-Dīn. His grandfather emigrated from Ghaznīn to Dehli, and then to Jawnpūr. His father married the daughter of Kādī Shihāb ad-Dīn ad-Dawlatābādī, and the issue of this marriage was three sons, Šafī ad-Dīn (our author), Fakhr ad-Dīn, and Raḍī ad-Dīn. Šafī ad-Dīn studied with his maternal grandfather, and wrote several works, such as *Dastūr al-Mubtidī*, *Hall Tarkīb Kāfiya*, and others. He came in search of a spiritual guide to Radawī, and became a disciple of Saiyid Ashraf Jahāngīr Samnānī, died, A.H. 808, A.D. 1405. He died in the 9th century Hijra. See Bankipur Cat. p. 496; *Tadhkira ‘Ulamā’ Hind.* p. 96; and *Hājī Khalifa Vol. V.* p. 18.

Beginning:—

الحمد لله الذي أنعم علينا بنعمة العظم النعم *

For copies see Rampur List. p. 551; Bankipur Cat. p. 496; and Asiatic Society Cat. p. 43.

Lithographed in Dehli, 1888.

Passages of the text are marked with red lines. The first page has a *‘Unrūn*. Gold and coloured lines on each page. Foll. 1-14 have been partially replaced. Marginal notes occasionally. Slightly worm-eaten. It has a seal at the end.

Written in Naskh. The colophon runs thus:—

تمام شد این کتاب غایت الفحقیق در ماه ربیع الاول بتاریخ بستم در شهر
سورت در سنه ۹۹۵ کاتبه ملا عبد الکریم بن عبد الملک تپندی و صاحبہ و مالکہ
فقیر الحثیرانی اللہ العزیز شینخ محیی الدین مکی بن مولانا عبد القادر
غفر اللہ لهم امین *

No. 383.

fol. 217: lines 17: size $11\frac{1}{2} \times 8\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. Some foll. are missing from the beginning. It begins abruptly as follows:—

وضع لمعنی التجار والمجوز مفعول به بالاء و الجملة الفعلية صفة قوله
لفظ النعم *

Passages of the text are marked either with red or black lines. Foll. 47b-48, 66, 149 and 150 are blank, and foll. 148b is partially blank. Lacunae are in foll. 46b, 47a, 146b-148a.

Written in different hands of Nasta‘līk. Dated 1298, Bengalee era. Scribe سید عبدالرحیم.

No. 384.

fol. 176; lines 21; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 2\frac{1}{2}$.

الحاشية على شرح النجاشي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Hājib's famous work on Arabic syntax called al-Kāfiya. by عصام الدين ابراهيم Isām ad-Dīn Ibrāhīm bin Muḥammad bin 'Arabshāh al-Isfarā'īnī. died, A.H. 944, A.D. 1537. For his life see No. 5.

Beginning:—

يا هاديا لسالك مسالك محامدك النخ *

For copies see Berlin Cat. No. 6579; India Office Cat. No. 932; Br. Mus. Suppl. Cat. No. 952, II; Cairo Cat. Vol. IV., p. 44; Rampur List, p. 534; and Asiatic Society Cat. p. 40.

For other commentaries and glosses see Hājī Khalīfa. Vol. V., pp. 6–20 and Berlin Cat. No. 6583.

Printed at Constantinople, A.H. 1235; Calcutta, A.H. 1233; lithographed, Lucknow, A.H. 1265, 1282; and Kāzān, A.H. 1307.

After fol. 1 some foll. are missing, and the MS. is also imperfect at the end. Quotations from the commentary are introduced with the word قوله in red ink. Double coloured and gold lines are throughout the MS. It has a beautiful 'Unwān at the beginning. The inner edge of the MS. has been replaced with a different kind of paper. Slightly worm-eaten. Marginal corrections and notes here and there.

Written in ordinary Nasta'liq. Not dated. C. 17th century.

No. 385.

fol. 240; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It is without the preface, and begins abruptly as follows:—

الحمد هو الوصف بالجميل على الجميل الاختياري من انعام وغيره النخ *

Foll. 1, 71, 77, 127 and 137 have been recently replaced. From the beginning up to fol. 86, with the exception of the recently supplied foll., it is in one hand, and the rest is in another. Quotations from the commentary commence with the word قوله in red ink, or with a little gap between the commentary and super-

commentary, which the copyist did not fill in with the word قوله. Foll. 43-49 should come next to fol. 40 and foll. 41-42 after fol. 49. Some foll. are missing after foll. 21 and 23. The earlier portion is much injured by insects, and it is defective at the end.

Written in Naskh. Not dated. C. 18th century.

No. 386.

fol. 156 : lines 17 : size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

THE SAME.

Another copy of the work noticed above.

It begins as No. 384 begins. Coloured lines throughout. Slightly worm-eaten. It is defective at the end.

Written in Nasta'liq. Not dated. C. 18th century.

No. 387.

fol. 146 : lines 22 : size $8\frac{1}{2} \times 5$; $7 \times 3\frac{1}{4}$.

الحاشية على شرح الجامعي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMI.

A supercommentary on al-Jāmī's famous commentary on Ibn Ḥājib's well-known work on syntax called al-Kāfiya by رحيه الدين Wajīh ad-Dīn al-Alavī al-Gujarātī, died. A.H. 1000, A.D. 1591. See No. 164.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله وصحبه
اجمعين قوله الحمد لوليه و الصلوة على نبيه اختلف عباراتهم في تعريف
الحمد النعم *

For copies see Rampur List. p. 535.

The first 16 foll. are recent. Quotations from al-Jāmī's commentary are introduced with قوله in red ink, but in some cases the space for the word is left blank. Marginal corrections occasionally.

Written in Naskh. Dated A.H. 1005.

No. 388.

fol. 261 : lines 23 ; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

الحاشية على شرح الجامعي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Ḥājib's work on Arabic syntax called al-Kāfiya by جمال الدين بن شينج Jamāl ad-Dīn bin Shaikh Naṣīr ad-Dīn. He was a Muftī of Dehli. According to Bankipur Cat. p. 180, he died in A.H. 984, A.D. 1576 : but this date cannot be right, for from the preface of the book it appears that he composed it in A.H. 1019, A.D. 1610.

Beginning :—

الحمد لله المرفوع شأنه المنصوب برهانه النجم *

For copies see Rampur List. p. 535 and Bankipur Cat. p. 180.

Lithographed, Lucknow. A.H. 1295.

Quotations from the commentary are introduced with قوه in red ink. In some foll. the space for the word is blank. On the title-page are the seal and signature of Muẓaffar Ḥusain bin Masīḥ ad-Dawla, dated 1870.

Written in ordinary Nasta'liq. Dated A.H. 1253.

No. 389.

fol. 58 : lines 23 ; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على شرح الجامعي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on the earlier portion of al-Jāmī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya. The name of the supercommentator is not known, but on the title-page is written هذا الكتاب حاشية حافظ كومي.

Beginning :—

اعلم ان الحمد لله معنيان لغوي وعرفي و اللغوي هو الثناء باللسان

الجم *

Quotations from al-Jāmī are headed with قوه in red ink. MS. stained with damp. Marginal corrections occasionally. One fol.

annexed at the end, explains some grammatical points. Slightly worm-eaten.

Written in Shikasta. Not dated. C. 17th century.

No. 390.

fol. 349: lines 19; size $8\frac{1}{2} \times 1\frac{3}{4}$; $5\frac{1}{2} \times 3$.

الحاشية على حاشية الجامي

AL-HĀSHIYA 'ALĀ HĀSHIYAT AL-JAMĪ.

Annotations on 'Abd al-Ghafūr al-Lārī's supercommentary on al-Jāmī's commentary on Ibn Hājib's work on syntax called al-Kāfiya by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī. died. A.H. 1067. A.D. 1656. See No. 6.

One or two foll. are missing from the beginning. It begins abruptly as follows:—

كانت الخطبة الحقاوية والاستقبال بالنظر الى المخطاط او الحاضرة

في الدهن النخ *

For copies see India Office Cat. Nos. 930-31; Rampur List p. 535; and Asiatic Society Cat. p. 39.

This annotation with the supercommentary of al-Lārī was lithographed at Lucknow in 1885.

Quotations from the supercommentary are introduced with the word قوله in red ink. Foll. 25-64 have been recently replaced. It is worm-eaten, especially the beginning and last portions.

Written in Naskh. Not dated. C. 18th century.

No. 391.

fol. 67: lines 22; size $7\frac{1}{8} \times 4$; $5\frac{1}{2} \times 1\frac{3}{4}$.

حاشية الموشح

HĀSHIYAT AL-MUWASHSHAḤ.

A supercommentary on al-Khabīshī's commentary on Ibn Hājib's work on syntax called al-Kāfiya. The author is not mentioned.

Beginning:—

الحمد لله مزين السماء بالكواكب في اطراف الظلام النخ *

The author says in the preface that the commentary of al-Khabīṣī was much used by students, but that the language of the work was abstruse. Consequently he wrote the present supercommentary, dedicating it to Dā'ūd bin Muḥammad al-Kāsim. The beginning of our work is identical with the beginning of the commentary by al-Barkalī البرقلى. See Hājī Khalifa. Egyptian edition, Vol. II., p. 122.

For other supercommentaries see Hājī Khalifa. Vol. V., p. 8.

Quotations from the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally. Foll. are missing after foll. 21, 23 and 33. It is defective at the end. Fol. 67a contains some Arabic lines and the figure of an amulet. The inner edge of each fol. is supplied in modern paper.

Written in bad Naskh. Not dated. C. 18th century.

No. 392.

fol. 175 : lines 15 : size $7\frac{3}{4} \times 4\frac{1}{4}$: $5\frac{3}{4} \times 2\frac{1}{2}$.

حل تركيب كافية

HALL TARKĪB KĀFIYA.

A work giving chiefly a grammatical analysis of Ibn Hājib's work called al-Kāfiya by محمد حسين كوكيلوئي Muḥammad Ḥusain Kūkīlū'ī.

Beginning:—

الحمد لله رب العالمين قال الفقير الى الله الغني محمد حسين
كوكيلوئي اذا صغرت اسما ثلاثيا ضمنت اوله النخ *

The analysis begins on fol. 4a as follows:—

قال الكلمة لفظ وضع لمعني مفرد اقول الام للجنس و التاء الموحدة
الجنسية او للعهد الخارجي و هو اشارة الى الكلمة المنصوبة مما يطلق عليه
النخ *

For another copy see Rampur List, p. 538.

Passages of the text are marked with a red line. Marginal notes on a few pages at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 393.

foll. 136 : lines 23 : size $10\frac{1}{8} \times 6\frac{3}{4}$: $7 \times 4\frac{1}{2}$.

شرح اللباب

SHARH AL-LUBĀB.

A commentary on Isfarā'īnī's work on syntax called al-Lubāb. The commentary begins without a preface. In Berlin Cat. No. 6667 and India Office Cat. No. 898, where this commentary is described, the author's name is also not given. But the date of composition, A.H. 735, A.D. 1334, given at the end of the MS., tallies with the date of composition of al-Ubāb, a commentary on the same work by Nuḡrakār, which according to Ḥājī Khalīfa, Vol. V., p. 303, was composed in A.H. 735, A.D. 1334. This leads me to think that the commentary under notice is a copy of that which Ḥājī Khalīfa calls al-Ubāb, and attributes to Nuḡrakār. His full name is Jamāl ad-Dīn 'Abdallāh bin Muḥammad al-Ḥusainī. He was a native of Naishābūr, but settled at Aleppo, where he taught in the Asadiya College. Subsequently he went to Damascus, and from there to Cairo, where he died in A.H. 776, A.D. 1374. See for his life Bughyat al-Wurāt, p. 237, and Rieu, Br. Mus. Suppl. Cat. No. 967.

Beginning :—

أحمد الحمد هو الوصف بالجميل على جبة التعظيم قال الإمام فخر الدين
الرازي قد يمدح الملوك لحسن شكله الخ *

For copies see Berlin Cat. No. 6667 : and India Office Cat. No. 898.

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 303 : Berlin Cat. No. 6668 ; and Br. Mus. Suppl. Cat. No. 967.

Some foll. are missing after fol. 1. The text is marked with a red line. Foll. 10-15 are in a different hand. Marginal corrections occasionally. The inner edges of each fol. and also the outer edges of foll. 121-136 are supplied in modern paper. The MS. on the title-page and the last page is wrongly said to be the work of ar-Rāzī. On the title-page some grammatical problems connected with the words بِسْمِ اللَّهِ are given from the writings of Muḥammad bin Muḥammad bin Aḥmad al-Isfarā'īnī, died, A.H. 684, A.D. 1285, the author of al-Lubāb. It also bears the name of an owner, dated A.H. 966. Stained with damp.

Written in fine Naskh. Not dated. C. 15th century.

No. 394.

fol. 104 : lines 7 : size $9\frac{1}{2} \times 5\frac{3}{4}$: $6\frac{3}{4} \times 3\frac{1}{2}$.

الإرشاد

AL-IRSHĀD.

A treatise on syntax by شهاب الدين بن شمس الدين بن عمر الزواي Shihāb ad-Dīn bin Shams ad-Dīn bin 'Umar az-Zawālī ad-Dawlatābādī. He was born at Dawlatābād in the Deccan. His early days were passed in his native land, but the fame of some eminent 'Ulamā' of Dehli induced him to visit that town. There he remained under the able instruction of Mawlānā 'Abd al-Mukṭadīr and Mawlānā Khājigī. When Tamerlane swooped down upon India, ad-Dawlatābādī with his master Mawlānā Khājigī went to Kālpī, and stayed there for a long time. But afterwards ad-Dawlatābādī went to Jaunpūr, where he was received with honour by Sultān Ibrāhīm Sharḳī (A.H. 803-844, A.D. 1400-1440), who appointed him Kādī al-Quḍāt (Chief Justice) of Jaunpūr, and conferred upon him the title of *Malik al-'Ulamā'* (King of the learned). He lived here till his last day, and died (according to Tadhkira 'Ulamā'-i-Jaunpūr, p. 36) in A.H. 842, A.D. 1438, or (according to Akhbār al-Akhyār, p. 176) in A.H. 848, A.D. 1444, or (according to Māthir al-Kirām, p. 189, and Subḥat al-Marjān, p. 39) in A.H. 849, A.D. 1445. See also Abjad al-'Ulūm p. 893. Ḥadā'ik al-Hanafīya, p. 319; and Brockelmann, Vol. II., p. 220.

Beginning --

الحمد لله كما يحب و يرضي ... و بعد فيقول اضعف عباد الله الوالي
شهاب بن شمس بن عمر الزواي الدولتبادي هذا مختصر في النحو ...
..... و سميته بالإرشاد النح *

For copies see Leyden Cat. No. 232; India Office Cat. Nos. 974-5; Br. Mus. Cat. p. 242; Rampur List, p. 528; and Asiatic Society Cat. p. 38. See also Hājī Khalīfa, Vol. I., p. 255.

Foll. are missing after fol. 103. Marginal glosses are numerous. Worm-eaten and pasted with thick paper in many places.

Written in Naskh. Not dated. C. 17th century.

No. 395.

foll. 174 ; lines 29 ; size $11 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

منهج المسالك الى الفية ابن مالك

MANHAJ AL-MASĀLIK ILĀ ALFĪYA IBN MĀLIK.

A commentary on Ibn Mālik's metrical treatise on grammar called al-Alfīya by تقي الدين ابو العباس احمد بن محمد الشمزي Taqī ad-Dīn Abū'l 'Abbās Aḥmad bin Muḥammad ash-Shumunnī. He was born according to Brockelmann, Vol. II., p. 82, in A.H. 787. A.D. 1385 but according to Bughyat al-Wu'āt, p. 163, in A.H. 801. A.D. 1398, at Alexandria ; studied in Cairo, where at the end of his life he became a professor ; and died in A.H. 872, A.D. 1468. See Bughyat al-Wu'āt. pp. 163-67 ; and Brockelmann, Vol. II., p. 82.

Beginning :—

اما بعد حمد الله على منهج من اسباب البيان فهذا شرح لطيف
بديع على الفية ابن مالك وقد لُقِّبَتْه بمنهج المسالك الى الفية ابن
مالك النخ *

The real name of the text is الخلاصة, but it is commonly known by the name الافية, as it contains altogether a thousand lines ; in them all the rules of syntax have been given.

For copies see Derenbourg, No. 11 ; Paris Cat. No. 4100 ; Munich Cat. No. 724 ; Rampur List, p. 540 ; and Asiatic Society Cat. p. 46. In the Paris, Munich and Rampur catalogues the author has been named Nūr ad-Dīn 'Alī bin Muḥammad al-Ush-mūnī. Al-Ush-mūnī also wrote a commentary on the text (it was printed at Cairo in 4 vols, A.H. 1294) ; but from the beginning, quoted in the Paris and Munich catalogues, it appears that our copy is identical with the copies in those two libraries ; and the author of our commentary is certainly ash-Shumunnī. See Ḥājī Khalifa, Vol. I., p. 409.

For other commentaries see Ḥājī Khalifa, Vol. I., p. 409 ; and Berlin Cat. No. 6663.

The original text is in red ink. Marginal glosses and corrections occasionally. Foll. 52-60, and 165-174 are partially pasted over with thin paper. It bears the seals of Amjad 'Alī and Wājid 'Alī, and the names of several owners. Two foll. are annexed that, among other matters, contain a list of the chapters and a short life of the author.

Written in fine Naskh. The colophon runs thus :—

كان الفراغ من هذه النسخة المباركة على يد فقير الله احمد بن محمد
الخالدي الحنفى بعيد العصر في نهار الخميس المبارك العشرين من شهر
صفر الخير من تسعين وتسعمائة *

No. 396.

fol. 123 ; lines 9 ; size $8\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{4}$.

تنقيح النحو

TANKĪH AN-NAHV.

A treatise on syntax by عظمة الله بن شمس الدين الحسني Azmatallāh bin Shams ad-Dīn al-Ḥasanī al-Kūrīyārī. He was an inhabitant of Kūrīyār, a village of Sūrat. He was a pupil of 'Abd al-Malik Zāda.

Beginning :—

يا من كتب على نفسه الرحمة وحمدك كل ذرة النخ *

From the preface it appears that the work is an abridgement of Mi'rāj an-Nahv, a work on syntax, by 'Abad al-Malik Zāda. The main sections of the work are as follows :—

	التقدمة اعلم ان العجمي اللافظ بلغة العرب يخطأ في
fol. 2a.	حال آخر الكلمة الدال على المعني العارض لها النخ
„ 2b.	البحث الاول في الكلمة
„ 99a.	البحث الثاني في الكلام
„ 103a.	التختم

The last three sections are sub-divided into several chapters. Marginal and interlineary notes occasionally up to fol. 68. The headings of chapters are in red ink. Slightly worm-eaten. The inner edges of foll. 1-49, and 105-123 are pasted over with modern paper.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

Rhetoric.

No. 397.

fol. 230; lines 27; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

شرح مفتاح العلوم

SHARḤ MIFTĀḤ AL-ʿULŪM.

A commentary on the third part, which deals with rhetoric, of as-Sakkākī's work called *Mitāḥ al-ʿUlūm* by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني, Alī bin Muḥammad bin ʿAlī, known as as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816. A.D. 1413. See for his life No. 289.

Beginning:—

نحمدك الله على ما هديتنا اليه من دقائق المعاني الخ *

Hājī Khalīfa. Vol. VI., p. 17, says that al-Jurjānī completed the work in the middle of the month of Shawwāl, A.H. 803 (A.D. 1400), at Transoxiana, and named it al-Miṣbāḥ.

For copies see Berlin Cat. Nos. 7229-30; Vienna Cat. No. 236; Leyden Cat. No. 299; Paris Cat. No. 4419; Derenbourg, Nos. 63, 206-8; Rampur List, p. 565, and Bankipur Cat. p. 384.

For supercommentaries see Berlin Cat. No. 7237.

Printed, Constantinople, A.H. 1241.

The first two foll. are in a modern hand. Slightly worm-eaten. Passages of the text are introduced with the word قال in red ink. There are marginal glosses throughout the book, but in the earlier part much more than in the later part. Lacunae are in foll. 118b, 119a, and 228. On the title-page and last fol., among other names and seals, we notice the seals of Amjad ʿAlī Shāh, Wājid ʿAlī Shāh, and Sulaimān Jāh.

Written in Naskḥ. Not dated. C. 17th century.

No. 398.

fol. 322; lines 24; size $11\frac{1}{2} \times 8$; 8×5 .

خزانة الادب وغاية الارب

KHIZĀNAT AL-ADAB WA GHĀYAT AL-ARAB.

A rhetorical poem in praise of the Prophet in the measure and rhyme of the famous poem, *al-Burda*, accompanied by a copious commentary designed to serve as a complete exposition of the art of rhetoric. Both the poem and the commentary are by ابو المعاسين

تقي الدين ابوبكر بن علي المعروف بابن حجة الحموي القادري الحنفي
 Abū'l Maḥāsīn Takī ad-Dīn Abū Bakr bin 'Alī, known as Ibn Ḥijjat
 al-Ḥamavī al-Ḳādirī al-Ḥanafī. He was born at Ḥamāt in A.H.
 767, A.D. 1366, but according to Iktifā' al-Ḳunū', p. 282, in A.H.
 777, A.D. 1375. He first practised the manual craft of button-
 maker: hence his surname is al-Azrārī. At a later period he
 devoted himself to study, and visited Mosul, Damascus, and Cairo.
 He is the author of many works, and died in A.H. 837, A.D. 1434.
 For details see Brockelmann, Vol. II., p. 15: and Huart, History
 of Arabic Literature, p. 324.

A few foll. are missing at the beginning. It begins abruptly
 as follows:—

واجارى الحللى بركة السحر الحلال الذي تنفت فيه الخ *

The first couplet of the poem is:—

(لى فبى ابتداء مدحك يا عرب) ذي سلم
 براعة تستهل الدمع فى العلم

The poem is also designated by the names بديعية and تقديم ابى بكر
 and contains altogether 143 couplets. The colophon indicates that
 the commentary was completed in A.H. 826, A.D. 1423. See Ḥājī
 Khalifa, Vol. II., p. 34.

For copies see Berlin Cat. Nos. 7361-4: Paris Cat. Nos. 3213-
 7: Br. Mus. Suppl. Cat. No. 985, I: Derenbourg, Nos. 294, 436:
 Cairo Cat. Vol. IV., pp. 135, 147; and Rampur List, p. 585.

Printed, Calcutta, A.H. 1230. Bulāḳ. A.H. 1273, 1291, and
 Cairo, A.H. 1304.

The first four foll. are defective. Quotations from different
 authors are generally written in red ink. The names of figures
 described in the text are also written in red ink on the margin.
 Stained with damp. Double coloured lines throughout.

Written in Naskh. Dated A.H. 1081.

No. 399.

foll. 89: lines 17; size $10\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مختصر البعاني

MUKHTAṢAR AL-MA'ĀNĪ.

An abbreviated commentary on al-Ḳazvīnī's treatise on rhetoric
 called Talkhīṣ al-Miftāḥ by سعد الدين مسعود بن عمر التفتازانى Sa'd
 ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī. He was born in A.H. 722,
 A.D. 1322, but according to Bughyat al-Wu'āt, p. 391, in A.H.

712, A.D. 1312, at Taftāzān in Khurāsān; studied with Aḥmad ad-Dīn al-Ījī and Kutb ad-Dīn ar-Rāzī, and became a professor at Sarakhs. When Timūr, after the conquest of Khawārizm, heard of his great scholarship and learning, he summoned him to his Court, and consequently he came to the Emperor, who showered honours on him. He died, according to Bughyat al-Wu'āt, p. 391, in A.H. 791, A.D. 1389, and according to Ḥabīb as-Siyar, Vol. III., Juz' 3, p. 88 in A.H. 797, A.D. 1394. Most of the Arabic biographers such as 'Abd al-Ḥai in al-Fawā'id al-Bahīya, p. 56; al-Kafavī, in I'lām al-Akhyār, fol. 376, Rawdāt al-Jannāt, p. 309; and Madīnat al-'Ulūm, fol. 42b, say that he had died in A.H. 792, A.D. 1390. Scholars also differ very much as to whether at-Taftāzānī was a Ḥanafī or a Shāfi'ī in his views. Zain al-'Ābidīn bin Ibrāhīm bin Nujaim al-Ḥanafī, the author of Baḥr ar-Rā'ik, in the preface of Faṭḥ al-Ghaffār fī Sharḥ al-Minār, says that he was a Ḥanafī; and this statement is supported by at-Taḥṭāwī at the end of his commentary on ad-Durr al-Mukhtār. 'Alī al-Kārī, in his Ṭabakāt al-Ḥanafīya, fol. 122b, also shared the same notion concerning at-Taftāzānī, though he confounded his name with his father's, for he has named him 'Umar bin Mas'ūd Sa'd ad-Dīn at-Taftāzānī. Others rightly considered him to be a Shāfi'ī; for instance al-Kafavī in his work I'lām al-Akhyār, fol. 375b, as-Suyūṭī in Bughyat al-Wu'āt, p. 391, and Ḥājī Khalīfa, Vol. II., p. 444. Also see Ḥabīb as-Siyar, Vol. III., Juz' 3, p. 87, and Brockelmann, Vol. II., p. 215.

Beginning:—

نحمدك يا من شرح مدونا لتلخيص البيان في ايضاح المعاني الخ *

At-Taftāzānī wrote two commentaries on Talkhīs al-Miftāḥ. The first was the elaborate commentary known as *al-Muṭawwal*, and the second was the concise one known as *al-Mukhtaṣar*, popularly called *Mukhtaṣar al-Ma'ānī*. The MS. under notice is the second commentary. It is a matter of great gratification that scholars should have paid special attention to the writings of at-Taftāzānī; and with regard to most of his works they have found out the dates on which they were commenced or finished. As that he completed *Sharḥ az-Zanjānī* in Sha'bān, A.H. 738, A.D. 1337, when his age was 16 years; *al-Muṭawwal* at Hirāt in A.H. 748, A.D. 1347; *al-Mukhtaṣar* at Ghujdūn, A.H. 756, A.D. 1355; *Sharḥ ar-Risālat ash-Shamsīya* at Mazārjām in A.H. 757, A.D. 1356; *at-Talwīḥ* at Gulistān wa Turkistān in A.H. 758; A.D. 1357; *Sharḥ al-'Akā'id an-Nasaṭīya* in Sha'bān, A.H. 768, A.D. 1366; *Hāshīya 'Ala Sharḥ Mukhtaṣar al-Uṣūl* in A.H. 770; A.D. 1368; *Risālat al-Irshād* at Khawārizm in A.H. 774; A.D. 1372; *Maḳāṣid al-Kalām* and its commentary at Samarkand in Dhū'l Ka'da, A.H. 784, A.D. 1382; *Tahdhīb al-Manṭiq wa'l Kalām* at Samarkand in Rajab,

A.H. 789, A.D. 1387; *Sharḥ al-Miftāḥ* at Samarkand in Shawwāl, A.H. 789, A.D. 1387. He began the work *al-Fatāwā al-Ḥanafīya* at Hirāt. A.H. 769, A.D. 1367; *Miftāḥ al-Fiqh* at Sarakhs in A.H. 772, A.D. 1370; *Sharḥ Talkhīs al-Jāmi' al-Kabīr* at Sarakhs in A.H. 786, A.D. 1384; *Sharḥ al-Kashshāf* in Rabī' II. A.H. 789, A.D. 1387. See *I'lām al-Akhyār* fol. 376; *Rawdāt al-Jannāt*, p. 309; and *Madinat al-'Ulūm*, fol. 42a.

For copies see Berlin Cat. Nos. 7206-7; Leyden Cat. Nos. 307-8; Munich Cat. No. 863; Derenbourg. Nos. 211, 231; India Office Cat. Nos. 877-85; Paris Cat. Nos. 4398-4405; Rampur List, p. 568; Bankipur Cat. p. 736, and Asiatic Society Cat. p. 74.

For supercommentaries and glosses see Ḥājī Khalīfa. Vol. II., p. 408; and Berlin Cat. Nos. 7208-7215.

Printed, Calcutta, with an English preface by Lumsden, 1813; Constantinople, A.H. 1301; Egypt, 1860; and repeatedly lithographed in India.

Passages of the original text are marked with a red line. Foll. 1, 68-71, 78-81 have been recently supplied. Foll. 66b is blank, but without any consequent gap in the text. The MS. has marginal notes and vowel-points occasionally. It is defective at the end.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 400.

fol. 89; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

حاشية مختصر المعاني

HĀSHIYA MUKHTAṢAR AL-MA'ĀNĪ.

A supercommentary on at-Taftāzānī's abbreviated commentary called *Mukhtaṣar al-Ma'ānī* (see No. 399) on al-Kāzvinī's treatise on rhetoric called *Talkhīs al-Miftāḥ* by سيف الدين احمد بن Saif ad-Dīn يحيى بن محمد بن سعد الدين التفتازاني المعروف بالحفيد

Aḥmad bin Yahyā bin Muḥammad bin Sa'd ad-Dīn at-Taftāzānī, known as al-Ḥafīd. He was a great-grandson of at-Taftāzānī, and was appointed *Shāikh al-Islām*, and remained in *Khurāsān* for about thirty years. He died, according to Ḥājī Khalīfa, Vol. II., p. 409, in A.H. 906, A.D. 1500, but according to at-Ta'likāt as-Saniya, p. 55, in A.H. 916, A.D. 1510. See also Ḥabīb as-Siyar, Vol. III., Juz', III., p. 343, and Brockelmann, Vol. II., p. 218. The name of his father was Yahyā, son of Muḥammad; and not Muḥammad son of Yahyā as given by Ahlwardt in Berlin Cat. No. 7211.

Beginning:—

قوله الحمد انما اختار الحمد على الشكر مع ان المتبادر من العبارة النجم •

For copies see Berlin Cat. No. 7211; Leyden Cat. No. 309; Paris Cat. Nos. 4406-7; Derenbourg, Nos. 265-9; and Rampur List, p. 562.

For other commentaries, etc., see Hājī Khalīfa, Vol. II., p. 408.

Printed in Calcutta, A.H. 1280.

Quotations from the commentary are introduced with the word **قوله** in red ink. The manuscript is worm-eaten, specially at the end. The inner edge of all the foll. is supplied in modern paper.

Written in Naskh. Not dated. C. 17th century.

No. 401.

foll. 90; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

الحاشية على حاشية الخطاطي

AL-HĀSHIYA 'ALĀ HĀSHIYAT AL-KHAṬĀ'Ī.

Annotations on al-Khaṭā'ī's supercommentary on at-Taftāzānī's commentary called Mukhtaṣar al-Ma'ānī on al-Ḳazvīnī's work on rhetoric called Talkhīṣ al-Miftāḥ by **نجم الدين عبد الله بن شهاب الدين** Najm ad-Dīn 'Abdallāh bin Shihāb ad-Dīn Ḥusain al-Husainī al-Yazdī. He was a scholar of the Imāmīya sect, and died, according to Brockelmann, Vol. II., p. 215, and Khulāṣat al-Athar. Vol. III., p. 40, in A.H. 1015, A.D. 1606, but according to Kashf al-Hujub, p. 343, in A.H. 1069, A.D. 1658. I think the latter date is wrong, as from the colophon it appears that the author completed this work (at a college called **المدرسة** in Shirāz) in A.H. 972 (A.D. 1564) not in A.H. 962, as mentioned by Hājī Khalīfa, Vol. II., p. 408, and Kashf al-Hujub, p. 173. It is not likely that he lived for 97 years after being grown up enough to finish such a learned work. The date A.H. 1069, A.D. 1658, is the date of the death of the author's son (called Mullā Ḥasan 'Alī), and that may have caused the confusion. See Nujūm as-Samā', p. 23, Shudhūr al-Ik'yān, Vol. I., fol. 364, and Aml al-Āmil, p. 49.

A few foll. at the beginning are missing, and our copy begins abruptly as follows:—

يوت الحكمة فقد اوتي خيرا كثيرا قوله نصلي ندعوا النجم •

For copies see Berlin Cat. No. 7210; Munich Cat. No. 684; and Rampur List, p. 560.

Marginal lines in red ink only up to fol. 40. The supercommentary is introduced with the word **قوله** in red ink. It bears marginal corrections. The latter portion is much worm-eaten and consequently defective. The colophon of the book runs thus:—

قد اتفق الفراغ من تعليق ما وسعه المجال مع توزع البال و تشتت
الحال لا فخر الخلق الى عفو ربه الابدی عبد الله بن شهاب الدين اليزدي
في سابع عشر من ذي حجة سنة اثنين و سبعين و تسعمائة بدارالملك شیراز
عينت من الاعواز و خصت بالاعزاز في المدرسة الصدرية المنصورية الخ *

Written in Nasta'liq. Dated A.H. 1090. Scribe عبد الرحيم
بن فتح محمد بن عبد الله بن ميرزا اللاهوري

No. 402.

fol. 273; lines 20; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

حاشية المطول

HĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary (named al-Muṭawwal) on al-Ḳāzvinī's treatise on rhetoric called *Talkhīṣ al-Miftāḥ* by محمد شاه بن محمد الغفاري Hasan Ḥalafī bin Muḥammad Shāh bin Muḥammad al-Fanārī. died, A.H. 886, A.D. 1481. See for his life No. 97.

Beginning.—

قوله الهمنا حقائق المعاني و دقائق البيان الاقرب الى الفهم *

For copies see Berlin Cat. No. 7203; Leyden Cat. No. 301; India Office Cat. Nos. 865-872; Derenbourg, No. 212; Asiatic Society Cat. p. 73; Hyderabad List, Fann Balāghat Nos. 11, 13; and Rampur List, p. 562.

For other supercommentaries see Hājī Khalīfa Vol. II., p. 404, and Berlin Cat. No. 7205.

Printed Constantinople, 1854.

Quotations from al-Muṭawwal are marked with black lines up to fol. 20. Afterwards either a small gap, or the word **قوله** in red ink, is found before them. The manuscript contains marginal notes and corrections. It properly ends on fol. 263a. Fol. 263b contains some prayers. Foll. 264-273 contain passages and quota-

tions cited in the book, with the meanings of difficult words. Slightly worm-eaten. Two additional foll. at the beginning contain some theological questions, etc.

Written in different hands of mixed Nasta'liq and Shikasta. Not dated. C. 10th century.

No. 403.

foll. 238 : lines 24 ; size $10\frac{3}{4} \times 6\frac{1}{2}$: $8\frac{1}{4} \times 4$.

حاشية المطول

HĀSHIYAT AL-MUTAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary called al-Muṭawwal on al-Ḳazvīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Hakīm bin Shāms ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See for his life No. 6.

It is defective, and begins abruptly as follows:—

ففيه انه على تقدير الاستغراق كيف يصح ان يكون قوله اياك نعبد بيانا
لحمدهم النخ *

For copies see India Office Cat. No. 876. Derenbourg, No. 233 and Bankipur Cat. p. 176.

For other supercommentaries see Hājī Khalifa, Vol. II., p. 404. Printed, Constantinople, A.H. 1227, 1241.

On the first fol. it is wrongly designated حاشية فوائد الضيائية. There are double coloured margins. Quotations from al-Muṭawwal are introduced by قوله in red ink. It is worm-eaten, slightly in the first part, but rather heavily towards the end. The worm-eaten places are pasted over with papers.

Written in Nasta'liq. From the colophon it appears that it was copied in the 43rd year of Aurangzib's reign.

No. 404.

foll. 312 ; lines 14 : size $7\frac{1}{2} \times 4\frac{3}{4}$: $5 \times 2\frac{1}{4}$.

حاشية المطول

HĀSHIYAT AL-MUTAWWAL.

A supercommentary on at-Taftāzānī's earlier and larger commentary on al-Ḳazvīnī's treatise on rhetoric called Talkhīṣ al-

Miftāḥ. It is defective at both the beginning and the end, and the name of the supercommentator is not known.

It begins abruptly as follows :—

العطف على ما يفهم فحينئذ يكون المحمود عليه عدم العلم الخ *

Later on, commenting on the passages of al-Muṭawwal, it runs as follows :—

قوله اصله اهل بدليل اهيل ذهب البصريون الى ان اصله الى اهل
و استدارا عليه بان تصغير اهل و اعترض بانه تصغير اهل الخ *

The spaces for قال and اقول are mostly blank up to fol. 128 ; after that those words are written in red ink before the commentary and the supercommentary respectively. Wrongly designated حاشية مطول on the first fol. Portions of foll. 264a, 264b, 265b, 294a, 298a, and 298b are blank. Slightly worm-eaten. Borders on the inner edge are supplied in a different paper.

Written in different hands of Naskh. Not dated. C. 18th century.

No. 405.

fol. 123 ; lines 17 ; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

عقود الدرر في حل ابیات البطول و المختصر

·UKŪD AD-DURAR FĪ ḤALL ABYĀT AL-MUṬAWWAL
WA'L MUKHTAṢAR.

A work explaining the verses cited in at-Taftāzānī's two commentaries called al-Muṭawwal and al-Mukhtaṣar by حسين بن Husain bin Shihāb ad-Dīn Husain bin Jāndār ash-Shāmī al-Āmilī. He was an eminent poet, travelled a good deal in pursuit of learning, and died. A.H. 1076, A.D. 1665. See Khulāṣat al-Aṭhar. Vol. II., p. 90.

Beginning :—

يا من اطلع في سماء بيان بدائع البراعة اهل المعاني الخ *

For copies see Rampur List, p. 566 ; and Bankipur Cat. p. 483. Lithographed, Teheran, A.H. 1269.

Verses are quoted with the word قال in red ink, and the explanation begins with the word اقول. Fol. 41 is defective owing to the pasting over of paper. Slightly worm-eaten. Marginal notes

occasionally. Erroneously named شواهد البيان on the title-page and in the colophon.

Written in Nasta'liq. Not dated. C. 18th century.

Proverbs and Maxims.

No. 406.

fol. 127 ; lines 15 , size $7\frac{1}{4} \times 5\frac{3}{4}$; 5×4 .

زبدة الاخبار و عدة الاخيار

ZUBDAT AL-AKHBĀR WA 'UDDAT AL-AKHYĀR.

A work on general maxims and admonitions based on the Traditions of the Prophet. The name of the collector could not be traced.

Beginning :—

الله الصمد المعين الظاهر الحق المبين فهذا كتاب مشتمل على
الفاظ صدرت عن سيد المرسلين اكثرها في المواعظ والامثال اخبرتها من
الكتب المعتبرة الخ *

The aphorisms, arranged alphabetically, are grouped into chapters as below :—

fol. 1b.	باب الالف
„ 47a.	باب الباء
„ 49a.	باب التاء
„ 51b.	باب الثاء
„ 53a.	باب الجيم
„ 53b.	باب الحاء
„ 54b.	باب الخاء
„ 55a.	باب الدال
„ 55b.	باب الزاء
„ 57b.	باب الراء
„ 57b.	باب السين
„ 59b.	باب الشين
„ 60b.	باب الصاد

fol. 61b.	باب الضاد
„ 61b.	باب الطاء
„ 62b.	باب العين
„ 64b.	باب الغين
„ 64b.	باب الفاء
„ 65b.	باب القاف
„ 76a.	باب الكاف
„ 77b.	باب اللام
„ 84a.	باب الميم
„ 109b.	باب النون
„ 110b.	باب الواو
„ 111a.	باب الياء
„ 111b.	باب اللام الف
„ 118a.	باب الياء

Fol. 122a has a chapter with the heading :—

باب يتضمن كلمات رسول الله صلى الله عليه وسلم عن ربه عز وجل *

It seems to me from the general arrangement and method that the author has abridged this book from Muḥammad bin Salāma al-Kudā'ī's work, known as *ash-Shuhabāt fī'l Mawā'iz wa'l Ādāb min Ḥadīth Rasūl Allāh* (see Berlin Cat. No. 1271). Foll. 1. 56 and 57 are defective, on account of the pasting of some paper over the text. Foll. are missing after fol. 54. Sprinkled with vowel-points. Marginal glosses here and there. The title-page and the last fol. bear the seal of 'Ālamgīr.

Written in Naskh. Not dated. C. 15th century.

No. 407.

fol. 356 : lines 11 ; size $8\frac{3}{4} \times 5 : 5\frac{3}{4} \times 3\frac{1}{8}$.

ذُرر الحكم ودرر الكلم

GHURAR AL-ḤIKAM WA DURAR AL-KILAM.

The apothegms of Caliph 'Alī bin Abī Ṭālib, collected and arranged alphabetically by عبد الواحد بن محمد بن عبد الواحد الأمدي 'Abd al-Wāḥid bin Muḥammad bin 'Abd al-Wāḥid al-Āmidī التميمي

at-Tamīmī. He was an Imāmīya scholar, and a contemporary of aṣḥ-Sharīf al-Murtadā, died, A.H. 436 A.D. 1044. See Rawḍāt al-Jannāt, p. 464.

Beginning:—

الحمد لله الذي هدانا لهذا بتوفيقه الى جادة طريقه النج *

For copies see Berlin Cat. Nos. 8661-2; Paris Cat. No. 2582/14; and India Office Cat. No. 162.

- Lithographed, Bombay, A.H. 1280. A.D. 1864.

For other editions and a translation see Ellis. Cat. of the Printed Books, Br. Mus. Vol. I., p. 232.

The first fol. has a *Unwān* recently added. Gold-ruled margins throughout. The headings of chapters are in red ink. From the beginning up to fol. 247 the paper is coloured. Borders of several foll. at the beginning and end have been changed into a different kind of paper. A few foll. at the end are a little damaged by insects. It is defective, and ends abruptly as follows:—

ولولن السموات و الارض كلتا على عبد

The last two lines at the end have been effaced by some mischievous person in order to conceal the name of the owner of the book.

Written in fine Naskh. Not dated. C. 17th century.

No. 408.

foll. 135; lines 7; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another, but a defective copy of the work noticed above. It commences with the Sayings which begin with the word حسن, as follows:—

هذا كتاب مما ورد من حكم امير المؤمنين علي بن ابي طالب عليه السلام في حرف الحاء بلفظ حسن قال عليه السلام بسم الله الرحمن الرحيم حسن الصورة اول السعادة - حسن الشكر يوجب الزيادة النج *

After fol. 76 many foll. are missing. Fol. 77 abruptly beginning with the letter م as follows:—

من الغرائب - من ادرك جنة الصبر هانت عليه الفوائد النج *

Also after fol. 134, some foll. are missing.

The first two foll. are richly illuminated, and have two *Unwāns*. Vocalised throughout. At the end of each apothegm, there is a mark in gold. It contains a Turkish interlineary translation from the beginning up to fol. 130a. Doubled gold rule and coloured line throughout.

Written in beautiful Naskh. Not dated. C. 15th century.

No. 409.

fol. 24, lines 3; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

کلمات مکتونه

KALIMĀT MAKNŪNA.

A collection of one hundred sayings attributed to 'Alī bin Abī Ṭālib, died, A.H. 40, A.D. 661, and some Traditions of the Prophet, both with a paraphrase in Persian distichs.

It begins with a Persian couplet as follows:—

بهترین شعر کلام ای نور چشم مردمان هست نام خالق بسیار بخش مهربان

The hundred aphorisms of 'Alī bin Abī Ṭālib are also designated مائة کلمة عالية مرتضوية and مطلوب کل طالب من کلام علي. The first person who collected these hundred proverbs, according to Iktifā' al-Kunū', p. 356, was ابو اسحق رشيد الدين محمد بن عبد الجليل المعروف بالوطواط ad-Dīn Muḥammad bin 'Abd al-Jalīl, known as al-Waṭwāṭ. He was a native of Balkh. He served as chief secretary under Atsiz (A.H. 535–551 A.D. 1140–1156) and his son ʿIl-Arsalān (A.H. 551–568, A.D. 1156–1172). He died in A.H. 578, A.D. 1182. See Ḥabīb as-Siyar, Vol. II., Juz' IV, pp. 169, 174; Hammer, Redekünste, p. 119; Sprenger, Oude Cat. p. 541; and Rieu, Persian Cat. Br. Mus. p. 553a. But from Ghurar al-Ḥikam of Āmidī (No. 407) fol. 2, it appears that Abū 'Uthmān al-Jāhiz, died, c. A.H. 255, A.D. 869, collected the hundred sayings of 'Alī bin Abī Ṭālib. See also Rawḍāt al-Jannāt, p. 465.

For copies see India Office Cat. No. 138; Br. Mus. Cat. p. 511; Asiatic Society Cat. p. 67; and Rampur List, p. 350.

Printed at Būlāḳ, A.H. 1255. For other editions and translations see Iktifā' al-Kunū', p. 356 and Edwards (E.), Cat. Persian Printed Books, Br. Mus. p. 107.

The MS. under notice contains altogether 133 aphorisms. In my opinion two distinct treatises, viz. one containing the hundred sayings of 'Alī, and another treatise with the forty select Traditions of the Prophet, were put together by some one, and given the above-mentioned name کلمات مکتونه; because in fol. 1b we find the remark تمت الاحاديث النبوية المصطفوية صلى الله عليه the Traditions of the Prophet ended", and on fol. 1a we find the expression قال علي عليه السلام 'Alī, peace be on him, has said." Some one, most probably a bookseller of Lucknow, in order to deceive the purchaser of MSS. has combined the two works, and named it کلمات مکتونه. Some foll. are missing, and consequently instead of

140 aphorisms we have only 133. Fol. 23 contains a colophon in Persian, misplaced. Fol. 13 should come before fol. 1b, which is a separate fol. that has been pasted on the opposite side of fol. 1a. We notice also the following couplet on fol. 1b:—

اربعينهاى سالكان جامي هست بهر و دل صدر قبول

This indicates that the Persian paraphrase, as far as the 40 Traditions are concerned, was made by Jāmī, whose full name was Nūr ad-Dīn ‘Abd ar-Raḥmān bin Aḥmad al-Jāmī, whereas nothing is said there about the paraphraser of the 100 proverbs, but according to Rieu, p. 553a Waṭwāṭ is the author of the translation.

Al-Jāmī was born in A.H. 817, A.D. 1414; spent most of his life in Hirāt, and died there in A.H. 898, A.D. 1492. For details of his life see Daulat Shāh, p. 483; Majma‘ al-Fuṣaḥā’, Vol. II., p. 11; Rieu, Persian Cat. Br. Mus. p. 17a; and Browne, Persian Literature Under Tartar Dominion, pp. 507-548.

The translation of these Traditions was made in A.H. 886, as the same fol. 1b says:—

تمت ترجمة هذه الاربعين بتوفيق من هو خير ناصر ومعين سنة ست
و ثمانين و ثمانمائة *

For copies see Rieu, Persian Cat. Br. Mus. Vol. I. p. 17; Vol. II., p. 828a, I; Ethé, Bodl. Cat. No. 894, 20, No. 895, 14; and Ethé, India Office Library Cat. No. 1357, 2.

Borders are changed into modern paper. It is a splendid copy, and represents a very fine specimen of calligraphy. Arabic texts are written in gold letters in Naskh character, and three aphorisms go generally to each page. The Persian translation is written below each aphorism in a beautiful minute Nasta‘liq character. Not dated. C. 16th century.

No. 410.

fol. 163; lines 25; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

مجمع الامثال

MAJMA‘ AL-AMṬHĀL.

A thesaurus of Arabian proverbs, arranged in alphabetical order, by أبو الفضل أحمد بن محمد بن أحمد الميّداني النيسابوري Abū’l Faḍl Aḥmad bin Muhammad bin Aḥmad al-Maidānī an-Naisābūrī. He was a pupil of Abū’l Ḥasan ‘Alī bin Aḥmad al-Wāḥidī, and was the author of several works. He died at Nīshābūr, A.H. 548, A.D. 1124. For details see Nuzhat al-Alibbā’, p. 466; Ibn Khallikān, Vol. I., p. 48; Bughyat al-Wu‘āt, p. 155; and Brockelmann, Vol. I., p. 289.

Beginning :—

ان احسن ما يوشح به عذر الكلام و اجمل ما يفصل به عقد الذظام حمد
ذلي الجلال و الاكرام النج *

For copies see Berlin Cat. No. 8670; Leyden Cat. No. 385; Paris Cat. Nos. 3958–63; Cairo Cat. Vol. IV., p. 300; Br. Mus. Suppl. Cat. No. 997; Munich Cat. No. 643; Pet. Rosen, Cat. No. 163; Rampur List, p. 613; and Bankipur Cat. p. 797. In Leyden Catalogue the opening lines differ from ours to some extent.

According to Ḥājī Khalifa, Vol. V., p. 391, the work contains six thousand and odd proverbs.

Printed at Būlāk. A.H. 1284; Cairo A.H. 1310; lithographed, Teheran. A.H. 1290. G. W. Freytag edited the book with a Latin translation in 3 volumes. Bonn, 1838–43.

The MS. under notice contains the first fourteen *bāb* ending with the letter **ص**. The headings of chapters and proverbs are in red ink. Slightly worm-eaten. On the title-page and last fol. it has several seals, among which we notice the seal of **شاه وليد على**.

Written in Naskh. Dated A.H. 1108. Scribe **محمد بن ابي بكر المدني**.

Prose.

No. 411.

fol. 207; lines 20; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{8} \times 4$.

العقد الفريد

AL-‘IKD AL-FARĪD.

A portion of the famous collection of saying, anecdotes, and extracts in prose and verse by **محمد بن عبد ربه** Abū ‘Umar Aḥmad bin Muḥammad bin ‘Abdrabbih. He was born at Cordova in A.H. 246, A.D. 860. He suffered from paralysis for some time. He was the poet laureate of ‘Abd ar-Raḥman III. (A.H. 300–350, A.D. 912–961), and died in A.H. 328, A.D. 940. See Ibn Khallikān, Vol. I., p. 34; Yatīma, Vol. I., pp. 412–436; Wüstenfeld, Gesch. No. 107; and Broekelmann, Vol. I., p. 154.

Beginning :—

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة على نبيه محمد
سيد المرسلين وعلى آله الطيبين الطاهرين واصحابه اجمعين اما بعد هذا كتاب
القضاء في اخبار الخلفاء و تواريخهم و ايامهم النج *

For copies see Berlin Cat. No. 8318; Gotha Cat. Nos. 2121-23; Vienna Cat. No. 357; Munich Cat. No. 594; Paris Cat. Nos. 3287-91, Casiri, No. 723; and Koprülüzāda Cat. Nos. 1339-41.

See also Hājī Khalifa, Vol. IV., p. 232.

Printed at Cairo in three volumes, A.H. 1293, A.D. 1302.

In our copy, as the words *كتاب القناء* are to be found in red ink in the preface, it has been erroneously named *كتاب القناء Kitāb al-Kinā'*. But the words ought to be read *كتاب الفناء* (a book which I have composed) in place of *كتاب القناء*. See printed copy of the book, Vol. II., p. 248.

No doubt there are two abridgments of this work, one by Abū Ishāq Ibrāhīm bin 'Abd ar-Raḥmān al-Wadyāshī al-Kaisī, died, c. A.H. 570, A.D. 1174, and the other by Jamāl ad-Dīn Abū 'l Faḍl Muḥammad bin Mukarram al-Anṣārī al-Khazrajī, the author of *Lisān al-'Arab*, died A.H. 711, A.D. 1311; but the present copy is indisputably neither of those abridgments. In this copy some chapters of the original book have been added by some cunning bookseller of Lucknow, but in a wrong order and under the strange name mentioned above, in order to deceive the purchasers of MSS. Such practice is common in Lucknow.

In ends with the following line :—

و لم اخدع و مثلك شكر مسعى معتذر و عفي رله (عفاة) معتوف *

In the printed copy of the book this line is found in the chapter called *كتاب عفاة*, which occurs on page 248 of the second volume.

Lacuna. in fol. 46a. The heading of chapters are in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 412.

fol. 162; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{8}$.

رسائل ابن العميد

RASĀ'IL IBN AL-'AMĪD.

A collection of letters by Ibn al-'Amīd. His full name was *أبو الفضل محمد بن العميد أبي عبد الله الحسين بن محمد الكاتب المعروف* Abū 'l Faḍl Muḥammad bin al-'Amīd Abī 'Abdallāh al-Ḥusain bin Muḥammad al-Kātib, known as Ibn al-'Amīd. He was appointed Vizīr of Rukn ad-Dawla Abū 'Alī al-Ḥusain bin Buwaih ad-Dailamī, the father of Aḡud ad-Dawla, in A.H. 328, A.D. 939; surpassed in philology and epistolary composition all his contem-

poraries, and consequently he was called al-Jāhiz ath-Thānī, the second Jāhiz. Ibn Khallikān (Teheran edition) Vol. II., p. 169. says: *بدئت الكتابة بعبد الحميد و ختمت بابن العميد*, -- the art of letter-writing commenced with 'Abd al-Hamīd and ended with Ibn al-'Amīd.' For 'Abd al-Hamīd (died. A.H. 132, A.D. 749), *vide* Ibn Khallikān, Teheran edition, Vol. I., p. 332. Ibn al-'Amīd belonged to the Imāmiya sect, and died in A.H. 360, A.D. 970. or according to some in A.H. 359, A.D. 969. For details of his life see Yatīma, Vol. I., p. 140; Vol. II., p. 283; Vol. III., p. 280; Ibn Khallikān, Vol. II., p. 169; Shudhūr al-'Iqyān Vol. I., fol. 154; Aml al-Āmil, p. 63; and Nicholson, p. 267.

Beginning:---

الحمد لله حق حمدة وصلوته على محمد اما بعد فبذرة رسائل
الصدر الامام السعيد الاستاذ تاج الادباء ورئيس الوزراء ابي الفضل بن العميد
عمدة الله بسجال رحمته فمذها رسالة كتبها الى بعض اصدقائه تسمى
المطبوعة كتبت بالوقعة النجم *

See also Kashf al-Hujub, p. 291; and Hāji Khalīfa, Vol. III., p. 460.

Our copy is very inaccurate. The heading of letters and names of addressees are in red ink.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 413.

fol. 156; lines 29; size $11\frac{1}{2} \times 7$; $9\frac{1}{8} \times 5$.

fol. 1-90.

f.

نهج البلاغة

NAHJ AL-BALĀĠHA.

The speeches and select sayings of the Caliph 'Alī bin Abī Ṭalīb, collected and arranged by *أبو الحسن محمد بن الحسين الشيعي* Abū'l Ḥasan Muḥammad bin al-Ḥusain, known as ash-Sharīf ar-Raḍī. He was born in A.H. 359, A.D. 969. He was a poet of high order, and was appointed Naḳīb at Baghdād, in place of his father and during his life-time, in A.H. 380, A.D. 990. He made pilgrimage several times, and died in A.H. 406, A.D. 1015. For details of his life see Rawḍāt al-Jannāt, p. 575; Muntahā'l Maḳāl, p. 271; and Kīṣāṣ al-'Ulamā', p. 197.

Beginning:—

اما بعد حمد الله الذي جعل الحمد ثمنا للنعمة و معاذًا من بلائه النجم *

The work is considered an authentic and very reliable book by the Imāmiya sect. See *Kaṣḥf al-Hujub*, p. 595. But its authorship by 'Alī bin Abī Ṭālib is considered doubtful by Sunnīs, and some consider ash-Sharīf ar-Raḍī to be the real author of the book. See Hājī Khalifa, Vol. VI., p. 406; and Shāh 'Abd al-'Azīz ad-Dehlavī. *Tuḥfa Ithnā 'Ashariya*, p. 119.

Brockelmann, Vol. I., p. 404, has confounded our author and his brother as-Saiyid al-Murtaḍā, died, A.H. 436, A.D. 1044 (see for his life No. 426), and has attributed the present book to the latter.

For copies see Berlin Cat. Nos. 8664-5; Paris Cat. No. 2423; and Bankipur Cat. p. 833.

For commentaries see *Kaṣḥf al-Hujub*, pp. 357-9; and Hāj Khalifa, Vol. VI., p. 407.

It has been repeatedly lithographed in India.

Our copy is divided into two parts; the first part ends on fol. 48b, the second part begins on fol. 49b and ends on fol. 90b. Marginal corrections are numerous. The beginning of each speech and epistle is in red or coloured ink, or in bold characters in black ink. Sprinkled with vowel points. On the title-page are the names of several owners. Double coloured lines throughout.

Written in Naskh. The colophon of the 2nd part runs thus:—

وكان الفراغ من نسخة هذا الكتاب المبارك غصوة نهار الخميس لعل
اول يوم من شهر الحجة الحرام عام ست و سبعين و الف *

fol. 91b-156.

II.

اعلام نهج البلاغة

ILĀM NAHJ AL-BALĀGHA.

A commentary to ash-Sharīf ar-Raḍī's preceding book called *Nahj al-Balāgha* by 'Alī bin an-Nāṣir al-Husainī. He was a contemporary of ash-Sharīf ar-Raḍī (died, A.H. 406, A.D. 1015), and his commentary is regarded as the most ancient and reliable one. See *Kaṣḥf al-Hujub*, p. 53.

Beginning:—

الحمد لله الذى نجانا من مهاوى الغي و ظمانه و هدانا سبيل الحق
النجى *

Coloured lines throughout the book. The words *قال عليه السلام* are generally written in coloured ink.

Written in the same hand of Naskh as the preceding MS. Dated A.H. 1076. Scribe يحيى بن احمد بن علي الرويتي.

No. 414.

fol. 168 : lines 11 : size $11\frac{1}{2} \times 7\frac{3}{4}$: $9\frac{1}{2} \times 4\frac{3}{4}$.

مقامات الحريري

MAKĀMĀT AL-ḤARĪRĪ.

The well-known *makāmāt* or adventures of Abū Zaid of Sarūj by أبو محمد القاسم بن علي بن محمد الحريري Abū Muḥammad al-Kāsim bin ‘Alī bin Muḥammad al-Ḥarīrī. He was born at Baṣra in A.H. 446, A.D. 1054. At the suggestion of Anūshirwān bin Khālīd, who served as Minister under the Caliph Mustarshid Billāh (A.H. 512-529, A.D. 1118-1135) and under Sultān Mas‘ūd, the Seljūq (A.H. 527-547, A.D. 1133-1152), al-Ḥarīrī undertook to write this work on the model of the *Makāmāt* by Badī‘ az-Zamān al-Hamadḥānī, died, A.H. 398, A.D. 1007. All critics agree that al-Ḥarīrī has surpassed al-Hamadḥānī in point of exquisite style and in variety of thoughts. Az-Zamakhsharī has the following lines in praise of this book :—

قسم بالله و آياته و مشعر الحج وميقاته
أن الحريري حوى بأن تكتب بالتبر مقاماته

I swear by God and His marvels,

By the pilgrims' rite and their shrine :

Hariri's "assemblies" are worthy

To be written in gold each line.

Al-Ḥarīrī died in A.H. 516, A.D. 1122, or according to some in A.H. 515, A.D. 1121. He is the author of several other works, such as *Durrat al-Ghawwās fī Auhām al-Khawāṣṣ*, *Mulḥat al-‘Irāb*, etc. For details of his life see Ibn Khallikān, Vol. I., p. 458 : *Nuzhat al-Alibbā* p. 453 : *Bughyat al-Wurāt*, p. 378 : Broekelmann, Vol. I., p. 276 : and Nicholson, p. 329.

Beginning :—

قال الشيخ الاستاذ اللغوي الذكوي أبو العباس أحمد بن عبد المؤمن
ابن موسى بن عيسى بن عبد المؤمن القدسي الشريشي رحمه الله عليه
و رضوانه شرح الصدر للعلم أنا فكمذك على ما عملت من البيان والعمق
عن التبيان الخ *

The two lines quoted at the beginning are written erroneously by the copyist. Probably he meant to copy the commentary of a-h-Shirishī, died, A.H. 619, A.D. 1222, but subsequently changed his mind, and copied the *Makāmāt*.

For copies see Berlin Cat. No. 8538 : Br. Mus. Suppl. Cat. No.

1006; Vienna Cat. No. 371; India Office Cat. No. 808; Paris Cat. Nos. 3924-3936; Asiatic Society Cat. p. 71; and Rampur List, p. 618.

For commentaries see H. Khalifa, Vol. VI., pp. 58-65; and Berlin Cat. Nos. 8540-8548.

Printed, Calcutta, 1809-14, and lithographed repeatedly in India. For other editions and a translation see Ellis Cat. Vol I., pp. 829-832; and Iktifā' al-Kunū, p. 283.

In our copy the *Maḳāmāt* ends on fol. 166*a*, and in foll. 166*b*-168*a* are found two short treatises called رسالة شينية and رسالة شينية by al-Harīrī. The first treatise begins on fol. 166*b* as follows:—

رسالة شينية انشاء الشيخ الرئيس القاسم بن علي الكوريني رضي الله تعالى عنه باسم القدس استفتح النجم *

The second treatise begins on fol. 167*a* as below:—

وله رسالة شينية وهي بارشاد المنشى انشى شعفى بالشيخ النجم *

These two treatises are also found in Br. Mus. Suppl. Cat. No. 1006, and in the Munich Cat. No. 554. In India Office Cat. No. 808 only the first treatise is mentioned.

Vocalised throughout. The headings are in bold characters. Double coloured marginal lines throughout. It has a beautiful 'Unwān at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 415.

foll. 94; lines 17-19; size 11×7½; 8×4.

درة الغواص في اوهام الخواص

DURRAT AL-GHAWWĀṢ FĪ AUHĀM AL-KHAWASS.

A treatise on solecisms by محمد بن علي بن محمد Abū Muḥammad al-Kāsim bin 'Alī bin Muḥammad al-Harīrī, died, A.H. 516, A.D. 1122. See for his life No. 414.

Beginning:—

قال الشيخ الرئيس ابو محمد القاسم بن علي بن محمد بن عثمان الكوريني البصري اما بعد حمد الله الذي عم عبادة بوظائف العوارف النجم *

For copies see Berlin Cat. No. 6503; Paris Cat. No. 3994; Leyden Cat. No. 69; and Rampur List, p. 585.

For commentaries see Hājī Khalifa, Vol. III., p. 205; and Berlin Cat. No. 6506.

Printed at Leipzig, 1871 and at Cairo, A.H. 1273. See also Ellis, Cat. Vol. II., p. 829.

Written in a very recent hand of Nasta'liq. Not dated. C. 19th century.

No. 416.

fol. 563 : lines 19 : size $13 \times 7\frac{3}{4}$: $8\frac{3}{4} \times 4\frac{1}{4}$.

ربيع الابرار ونصوص الاخير

RABĪ' AL-ABRĀR WA NUṢŪṢ AL-AKHYĀR.

A collection of sayings of illustrious persons and anecdotes by أبو القاسم محمود بن عمر الزمخشري Abū'l Kāsim Maḥmūd bin 'Umār az-Zamakhsharī, died, A.H. 538, A.D. 1143. See for his life No. 2.

Beginning :---

الحمد لله الواحد العدل الحمد لله الذي استعتمد الى عبادة بموجبات

المعامد النخ *

For copies see Berlin Cat. No. 8351 : Br. Mus. Cat. pp. 334a, 513a ; Gotha Cat. No. 2133 ; Leyden Cat. No. 470 ; Cairo Cat. Vol. IV., p.255 ; and Rampur List, p. 593.

Printed at Cairo A.H. 1292.

An abridgment of this work by Muḥammad bin Kāsim bin Ya'qūb has been described in No. 421.

The work is divided into 98 chapters, a list of which is annexed at the beginning. The headings of some chapters and many proper names are in red ink. Marginal corrections numerous. The book was copied from a copy which was dated A.H. 702. The title-page contains a note in the hand-writing of Sa'īd Ṣadr ad-Dīn, which indicates that the MS. was added to the Būhār Library in A.H. 1308, and that it was copied at Lucknow at the cost of seventy rupees. The last fol. contains also another note in the same hand-writing which shows that comparing it with the original copy was completed on the 1st Ramaḍān, A.H. 1310.

Written in clear Naskh. Not dated. C. 19th century.

No. 417.

fol. 369 : lines 23 : size $13\frac{3}{4} \times 8\frac{3}{4}$: $10\frac{1}{2} \times 5\frac{1}{4}$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding one begins, except that the first sentence الحمد لله الواحد

عدل is not found in this copy. It ends also as the former one ends. Marginal corrections and notes occasionally. Some parts of the first 14 foll. are in a recent hand. Gold ruled and coloured margins throughout. It has a beautiful 'Unwān at the beginning. The headings of chapters are in red ink. Sprinkled with vowel-points. Borders of many foll. have been changed to a different kind of paper. Foll. 365-369 are worm-eaten at the middle and have been mended.

Written in Nasta'liq. The colophon runs thus :—

تمام شد کتاب ربیع الابرار بتاریخ بست و چهارم چهارشنبه شهر ربیع الاول
سنه ۱۰۲۰ در مقام دارالخلافه شهر آگره بخط اضعف العباد شیخ احمد
شاه محمد بنی اسرائیل *

No. 418.

foll. 157: lines 14: size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الفلک الدائر على المثل السائر

AL-FALAK AD-DĀ'IR 'ALA'L MATHAL AS-SĀ'IR.

A criticism of Ibn al-Athīr al-Jazarī's famous work (see No. 26, p. 27) on the art of literary composition in prose and verse called al-Mathal as-Sā'ir fī Ādāb al-Kātib wa'sh Shā'ir by عزالدین 'Izz ad-Dīn 'Abd al-Ḥamīd bin Hibatallāh known as Ibn Abī'l Ḥadīd. He was born in Madīna in A.H. 586, A.D. 1190, and is the author of several works. He died in Baghdād, A.H. 655, A.D. 1257. See for his life Fawāt al-Wafayāt, Vol. I., p. 317; De Slane, Translation of Ibn Khallikān, Vol. III., p. 543; Rawḍāt al-Jannāt, p. 422; and Brockelmann, Vol. I., p. 282.

Beginning :—

الحمد لله الذي فوّت بين عقول البشر و اخلاقهم النج *

For copy see Leyden Cat. No. 318. See also Hājī Khalīfa, Vol. IV., p. 464.

Printed at Bombay, A.H. 1309.

The text begins with قال, and the criticism with اقول, both in red ink. Our copy is not very accurate.

Written in Naskh. Not dated. C. 19th century.

No. 419.

fol. 173 : lines 14 : size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

قهوة الانشاء

KAHWAT AL-INSHĀ'.

A collection of letters and documents written at the command of a Sultān of Egypt by أبو المحاسن تقي الدين أبو بكر بن علي Abū'l Mahāsīn Taqī ad-Dīn Abū Bakr bin 'Alī, known as Ibn Hījja al-Hamavī al-Kādirī al-Hanafī, died. A.H. 837, A.D. 1434. See for his life No. 398.

Beginning :—

الحمد لله الذي انشأنا فسجعنا على افنان العبودية بتكميده

البحر *

For copies see Berlin Cat. No. 8644; Leyden Cat. No. 353; Paris Cat. No. 4438; Algiers Cat. No. 1828; Browne, Cambridge Hand List, p. 158; Cairo Cat. Vol. IV., p. 292; and Rampur List, p. 611. See also Hājī Khalifa, Vol. IV., p. 588.

The heading of each letter is in red ink. A few foll. at the end are stained with damp.

Written in Naskh. Not dated. C. 19th century.

No. 420.

fol. 149 : lines 12 : size $7\frac{3}{4} \times 4\frac{3}{4}$: 5×3 .

سلس الاقتباس

ASĀS AL-IQTIBĀS.

A collection of passages from the Kūr'ān and Traditions, and of proverbs and selected pieces in poetry and prose, by اختيار الدين بن غياث Ikhtiyār ad-Dīn bin Ghayāth ad-Dīn al-Husainī. He studied at Herāt, became a Kāḍī there, and died in A.H. 928, A.D. 1522. For details see Ḥabīb as-Siyar, Vol. III., Juz' III, p. 347; and Brockelmann, Vol. II., p. 193.

Beginning :—

حمدك اللهم و امحمد راجعة اليك وبعد فيقول ... اختيار

ابن غياث الدين الحسيني ان علم البيان و الانشاء نعم العون النخ *

For full description see Vienna Cat. No. 346. The author completed this work in A.H. 897, A.D. 1492. See Hājī Khalifa, Vol. I., p. 364; and Iktifā' al-Kunū' p. 337.

For copies see Gotha Cat. No. 2825; Vienna Cat. Nos. 346-7. Algiers Cat. No. 1359₁₆; Cairo Cat., Vol. IV., p. 202. VII., pp. 113 and 164.

Printed in Constantinople, A.H. 1299.

The contents of the work are described in foll. 7b-12b. The headings of chapters are in red ink. Marginal corrections occasionally. Sprinkled with vowel-points. On the title-page the work is designated *اساس الاقتباس في آداب المراسلات*.

Written in ordinary Naskh. Not dated. C. 19th Century.

NO. 421.

foll. 318; lines 16-19; size $8 \times 5\frac{1}{2}$; 6×3 .

روض الاخيار

RAWḌ AL-AKHYAR.

An abridgment of az-Zamakhsharī's *Rabī' al-Abrār wa Nuṣūṣ al-Akhyār* (see No. 416) or sayings and anecdotes by *محمي الدين* Muḥī ad-Dīn Muḥammad bin Kāsim bin Ya-kūb. He was born at Amāsiya, and studied with his father and others. He served as a professor in several colleges, and is the author of several works. He died in A.H. 940. A.D. 1533. See *ash-Shakā'ik an-Nu'māniya*, Vol. I., p. 634; and *Hājī Khalifa*, Vol. III., pp. 344 and 484. In *ash-Shakā'ik an-Nu'māniya*, Vol. I., p. 637, the work has been named *Rawḍat al-Akhyār*.

Our copy is defective both at the beginning and end, and begins abruptly as follows:—

و لا يسمع نظيرة في الادوار ما دار الفلك الدوار قد عطف فيه كتاب ربيع

الابرار و سميت بروض الاخيار المختضب من ربيع الابرار الشعر *

The work is divided into fifty sections, each called *روضة*. It was dedicated to Sulṭān Sulaimān I. son of Sulṭān Salīm (A.H. 926-974, A.D. 1520-1566), and was completed in A.H. 926. A.D. 1519.

For copies see Berlin Cat. No. 8357; Munich Cat. No. 600; Gotha Cat. No. 2134; Br. Mus. Cat. p. 513; Br. Mus. Suppl. Cat. No. 1136; Pet. Rosen, No. 105; and Cairo Cat. Vol. IV., p. 208. Printed at Cairo, A.H. 1292 and A.H. 1307.

In our copy a folio or two are missing from the beginning; and a few must be also at the end, because the last section here begins on fol. 312. The headings are written in bold characters either in red or black ink, but in bold type. Many foll. are missing. Fol. 206 should come after fol. 195 and fol. 196 after fol. 205.

All the borders of the inner edge are supplied in thick paper. Worm-eaten.

Written in good Naskh. Not dated. C. 16th century.

No. 422.

fol. 220 ; lines 25 ; size $7\frac{1}{3} \times 6$; $6 \times 3\frac{1}{4}$.

كتاب المراسلات

KITAB AL-MURĀSALĀT.

A collection of miscellaneous letters written by **ابو الوجاهة عبد الرحمن بن عيسى بن مرشد العمري البرشدي** *Abū 'l Wajāha 'Abd ar-Raḥ-mān bin 'Isā bin Murshid al-'Umarī al-Murshidī*. He was born in Mecca. A.H. 975. A.D. 1567. studied with the 'Ulamā' of that sacred country, and became in A.H. 990. A.D. 1582, a teacher of Muḥammad Pāshā. In A.H. 1020. A.D. 1611, he became the Imām of the Hanafī sect at Ḥaram, and in A.H. 1027. A.D. 1617, a professor at Sulaimāniya College. He was put to death by order of aṣḥ-Ṣharīf Aḥmad bin 'Abd al-Muṭṭalib in A.H. 1037. A.D. 1628. For details of his life and works see the autobiographical matter in fol. 125b-126. and 190 of the work under notice. Also see *Khulāṣat al-Aṭhar*. Vol. II., p. 369.; Brockelmann. Vol. II., p. 380 ; and *Iktifā' al-Kunū*, p. 309.

Beginning :—

بسم الله الرحمن الرحيم كتب الى المولى الفضل العلامة الاعلى الاكمل
القهامة مولانا الافندي جمال الدين بن محمد بن حسن دار:
..... وذلك في عام اثني عشر بعد الالف و انا ببجدة المعمورة الخ *

In this book we also find many letters addressed to the author by eminent persons such as the *Sharif* of Mecca, the *Shaikh* al-Islām of Constantinople, and others. Some of the letters are dated at the beginning. The lower parts of fol. 46b and 131b are blank, without causing any break in the text. Fol. 161b, 164b, 180b, contain letters dated A.H. 1036. The fly-leaf contains several seals and names of previous owners. The MS. ends abruptly on fol. 220 as follows :—

ثم في عام تسع وتسعين و تسعمائة رحل عديقتنا الاكمل الامثل الفضل
الامام عبد القادر الطبري الى المدينة المنورة فوجد القصيدة *

Written in Naskh. Not dated. C. 17th century.

No. 423.

fol. 38; lines 21; size 8×5 ; $5\frac{1}{2} \times 3$.

كتاب المراسلات

KITĀB AL-MURĀSALAT.

A collection of letters addressed to Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidrūs al-Yamanī al-Hindī, died, A.H. 1038, A.D. 1628. The name of the writer of the letter is generally noted on the margin in red ink. A few foll. are missing at the beginning. It begins abruptly as follows:—

اما مولانا الفقيه فهو امام المصنفين و علامة المولفين النخ *

It contains about 24 letters, and the first (which is defective) was written by حاتم بن احمد الاهدل, died in A.H. 1012, A.D. 1603. See Berlin Cat. No. 8633. Most of the foll. are pasted over with thin paper. The last fol. bears three seals.

Written in Naskh. Not dated. C. 18th century.

No. 424.

fol. 62; lines 19; size 11×6 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

المقامات الهندية

AL-MAḤĀMĀT AL-HINDĪYA.

A work on the lines of al-Ḥarīrī's al-Maḥāmāt by ابو بكر بن محسن باعبدود العلوى Abū Bakr bin Muḥsin Bā'būd al-'Alavī. It appears (from the work itself) that the writer remained for a considerable time in India. The chronogram at the end indicates that the book was completed in A.H. 1128, A.D. 1715.

Beginning:—

الحمد لله الذي جعل الادب جنة يتنزه في محاسنها السائر و الجالس
النخ *

In this work the adventures of Abū'z Zafar al-Hindī as-Saiyāḥ in fifty assemblies, exclusively Indian, are supposed to be narrated by an-Nāṣir bin Fattāḥ. Lithographed at Maṭba' al-'Ulūm Press in A.H. 1264.

The headings of Maḥāmas are in red ink. Double coloured lines throughout. Slightly worm-eaten. Foll. 16–18 are a little defective on account of the pasting of paper over the text.

Written in two different hands of Naskh. Not dated. C. 18th century.

No. 425.

fol. 230 : lines 17-25 : size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

حدائق الآداب

HADĀ'IK AL-ADAB.

A collection of selected pieces in poetry and prose by شرف الدين Sharaf ad-Dīn Abū'l Ḥusain al-Ḥusain bin Ahmad bin al-Ḥusain al-ʿAlamī al-Kuraishī. It appears from marginal notes on fol. 2a, 107b and 108a that the author had three sons, born in A.H. 1212 (A.D. 1797), 1220 (A.D. 1805), and 1223 (A.D. 1808) respectively. Consequently there is no doubt that the author flourished at the beginning of the 13th century Hijra.

Beginning:—

حمداً لمن خلق الإنسان ومنّ عليه ببديع البيان فهذه رياض
افكار آنية وغياض اشعار رشيقة النج *

The work is divided into two parts. Part I (fol. 4-147a) contains the poetical portion, and part II (fol. 147b-230) the prose portion. The latter portion has a separate preface, beginning as follows:—

الحمد لله رب العالمين وبعد فإن الطف الكلام موقعا و اشرفه
موقعا كلمة حكمة يفتدى الانسان بديانها النج *

The full title of the work is given on the title-page as حدائق والآداب المثمرة بفواكه المعاني المبتكرة but in the preface to the prose portion it is named كتاب الآداب. The first fol. has a beautiful 'Unwān: coloured ruled margins are throughout the book. The headings of poems and chapters are in red ink. Names of several owners are on the title-page.

Written in Naskh. The colophon runs thus:—

وكان الفراغ من رقم هذا المجموع الوافي الوافر وروض الآداب المظفر
المظفر عبيد نزار الثلاثاء غرة شهر ربيع الآخر من شهر عام ١٢٠٨ الف
ومائتين وثمان سنين بعداية سيدي الفقيه الذبيبة العظيم شرف الدين
الحسين بن احمد بن الحسين القرشي بخط امير الاسراف
حسين بن عبد الله النج *

Poetry.

No. 426.

fol. 122, lines 10; size $12\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

ديوان علي

DIWĀN 'ALĪ.

The dīwān of 'Alī bin Abī Ṭālib, the son-in-law of the Prophet, died, A.H. 40, A.D. 660. According to some authorities ابوالقاسم Abū'l Kāsim 'Alī bin al-Husain, known as as-Saiyid al-Murtaḍā, a descendant of 'Alī bin Abī Ṭālib, is the collector of these poems. Brockelmann, Vol. I., p. 405. Huart, p. 253, and others, on the authority of Mustakīm Zāda, assert that he is the real author of the *dīwān* and that it is wrongly attributed to 'Alī bin Abī Ṭālib. (As-Saiyid al-Murtaḍā was born in A.H. 355, A.D. 966, and died at Baghdād in A.H. 436, A.D. 1044. He is the author of several works. For details of his life see Ibn Khallikān, Vol. I., p. 365; Rawḍāt al-Jannāt, p. 383; *Shudhūr al-Ikyān*, Vol. I., fol. 435-463; and *Rijāl Najjāshī*, p. 192.) Authors of the Imāmiya sect differ very much with regard to the authorship of the *Dīwān*. Kashf al-Hujub wa'l Astār, p. 215, says: "Some consider that 'Alī bin Abī Ṭālib al-Kirwānī is the author of this *dīwān*. Al-Ḥurr al-Āmilī mentions it in the list of books by unknown authors. Al-Majlisī in his *Biḥār al-Anwār* thinks that it is difficult to believe that the whole *dīwān* is the production of 'Alī bin Abī Ṭālib although many of the poems of the *dīwān* are (known to be) the composition of the Imām; for they are quoted (as his) in various reliable books. Ibn Shahr Āshūb (died, A.H. 588, A.D. 1192) in his work *Ma'ālim al-'Ulamā'* thinks that 'Alī bin Aḥmad al-Fanjukirdī (died, A.H. 513, A.D. 1119) is the collector of the *dīwān*; while an-Najjāshī includes it in the works of 'Abd al-'Azīz bin Yahyā al-Jalūdī." In my opinion Abū'l Hasan (or Husain) Kuṭb al-Dīn Sa'īd bin Hibatallāh bin al-Ḥasan ar-Rāwandī is the compiler of the *dīwān*. In compiling it he consulted 'Alī bin Aḥmad al-Fanjukirdī's book called *Sulwat ash-Shī'a*, which contains about two hundred couplets of 'Alī bin Abī Ṭālib, and also other poetical collections, histories, and biographies of different authors, and wherever he found poetical compositions, which he thought were the production of 'Alī, he collected them, naming his book انوار العقول من اشعار وعبي الرسول. See *Kashf al-Hujub*, p. 68. Ar-Rāwandī a reliable Imāmiya author, wrote about thirty books. He died in A.H. 573,

A.D. 1177. For details of his life see *Shudhūr al-‘Iqyān*, Vol. I, fol. 305; *Rawḍāl al-Jannāt*, p. 301; *Muntaha’l Maḳāl*, p. 148; and *Āml al-Āmil*, p. 55.

The poems are arranged alphabetically, and the preface begins as follows :—

الحمد لله دانت لعزته الجبابرة النخ *

The first two lines of the *dīwān* are :—

الذاس من جهة التمثال اكفاء ابوهم آدم و الام حواء

My father, *Shams al-‘Ulamā’ Mawlānā Vilāyāt Ḥusain* (the late Head Mawlavī, Calcutta Madrasa, who was born in A.H. 1263, A.D. 1846, and died in A.H. 1340, A.D. 1922 on the plain of ‘Arafāt in Mecca on the day of Ḥajj, while engaged in devotion repeating *labbaik*) has written a Persian Commentary of the first half of this *dīwān* (printed in Calcutta, A.H. 1307).

For copies see Berlin Cat. No. 7508; Paris Cat. No. 3082; and Rampur List, p. 588. See also Brockelmann, Vol. I., p. 43. and *Hājī Khalifa*, Vol. III., p. 297.

Printed, Leyden, 1745; *Būlāk*, A.H. 1251; Cairo, A.H. 1276, 1311; lithographed repeatedly in India. See Ellis, Cat. of the Br. Mus. Vol. I., p. 231.

All the borders have been recently supplied. It has a beautiful ‘*Unwān*’ at the beginning. Coloured and gold lines throughout. The headings are either in gold or in coloured ink. There is an interlineary Persian translation in coloured ink. Sprinkled with vowel-points.

Written in very fine Nasta‘līk. Wrongly dated A.H. 742. C. 16th century. Scribe محمد زمان التبريزي.

No. 427.

fol. 103 : line 9 : size $10\frac{1}{4} \times 7$; $7 \times 4\frac{1}{4}$.

THE SAME.

Another copy of the work noticed above.

It begins as the previous one begins. This copy is written carefully with all vowel-points. There is an interlineary Persian translation in red ink. The headings of poems are illuminated. Each page at the beginning of a *Qaṣida* is adorned with artistically-drawn flowers and leaves in gold and coloured ink. All the borders have been changed to modern papers. It has a beautiful ‘*Unwān*’ at the beginning. Coloured and gold lines throughout. At the end of the MS. we notice a seal, but it can not be deciphered.

Written in beautiful Naskh. Dated A.H. 1100.

No. 428.

fol. 125 ; lines 17 ; size 13 × 8 : 10 × 4½.

ديوان البرعي

DĪWĀN AL-BURĪ.

A collection of religious poems by عبد الرحيم بن احمد البرعي 'Abd ar-Raḥīm bin Aḥmad al-Burī. He was an inhabitant of Yaman, and his verses are full of mystic and religious feeling. He flourished about A.H. 450, A.D. 1058. See Ahlwardt, Verzeichniss No. 251 ; and Brockelmann, Vol. I., p. 259.

Beginning :—

الحمد لله الذي اختص حبيبه الاسنى بمقام قاب قوسين وبعد
فعدا ديوان لطيف شريف جامع لما قاله الشيخ عبد الرحيم البرعي النخ *

The first couplet of the poems :—

امن تذكر اهل البان و البان ام من تبدل جيران بجيران

The book is divided into two parts. The first part contains poems in praise of the Prophet, and runs from fol. 2a to 69a. These poems are called القصائد النبويات. The colophon of this part, fol. 69b, is as follows :—

تم ما وجد له من القصائد النبويات للشيخ عبد الرحيم البرعي تكملة
الله برحمته النخ *

The second part commences from fol. 70a, and contains couplets in praise of God, and on other religious matters. The first line of this part begins as follows :—

اغيب وذو اللطائف لا يغيب وارجوه رجاء لا يخيب

For copies see Berlin Cat. Nos. 7616-7 ; Gotha Cat. No. 2239 ; and Paris Cat. Nos. 3113-5. See also Casiri, No. 336 ; and India Office Cat. No. 827.

Repeatedly printed in Cairo, such as in A.H. 1288, 1303, 1310, and lithographed, Bombay, A.H. 1291.

The headings of poems are in red ink. Sprinkled with vowel-points.

Written in Naskh. Not dated. C. 18th century.

No. 429.

fol. 385 : lines 25 : size $11\frac{1}{2} \times 7 : 8 \times 4\frac{3}{4}$.

شرح لامية العجم

SHARH LĀMĪYAT AL-AJAM.

An exhaustive commentary on aṭ-Ṭughrā'ī's *Ḳaṣīda* rhyming in the letter ل, commonly known as *Lāmīyat al-Ajam*, by علاء الدين صلاح الدين أبو الصفا خليل بن أيبك الصفدي الشافعي Ṣalāḥ ad-Dīn Abū's Ṣafā Ḳhalīl bīn Aibak as-Ṣafadī ash-Shāfi'ī. He was born in A.H. 696. A.D. 1296, or A.H. 697, A.D. 1297 in Ṣafad in Palestine, studied at Damascus, and became a Government Secretary there, at Cairo and Aleppo. Later on he became *wakīl bait al-māl*, the Director of the Treasury at Damascus, and died in A.H. 764, A.D. 1362 (not in A.H. 749, A.D. 1348, as mentioned by Ḥāji Ḳhalīfa. Vol. I., p. 401). For details of his life see ad-Durrar al-Kāmina (No. 272) Vol. II., fol. 251; Ḥabīb as-Siyar, Vol. III., Juz' II., p. 9; Orientalia, Vol. II., p. 413; Wüstenfeld, Gesch. No. 423; Hoogvliet Divers. Script. loci, pp. 152-8; and Brockelmann, Vol. II., p. 31.

Beginning:—

الحمد لله الذي شرح صدر من تأدب النجم *

This commentary is called غيث الادب الذي انسجم في شرح لامية العجم. For aṭ-Ṭughrā'ī and the poem see the MS. fol. 4a; De Slane's translation of Ibn Ḳhalīkān, Vol. I., p. 462, and Nicholson's Literary History of the Arabs, p. 326.

For copies see Berlin Cat. No. 7660; Vienna Cat. No. 466; Paris Cat. No. 3119; Leyden Cat. No. 568; Br. Mus. Cat. p. 286; Br. Mus. Suppl. Cat. Nos. 1054-5; Cairo Cat. Vol. IV., p. 288; Bankipur Cat. p. 498; and Asiatic Society Cat. p. 129.

For other commentaries see Ḥāji Ḳhalīfa. Vol. V., p. 292; and Berlin Cat. Nos. 7658-7673.

Printed in 2 Vols, Cairo, A.H., 1290 and 1305.

Our MS. is incomplete, the last couplet explained being the following:—

قد رشحوك الامر ان فطنت فاريا بنفسك ان ترعى مع الهمل

The couplets are written in red ink. The title-page contains the names and seals of several owners, and among them we notice the seal of Wājid 'Alī Shāh. On the first fol. are also seals of Amjad 'Alī Shāh and Sulaimān Jāh.

Written in Naskh. Not dated. C. 16th century.

No. 430.

fol. 85 ; lines 26; size 11 × 6 ; 8 × 3½.

ديوان ابن حجر العسقلاني

DIWĀN IBN ḤAJAR AL-‘ASKALĀNĪ.

A diwān by شهاب الدين أبو الفضل أحمد بن علي بن محمد بن حجر العسقلاني الشافعي Shihāb ad-Dīn Abū’l Faḍl Aḥmad bin ‘Alī bin Muḥammad bin Ḥajar al-‘Askalānī ash-Shāfi‘ī, died A.H. 852, A.D. 1448. See for his life No. 234.

Beginning :—

قال الشيخ الإمام قاضي القضاة شهاب الدين أبو الفضل أحمد
ابن حجر العسقلاني الشافعي يمدح النبي صلى الله عليه وسلم *
هو في الملامة كالغواء فلا تطمع لما في انطفاء

Seven poems in praise of the Prophet have been placed at the beginning. Other poems, arranged alphabetically, follow. The following lines on fol. 8a clearly indicate the arrangement of the poems :—

هكذا اختار الناظم رحمه الله تعالى وجعل الجنة مثواة تقديم القصائد
النبوية قبل ترتيب نظمها على الحروف *

The beginning quoted in Berlin Cat. No. 7901 occurs in fol. 7 of our copy.

For copies see Berlin Cat. Nos. 7901-03 ; Derenbourg, Nos. 345/2, 444 ; Paris Cat. No. 3219 ; and Cairo Cat. Vol. IV., p. 232. Printed, Būlāq, A.H. 1301.

The first fol. has a beautiful *Unwān*. Double coloured lines on the margin. The headings of poems are in red ink with a short note on the subject-matter of the poem and on the occasion of its composition. All the borders have been changed to modern paper. Worm-eaten.

Written in Naskh. Dated A.H. 1034.

No. 431.

fol. 224 ; lines 21 ; size 12 × 7½ ; 6½ × 3.

المنح المكية في شرح القصيدة الهمزية

AL-MANḤ AL-MAKKĪYA FĪ SHARḤ AL-ḲAṢĪDAT
AL-HAMZĪYA.

A commentary on al-Būṣīrī's ode in praise of the Prophet rhyming in *al* by ابن حجر الهيتمي المكي Aḥmad

bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī, died A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله الذي اختص نبينا محمدا صلى الله عليه وسلم بكتاب اخرس
الفصحاء و اعجز البلغاء النخ *

The full title of the ode is القصيدة الهمزية في المدائح الذبوية, and it is also entitled ام القرى (umm al-Kurā, the mother of cities, a surname applied to Mecca). The commentary was first named افضل القرى لقراء ام القرى, المنح المكية, and then it was called القصيدة: it was composed in A.H. 966, A.D. 1558. See Ḥājī Kḥalifa, Vol. IV., p. 557.

For copies see Berlin Cat. No. 7830; Leyden Cat. No. 725; Paris Cat. No. 3197; India Office Cat. No. 824; Derenbourg, No. 315; Algiers Cat. No. 1852; and Bankipur Cat. p. 795.

For other commentaries see Ḥājī Kḥalifa, Vol. IV., p. 557.

Printed, Cairo, A.H. 1303, 1307.

The poems are written in red ink on the margin. Annotated words are also written in red ink. Borders have been changed to a different paper. Worm-eaten, but legible. On the title-page it is noted that the MS. was presented by Kḥudā Bakhsh Kḥān to Saiyid Ṣadr ad-Dīn Aḥmad in A.H. 1307.

Written in Naskḥ. The colophon, which is in another hand, says that the copy was transcribed in A.H. 1113 by عبد الله بن محمد علي بن الحاج عبد الله بن طلاع البغدادي

No. 432.

fol. 60; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$: $5 \times 3\frac{1}{2}$.

فتح الجواد

FATH AL-JAWĀD.

A commentary on 'Abd al-Ḥādī as-Sūdī al-Yamanī's poem by ابوبكر محيي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليماني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-Aidrūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:—

الحمد لله الذي جعل كلام الاولياء دواء القلوب النخ *

The first couplet is :—

عذبتني بالمطل منها سعاد وبراني وهد ركني البعاد

Foll. 1-3 contain an account of the poet. The poems are in red ink, and vocalised here and there. Marginal corrections occasionally. From the colophon it appears that the author wrote the commentary in one sitting on Friday, the 12th Shawwāl, A.H. 1015 (A.D. 1606). The full title of the work as given in the colophon is :—

فتح الجواد بشرح عذبتني بالمطل منها سعاد *

The inner edge of each fol. is changed to modern paper.
Written in clear Naskh. Not dated. C. 18th century.

No. 433.

fol. 27 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

شرح القصيدة النونية

SHARḤ AL-KAṢĪDAT AN-NŪNĪYA.

A commentary on Abū Bakr bin ‘Abdallāh al-Aidrūs's (died A.H. 909, A.D. 1503) poem rhyming in the letter ن by أبو بكر أبي محيي الدين عبد القادر بن شينح بن عبد الله العيدروس اليميني الهندي Abū Bakr Muḥī ad-Dīn ‘Abd Al-Kādir bin Shaikh bin ‘Abdallāh al-Aidrūs al-Yamanī al-Hindī, died in A.H. 1038, A.D. 1628, For his life see No. 125.

Beginning :—

الحمد لله الذي خلق الانسان في احسن تقويم النخ *

The first couplet of the poem is :—

كل من ليس يمنع نفسه عن حضيض الهوي ذاق الهوان

From the colophon it appears that the commentary was completed in A.H. 999, A.D. 1590.

For copy see Berlin Cat. No. 4012.

Poems are written in red ink. There are marginal corrections.
The inner edge of each fol. is changed to modern paper.

Written in clear Naskh. Not dated. C. 18th century.

No. 434.

foll. 92; lines 13; size $9\frac{1}{8} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

جواهر الوقاد في شرح بانة سعاد

JAWĀHIR AL-WAQQĀD FĪ SHARḤ BĀNAT SU'ĀD.

A commentary on Ka'b bin Zuhair's famous poem Bānat Su'ād by Ahmad bin Muhammad bin 'Alī bin Ibrāhīm al-Anṣārī al-Yamānī ash-Shirwānī. His great-grandfather, Ibrāhīm, was an inhabitant of Hamadān and a minister of Nādir Shāh. But owing to the murder of his son 'Alī better known as Muḥammad 'Alī Khān, by that tyrant, he and all his relatives fled from Persia. Ibrāhīm went to Najaf, and settled there. Mīrẓā Muḥammad Ḥasan, the other son of Ibrāhīm, came to India, and settled at Benares. Mīrẓa Muḥammad Takī (our author's father) settled at Shirwān, changing his name to Muḥammad. After some time, when he came to know that his uncle Mīrẓā Muḥammad Ḥasan was alive, and residing at Benares he came to that city; but before his arrival the uncle died. Muḥammad being disappointed at the news of the death of his uncle, and at the discourteous treatment of his cousins, went to Lucknow. Here the Nawwāb Āṣif ad-Dawla showered royal favours on him. After staying for some time at Lucknow, he started for his home at Shirwān. But when he arrived at Hūdāida, he married the daughter of Fakhr at-Tujjār as-Saiyid Ḥaidar al-Baghdādī, and the issue of this marriage was our author. His early days were passed at Hūdāida, where he studied the different branches of learning. Subsequently he came to Calcutta, and by the patronage of some European Orientalists he was appointed an instructor of Arabic literature in the College of Fort William. After some time he resigned the appointment, and went to Lucknow (during the time of Nawwāb Ghāzī ad-Dīn Ḥaidar). The Nawwāb was much pleased with him, and he passed very happy days there. Here he married the daughter of Saiyid Ismā'il; and Muḥammad 'Abbās, poetically known as Rafat, was born in A.H. 1241, A.D. 1825. Ahmad ash-Shirwānī, after the death of the Nawwāb, visited different cities and countries, such as Cawnpur, Benares, Hyderabad, Bhupal; and died in A.H. 1256, A.D. 1840 at Puna. He is the author of many works, among which the following are well known:—Ujb al-Ujb, printed, Calcutta 1813; Nafhat al-Yaman, printed, Calcutta 1811; Hadikat al-Afrāh li Izāhat al-Atrāh, printed, Calcutta, A.H. 1229; al-Manākib al-Ḥaidariya, lithographed, Lucknow, A.H. 1235; Manhaj al-Bayān ash-Shāfi fī 'Ilmai al-'Urūd wa'l Kawāfi, printed Calcutta, A.H. 1250; Baḥr an-Nafā'is, and Tāj al-Ikbāl fī Tārīkh Mulk Bhūpāl.

He belonged to the Imāmiya sect. His son Muḥammad 'Abbās settled at Bhūpāl, and his descendants are still there. See Ṣubḥ-i-Gulshan, p. 180; and Shām-i-Anjuman, p. 182; Jawād Sābāt in his work al-Barāhīn as-Sābāṭiyya, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17*b* as follows:—

ان احسن ما لهج به اللسان و انشوح به الصدر و ابتجع الجنان حمد من
علمنا البيان اما بعد احمد بن محمد بن علي بن ابراهيم الانصاري
اليميني الشرواني يقول انه التمس مني ... المولوي وزير علي بن
المولوي انور علي السنديلي الصديقي ان اشرح له القصيدة الموسومة ببانات
سعاد النخ *

For other commentaries on Bānat Surād see Berlin Cat. Nos. 7490-7505; and Ḥājī Khalīfa, Vol. IV., p. 521.

The author completed the work in A.H. 1233, as the following chronogram on fol. 8*a* indicates:—

و ليعلم ان تاريخ طبع هذا الشرح المستطاب حاصل من مادة قول الفقير
خير كتاب *

Printed in Calcutta, A.H. 1231.

Fol. 1-3 contain the poem Bānat Surād, and foll. 4-16, appreciations of the commentary by contemporary 'Ulamā' in the Persian and Arabic languages. Their names are as follows:—

- | | |
|-------------------|-----------------------------------------------------------------|
| fol. 3 <i>b</i> . | ابو عبد الله جمال الدين المولوي حسن علي الهاشمي
اللكهنوي |
| „ 5 <i>b</i> . | المولوي اوحده الدين بن القاضي علي احمد البلجرامي |
| „ 6 <i>a</i> . | المولوي محمد بن نعمة الله المدعو بالاشراف الصديقي
اللكهنوي |
| „ 7 <i>a</i> . | المولوي عبد الرحيم بن عبد الكريم الصفي فوري |
| „ 7 <i>b</i> . | المولوي محمد علي الطباطبائي البداؤني |
| „ 8 <i>a</i> . | المولوي وزير علي بن المولوي انور علي السنديلي الصديقي |
| „ 9 <i>a</i> . | المولوي فضل الرحمن |
| „ 10 <i>a</i> . | محمد صادق خان بهادر المتخلص باختر نجل القاضي
محمد نعل الهلوي |

Fol. 17*a*. is blank, but without causing any break in the text. Fol. 17*b* has a beautiful 'Unwān at the beginning. Gold and

coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'liq. Dated A.H. 1231 ; Scribe شيخ عظيم الله.

NO. 435.

fol. 202 : lines 15 : size $10\frac{3}{4} \times 5\frac{1}{4}$: $8 \times 3\frac{1}{2}$.

ديوان الوزير

DĪWĀN AL-WAZĪR.

The dīwān of وزیر علي السديلي الصديقي المتخلص Wazir 'Alī bin Anwar 'Alī as-Šandilī as-Šiddiqī. poetically known as al-Wazir. From a perusal of the work it appears that the author was a pupil of ash-Shaikh Ahmad bin Muḥammad al-Yamanī ash-Shirwānī, and that his father, Anwar 'Alī, was in the employment of Nawwāb Šiddiq Hasan Khān at Bhupal in A.H. 1293, A.D. 1876. Ahmad ash-Shirwānī mentions the author in the preface to his commentary on Bānat Su'ād (No. 434, fol. 18a). The date of his death is not known.

Beginning :—

الحمد لله الذي خلق الهوى و اشاعه من بعده بين الرعي

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as ملوني (fol. 10a) امير كبير بريس (fol. 66a) لمردن (foll. 67a and 134a) امير كبير بريس (fol. 85b and 135a) and مستر مكنجي (fol. 163a). It contains also poems in praise of the following scholars of Bengal :—

fol. 26a, 131b.	المولوي محمد حيدر علي
.. 46a, 145b.	المفتي محمد ساجد
.. 47b, 67b, 160a.	المولوي محمد
.. 63a.	المولوي محمد امين الله
.. 64b, 113a, 136a.	الشيخ احسان الله
.. 65b.	المولوي محمد عايق اختر
.. 70a, 130a.	المولوي الحافظ الحاج احمد كبير
.. 94b, 102a, 144b.	المولوي فضل الرحمن
.. 104b.	قاضي القضاة محمد راشد
.. 109b.	المولوي امام علي

fol. 131a.	المولوي تلام حضرت
.. 133a.	المولوي محمد ساجد
.. 140b.	المولوي معظم حسين
.. 143a.	المولوي نجف علي

Foll. 85*b* and 128*b* contain lines in praise of Aḥmad ash-Shirwānī. Lacunae are in foll. 9*a*, 122*b*, 123, 164*a*, 170*a*, 190*b*, 191*b*, and 192–200. Foll. 114–115 are blank. Fol. 122 and a part of fol. 123*a* contain a prose letter of the author addressed to Aḥmad ash-Shirwānī. Foll. 200*b*–202 contain poems by the author's father. The headings of poems are in red ink, generally with a short note on the metre, rhyme and subject-matter of the poem.

Written in Nasta'liq. Not dated. C. 19th century.

No. 436.

fol. 359 : lines 14 : size $8\frac{1}{2} \times 6$: $6\frac{1}{2} \times 4$.

مجموعة الاشعار

MAJMU'AT AL-ASH'AR.

A collection of several well-known poems with commentaries on some of them as below :—

fol. 1–43*a*

I.

الخريدة الجريدة

AL-KHARĪDAT AL-JARĪDA.

A commentary on al-Būsīrī's famous poem known as *Qaṣīdat al-Burda* by الطيب العكاشي عبد الله بن علي Abdallāh bin 'Alī al-'Akkāshī at-Ṭabīb. From a perusal of the preface to the author's commentary on *Bānat Su'ād*, which begins in this collection on fol. 52*b*, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning :—

الحمد لله مفسح الفصاحة بالبلغاء و مصفح البلاغة بالفصحاء فهقول
المجتهد بذكر كرام خلانه اقل تلامذة السمي الطيب عبد الله بن علي
الطيب النح *

For other commentaries on *Qaṣīdat al-Burda* see Berlin Cat. Nos. 7788–7825.

Verses of the *Kaṣīda* are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in Naskh. Fol. 2*b* has a lacuna. Slightly worm-eaten.

Written in Nasta'liq. Not dated. C. 19th century.

foll. 43*b*-46*a*.

II.

قصيدة الفرزدق

KAṢĪDAT AL-FARAZDAK.

The poem by *شام بن غالب بن صعصعة المشهور بالفرزدق* Ḥammām bin Ghālib bin Saṣṣa'a, known as al-Farazdak. He was born at Basra in A.H. 20, A.D. 641. He was a great supporter of the descendants of the Prophet, and died in A.H. 110, A.D. 728. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 333; al-Aghānī, Vol. VIII., pp. 186-197; XIX, pp. 2-52; *Khizānat al-Adab*, Vol. I., p. 105; Brockelmann, Vol. I., p. 53; and Nicholson, p. 242.

Beginning:—

هذا سليمان حسين وا بن فاطمة
بذت رسول الذي انجابت به الظلم

From Berlin Cat. No. 9671. 78*a* it appears that this poem should contain 27 verses: but our copy contains 31.

For copies see Berlin Cat. N. 9671. 78*a*: and Paris Cat No. 1203/6.

Lithographed at Teheran, A.H. 1275.

Vocalised throughout. The *Kaṣīda* is followed by two satirical couplets of al-Farazdak on Hishām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in Naskh in the same year as the preceding MS.

foll. 46*a*-51.

III.

The above foll. contain three poems of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660.

The first poem begins on fol. 46*a* as follows:—

احسب من اني واعظ و مودب
فان العاقل المتداب

The second poem begins on fol. 48*b* as follows:—

لك الحمد يا ذا الجود والمجد والعلی

تباركت تعطي عن تشاء و تمنع

The third begins on fol. 50*b* as below:—

قدم لنفسك قى الحیوة تزودا
فغدا تفارقنا وانت مودع

For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620-7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.

For commentaries see Berlin Cat. Nos. 7658-7673, and Ḥājī Khalīfa. Vol. V., p. 292.

Translated into Latin by Golias in 1769, and into English by Carlyle. The latter translation was published in Clouston, Arabian Poetry, pp. 468-472.

It was printed with a short commentary in Nafḥat al-Yaman, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697-699 and Iktifā' al-Kunū', p. 274.

The name of the author is erroneously given on fol. 68*b* as المريد الدين العميد الفخر الكتاب ابي الحسين اسمعيل بن علي بن عبد الصمد الاصفهاني الشهير بالطغرائي. Marginal and interlineary notes in Nasta'lik character are numerous. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

fol. 72*b*-77

VI.

القصيدة اللامية

AL-QAṢĪDAT AL-LAMIYA.

Another poem rhyming in the letter ل by صلاح الدين ابو الصفا لخليل بن ايبك الصفدى Ṣalāḥ ad-Dīn Abū ṣ Ṣafā Khalīl bin Aibak aṣ-Ṣafadī, died A.H. 764 A.D. 1362. See for his life No. 429.

Beginning :—

الجد فى الجّد والكرم فى الكسل * فانصب تصب عن قريب غاية الامل

For copies see Berlin Cat. No. 7972/4, where the author's name is erroneously given as Muḥammad bin Bahran al-Biṣrī aṣ-Ṣadī, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in Nafḥat al-Yaman, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Dīn Muḥammad bin Bahran aṣ-Ṣafadī at-Tamīmī. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

fol. 77*a*-81*b*

VII.

القصيدة النونية

AL-QAṢĪDAT AN-NŪNĪYA.

A poem rhyming in the letter ن by محمد بن علي بن الفتح ابى فاث Abū'l Fath 'Alī bin Muḥammad al-Bustī. He was born in

A.H. 360, A.D. 971, at Bust in Sijistān. He served Subuktagīn for some time, and died at Bukhārā during the reign of the celebrated Maḥmūd the Ghaznavide in A.H. 400, A.D. 1009, or according to some in A.H. 401, A.D. 1010. For details of his life see Yaṭīma, Vol. IV., pp. 204-31; Ibn Khallikān (Teheran edition), Vol. I., p. 392 and Brockelmann, Vol. I., p. 251.

Beginning :—

زيادة المرو في دنياه نقصان و ربيعة غير معض الخير خسران

For copies see Derenbourg, No. 167; India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work *Tanzih al-Albāb fī Ḥadā'ik al-Ādāb*, pp. 23-32.

Vocalised throughout. It has interlineary notes, and a verse Persian translation on the margin.

Written in the same hand of Naskh as the previous one.

fol. 81b-85b.

VIII.

القصة اللامية

AL-ḲAṢĪDAT AL-LĀMIYA.

Another poem rhyming in *abī bakr* by *Sharaf ad-Dīn Ismā'il bin Abī Bakr al-Mukrī al-Yamanī*. He was born in A.H. 755, A.D. 1354, at Abyāt Ḥusain in the district of Surdād in Yaman. He first became a professor at the College called al-Mujāhidīya at Ta'izz, and then at Nizāmīya College at Zabīd. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol. II., p. 190.

Beginning :—

زيادة القول تحكي القصة في العمل و منطق المرو قد يهديه للزلزل

For copies see Berlin Cat. No. 7897; and Asiatic Society Cat. p. 129.

Included in his Poetical Works called *Majmū' al-Kāḍī* (lithographed, Bombay, A.H. 1305) pp. 58-60; and also in *Nafḥat al-Yaman*, pp. 237-240.

Vocalised throughout.

Written in the same hand as the previous one.

foll. 85b-88.

IX.

القصيدة الطنطرائية

AL-ḲAṢĪDAT AT-TANṬARĀNĪYA.

A poem in praise of the famous Nizām al-Mulk (died A.H. 485, A.D. 1092) by معين الدين أبو نصر أحمد بن عبد الرزاق الطنطرائي Murīn ad-Dīn Abū Naṣr Aḥmad bin ‘Abd ar-Razzāk at-Tanṭarānī. He was a professor in the Nizāmīya College at Baghdād. The date of his death is not known to me. See Dawlatshāh, Tadhkira Shu‘arā’, p. 27; Brockelmann, Vol. I., p. 252 and De Sacy, Chrestomathie Arabe, Vol. II., p. 495.

Beginning:—

يا خلي البال قد بلبت بالبلبال بال
بالنوى زلزلتني و العقل فى الزلزال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Hājī Khalifa, Vol. IV., p. 541.

Printed with a French translation by De Sacy in his work called al-Anīs al-Mufid, Vol. II., pp. 158-162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معين الدين صنطرائي. Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

foll. 89b-214a.

X.

القصائد العشر

AL-ḲAṢĪD AL-AṢHR.

The ten well-known ancient poems by ten poets, namely Imru’ al-Ḳais bin Hujr, fol. 89b; Tarafa bin al-‘Abd, fol. 100a; Zuhair bin Abī Sulmā, fol. 116a; Labīd bin Rabī‘a, fol. 127a; ‘Amr bin Kulthūm, fol. 150b; ‘Antra bin Shaddād, fol. 163a; Hārith bin Hilliza, fol. 175a; ‘Abīd bin al-Abras, fol. 191b; an-Nābigha, fol. 198a; and al-A’sha, fol. 205b.

The last four poems have the commentary of at-Tabrizī, and the rest of them have notes from at-Tabrizī, az-Zawzanī, etc. Foll. 104-111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nasta‘līk character, except in foll. 168-182, in which they are in nīm Shikasta. In foll. 174a-181 the poems are also in Nasta‘līk character. Foll. 134-177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.

foll. 214b-232a.

XI.

شرح لامية العجم

SHARḤ LĀMĪYAT AL-ʿAJAM.

A commentary on aṭ-Ṭughrāʾi's Lāmīyat al-ʿAjām. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamāl ad-Dīn Muḥammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning :—

الحمد لله فاتح الفصاحة ومشرب ذرى الفضل بالبلغة النخ *

For other commentaries see Ḥājī Khalīfa, Vol. V, p. 292 and Berlin Cat. Nos. 7658-7673.

Verses are vocalised and are written in large Naskḥ character. The commentary from foll. 214b-226b is in Nastaʿlīq, and from foll. 227-232a in nīm Shikasta.

Written in the same hand as the previous one.

foll. 232b-245a.

XII.

شرح لامية العرب

SHARḤ LĀMĪYAT AL-ʿARAB.

A commentary on ash-Shanfarā's Lāmīyat al-ʿArab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of ash-Shanfarā the commentary begins abruptly as follows :—

يخطاب قومه ويودبهم بالرحيل المطى الإبل النخ *

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 295 and Berlin Cat. Nos. 7469-7471.

The verses are in Naskḥ character and vocalised. The commentary is written in nīm Shikasta, except foll. 243-245a, which are in Nastaʿlīq.

Written in the same year as the previous one.

foll. 245b-249b.

XIII.

قصيدة النابغة

KAṢĪDAT AN-NĀBIGHA.

A poem by النابغة الذبياني an-Nābigḥa adh-Dhubayānī. His full name was أبو امامة زياد بن معاوية Abū Umāma Ziyād bin Muʾāviya, and he belonged to the tribe of Dhubayān. He lived at

the Courts of Hira and Ghassān during the latter half of the first century before the Prophet. His death took place before Islām was promulgated in A.D. 604. See for details Aghānī, Vol. IX., pp. 162-176; Ahlwardt, *Bemerkungen*, pp. 36-50; Brockelmann, Vol. I., p. 22; Nicholson, pp. 121-123; and Iktifā' al-Ḳunū', p. 27.

He should not be confounded with another an-Nābigha, who had the epithet of al-Jadī and whose proper name was Abū Lailā Ḥassān bin Kais. He died in A.H. 61, A.D. 680, nor with the an-Nābigha of Banī-Shaibān, 'Abdallāh bin al-Mukhāriq, whose patrons were 'Abd al-Malik and Walid.

Beginning:—

عوجوا فحيوا النعم دمنة الدار ما ذا تحبون من نوى واحجار

For another copy see Berlin Cat. No. 7456/4.

His *dīwān* was published with a French translation by Derenbourg in Paris A.D. 1869.

Written in Naskh in the same year as the previous one.

fol. 249b-251a.

XIV.

الزهرية

AZ-ZAHRĪYA.

A poem on the spring season by ربیع بن زیاد العبسی Rabī' bin Ziyād al-'Absī, and an answer to it by شداد العبسی 'Antra bin Shaddād al-'Absī. The former belonged to the tribe of 'Abs, and was a contemporary of 'Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghānī, Vol. VII., pp. 148-153, Ahlwardt, pp. 50-57; Goldziher, *Der Arabische Held 'Antra in der geographischen Nomenklatur*, Globus LXIV, pp. 65-67; and Brockelmann, Vol. I., p. 22, and Iktifā' al-Ḳunū', p. 27.

Beginning:—

قدم الربيع بزهره المتسلسل والغيث بين مروجۃ المتجدول

The answer begins:—

قم واستنني وانهل رحيق السلسل واشرب ولا تحفل بقول العذل

Poems of 'Antra are published by Iskandar Abkarius in his book called *Munyat an-Nafsī fi Ash'ār 'Antra al-'Absī at Bairut*, 1864, and his *dīwān* was printed at Bairut, 1888.

The verses are vocalised. The answer ends as follows:—

حسننا كواعب قد لبسنا غلائلا خضرا يراها ناظر المتامل

Written in the same hand of Naskh as the previous ode.

foll. 251b-277b.

XV.

These foll. contain six poems in praise of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows :—

- حللت فلما دق في عينك الورا
 نهضت الى ام القرى ابد القرا
 fol. 251b. عن ريقها يتحدث المسواك
 ارجا فيل شجر الكباء اراك
 ,, 255a. برغت لكم شمس الكنفس
 ,, 256b. و بدت لكم روح القدس
 لمن ظعن بين الغميم فتحاجري
 ,, 259a. بزغن شمسوا في ظلام الدياجري
 يا رسم الارستك ربح زرع
 ,, 262a. و سرت بليل في عراصك جزوع
 الصبر الا في فراقك يحمل
 ,, 267b. والصعب الا عن ملالك يسمل

The heading of each poem is *قال يمدحه عليه السلام*, except that the 5th poem has the heading *قال يمدحه عليه السلام و يوثى الكمين عليه السلام*.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 278b-295a.

XVI.

قصائد ابن الفارض

KAṢĀ'ID IBN AL-FĀRIḌ.

Seven poems of Ibn al-Fāriḍ. His full name was *أبو القاسم* Abū 'l Kāsim Sharaf ad-Dīn 'Umar bin al-Fāriḍ. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Brockelmann, Vol. I., p. 262, and Nicholson, pp. 394-398.

The first poem begins :—

او مبيض برق بالابريق لاحا
 ام في رمي نجد اري مصباحا

These poems are found in his *diwān* printed in Bairut, A.D. 1860, 1874 and 1887. For other editions see Iktifā' al-Kunū', p. 279.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

fol. 295a-300.

XVII.

قصائد البكري

KAṢĀ'ID AL-BIKRĪ.

Three poems of Muḥammad al-Bikrī in praise of the Prophet. From the preface it appears that Muḥammad aṣ-Ṣiddīqī learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows :—

اليك اثيل المجد والجد والحسب
 fol. 295a. واکرم مبعوث واکمل منتخب
 لکم یدق فیذا هوکم
 „ 297a. Sic

اسلمی بدت ام طلعة البدر لائحة
 „ 298b ونغمتها ام نغمة الورق صادحة

Vocalised throughout. Worm-eaten.

Written in the same hand of Naskh as the previous one.

fol. 300-306b.

XVIII.

قصيدة ابن الفارض

KAṢĪDAT IBN AL-FĀRIḌ.

A poem by Ibn al-Fāriḍ, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning :—

ومن احبهم والحمد لله ربنا
 سائق الاطعان بطوى البیدطی

Vocalised throughout. Foll. 304-306 contain notes.

Written in the same hand as the previous one.

fol. 307-321.

XIX.

القصيدة البديعية

AL-KAṢĪDAT AL-BADĪ'ĪYA.

A poem in praise of the Prophet, and at the same time illustrating the rhetorical figures بديعات by صفي الدين ابو الفضل

شافى الدين أبى الفاضل بن سريته الحلبي الطائي السنجسي
 ‘Abd al-‘Azīz bin Sarāya al-Ḥillī aṭ-Ṭā’ī as-Sinbīsī. He was born
 on the 5th Rabī‘ II, A.H. 677, 27th August, 1278. He went to
 Egypt in A.H. 726, A.D. 1326, and wrote a poem in praise of al-
 Malik an-Nāṣir. He died at Baghdād in A.H. 750, A.D. 1349, or
 according to aṣ-Ṣafadī in A.H. 752, A.D. 1351, or according to
 some in A.H. 757, A.D. 1356. For details see *Fawāt al-Wafayāt*,
 p. 356; *Orient*, Vol. II., p. 293; Brockelmann, Vol. II., p. 159
 and Huart, p. 323.

Beginning :—

ان جئت سلعا فسل عن جيرة العلم و اقر السلام على عرب بدى سلم

It contains altogether 145 couplets and they deal with 151
 rhetorical figures. It is also designated *Kāfiyat al-Badī‘iya*. See
 Ḥājī Khalīfa, Vol. II., p. 33.

For copies see Berlin Cat. Nos. 7349–52; Derenbourg, Nos.
 240, 390; Br. Mus. Suppl. Cat. No. 985, II; and Cairo Cat. Vol.
 IV., pp 147, 212.

Vocalised, but foll. 320–321 are without any vowel-points.
 Foll. 307a–308a contain copious notes. The figure illustrated by
 each couplet is noted in red ink at the top of the couplet.

Written in the same hand of *Naskh*, except foll. 320–321,
 which are in *Nasta‘liq*.

foll. 322–359.

XX.

These foll. contain several poems. The first poem, foll. 322–
 325, is incomplete at the beginning and end. The first line of this
 poem is as follows :—

وضع الآسي بصدري كفه قال مالي حيلة في ذا العوى

Foll. 328–359 contain different poems by al-Mutanabbī, died
 A.H. 354, A.D. 965. These poems are found in his *diwān*. See
 printed copy of the *diwān*, Hooghly edition, 1841, p. 153. The
 last poem in our MS. ends abruptly with the following line لوجادت
 الدنيا فدتك باهلبا. Foll. 326–327 are blank. Fol. 336 contains
 glosses. The poems are generally vocalised.

Written in *Naskh* in the same year as the previous one.

Fables and Tales.

No. 437.

foll. 192; lines 23; size $12 \times 9\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

سيرة أنثرا

SĪRAT 'ANTRA.

Vol. I.

The life and adventures of 'Antra bin Shaddād al-'Absī (see for his life No. 436, XIV.) the authorship of which is ascribed to the great philologist أبو سعيد عبد الملك بن قريظ الاصمعي Abū Sa'īd 'Abd al-Malik bin Quraib al-Aṣma'ī. The latter was born at Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to Baghdād during the reign of Hārūn ar-Rashīd (A.H. 170-193. A.D. 786-809) and was considered as one of the highest authorities on philological matters connected with the Arabic languages. He died in A.H. 216, A.D. 831. Some say that his death took place in A.H. 214, or 215, or 217. For details see Ibn Khallikān, Vol. I., p. 313; Nuzhat al-Alibbā', pp. 150-172; Bughyat al-Wu'āt; p. 313; Brockelmann, Vol. I., p. 104; and Abh. zur Arab. Philologie, Part I., p. 136.

The learned scholars of Islām think that al-Aṣma'ī was not the author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII, pp. 420-432; Journal Asiatique, 1838, p. 383; Huart, History of Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte, No. 172; Thorbecke's Antrah (Leipzig, 1867), p. 31; Clouston, Arabian Poetry, pp. 172-176, 436-439; Brockelmann, Vol. II., p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

Beginning:—الحمد لله الملك الجواد خالق الخلق والعباد *

It has two recensions. The original one is called *Hijāzīya* (Arabian), and is in thirty-two volumes, published in Cairo, A.H. 1286, 1307. The other is called *Shāmīya* (Syrian), and is an abridgment by some learned men of Syria, and was published in ten volumes, Bairut, A.H. 1871. Terriek Hamilton translated some portion of the latter version in 1819-20. See Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 283.

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123-35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319-324, 663-615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden Cat. No. 2562.

Marginal corrections occasionally. The words *قال الرازي* and similar words are in red ink. Foll. 187–192 are in a different hand, and in small characters. On the title-page the name of *عبد الله جرجس نوفل* indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.

Written in clear Naskh. Not dated. C. 19th century.

No. 438.

fol. 200; lines 23–25; size $11\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$,

THE SAME.

Vol. II.

The second volume of the work.

Beginning:—

في ارضك و ذماتك و المال الذي النخ *

Marginal corrections occasionally. Foll. 1–16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 439.

fol. 201; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. III.

The third volume.

Beginning:—

يشفي قلبي غير ضرب الكسار في اعنق هؤلاء الميام النخ *

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192b is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 440.

fol. 200; lines 25; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IV.

The fourth volume.

Beginning:—

بعض قوم منهم اخبروا اهل الحلة بالكسر الاول النخ *

Marginal corrections occasionally. Slightly worm-eaten.
Written in the same hand of Naskh. Not dated. C. 19th century.

No. 441.

fol. 201 : lines 24 ; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. V.

The fifth volume.

Beginning :—

خلف عروة و رجاله فلما اتا عروة اليه اعلمه النخ *

Marginal corrections occasionally. In fol. 18b, 118a slips of paper are added which contain, in a quite modern hand, poems, etc., to fill up omissions made by the copyist. Between foll. 174 and 175 two foll. have been added in a modern hand. The last fol. is also in a very modern hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 442.

fol. 200 ; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VI.

The sixth volume.

Beginning :—

لاجل ما فيها من الشدة و الوقاحة فردته الى الشدة النخ *

A slip of paper in a modern hand has been added between foll. 10 and 11.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 443.

fol. 198 ; lines 26 ; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume.

Beginning :—

اعتضت من تلك المقالة فاخرقت النخ *

Foll. 1 and 2 are in a quite modern hand. Foll. 3-32 are in one hand, and the rest in another.

Wrongly written on the cover جلد نهم.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 444.

fol. 200 ; lines 23 ; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VIII.

The eighth volume.

Beginning :—

و من هذا ولا اعظم خلقة ولا اهل صورة النخ *

Foll. 199-200 are in a different hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 445.

fol. 202 ; lines 23 ; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IX.

The ninth volume.

Beginning :—

فيو الله الحميد المجيد ولا اعتراض عليه في كلما يريد النخ *

Slightly worm-eaten. Wrongly written on the cover جلد هفتم.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 446.

fol. 200 ; lines 23 ; size $11\frac{3}{4} \times 8$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. X.

The tenth volume.

Beginning :—

كلامهم عطف وتقدم اليه ومد نظره النخ *

Slightly worm-eaten.

Written in the same hand of Naskh. Not dated. C. 19th century.

Beginning:—

الحمد لله رب العالمين حمد الشاكزين وبعد فلما فرغت
من جمع ما عندي من اسامي علماء الشيعة النج *

For copy see Berlin Cat. No. 1549. See also *Kashf al-Hujub*, p. 34.

Traditions are numbered in red ink. It has a beautiful '*Unwān*' at the beginning, and gold-ruled and coloured lines on the margin.

Written in Naskh. Not dated. C. 17th century.

fol. 16b-60.

II.

محاسبة النفس اللوامة

MUḤĀSABAT AN-NAFS AL-LAWWĀMA.

A treatise on admonition and chastisement of the soul by Ibrāhīm bin 'Alī bin al-Ḥasan al-Kafrāmī. He was an eminent scholar of the Imāmiya sect, and the author of many works, such as *al-Junnat al-Wāqīya*, *al-Balad al-Amīn* etc. The former book was written in A.H. 895, A.D. 1489. The date of his death is not known. For details see *Rawḍat al-Jannāt*, p. 6; *Aml al-Āmil*, p. 5; and *Shudhūr al-Ikṭyān*. Vol. I., fol. 8.

Beginning:—

الحمد لله السميع حسابه الإليم عقابه وبعد فإنه قد اجتمعت الانبياء
و المرسلون و الأئمة الراشدون النج *

The full title of the work is محاسبة النفس اللوامة و تذيبه الروح النوامة. Each admonition is headed by the words يا نفس in red ink. See *Kashf al-Hujub*, p. 490.

It has a beautiful '*Unwān*' at the beginning. Gold-ruled and coloured lines on the margin. The following note at the top of fol. 16b indicates that the transcriber of this copy was the author himself: but in my opinion the note was added by some "ingenious" person in order to enhance the value of the MS.

كتاب محاسبة النفس اللوامة و تذيبه الروح النوامة للكفعمي عفا الله عنه
بخطه قدس سره *

There are marginal notes. The latter part of the MS. is somewhat damaged by insects.

Written in the same hand of Naskh as the preceding copy.
Not dated. C. 17th century.

No. 449.

fol. 175 : lines 8 ; size $9\frac{3}{4} \times 7\frac{1}{8}$: $7\frac{1}{2} \times 3\frac{3}{4}$.

fol. 1-16a.

I.

اصول الدين

UṢŪL AD-DĪN.

A treatise on the fundamental principles of Islām and the religious duties of a Moslem attributed to الرضا علي بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāzīm bin Ja'far aṣ-Ṣādiq, died A.H. 202, A.D. 817. See for his life No. 193.

Beginning :—

الحمد لله رب العالمين والصلوة والسلام على نبيينا محمد وآله
الطاهرين روي ان المامون الخليفة بعث الى الامام الهمام علي بن
موسي الرضا عليهما السلام ووجه ابو الفضل بن سهل ذي الرياستين فقال احب
ان تجمع لنا اصول الدين جميعا من التوحيد والكلال والحرام والفرائض
والسفن فانك حجة الله على خلقه ومعدن العلم ومفتري الطاعة فل فدعى
الرضا عليه السلام بدواة وقطاس وكتب بسم الله الرحمن الرحيم اول الفرائض
التوحيد وهي شهادة ان لا اله الا الله الخ *

See Kashf al-Hujub, p, 49.

It has an interlineary Persian translation in Nasta'liq character
in red ink. Slightly worm-eaten. Fol. 16a contains two seals.
Fol. 16b has quotations from Rawḍat al-Aḥbāb.

Written in Naskh. Not dated. C. 19th century.

fol. 17-41b.

II.

الرسالة الذهبية

AR-RISĀLAT ADH-DHAHABĪYA.

A treatise on medicine attributed to الرضا علي بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāzīm bin Ja'far aṣ-Ṣādiq, died A.H. 202, A.D. 817. See No. 193.

Beginning :—

رسالة الذهبية فى الطب عن علي بن موسى الرضا عليهما السلام يقول
 الفقير الراجي الى رحمة الله الحسين بن علي بن محمد الحسيني
 العريضي اخبرنا السيد (الاجل العالم) يوم الاحد سابع عشر ربيع الاول
 سنة احدى عشر وستمائة +++ اعلم سلمك الله ان الله عز وجل لم يبدل
 العبد المؤمن بداء حتى جعل له دواء يعالج به النخ *

This treatise was written for the use of Caliph al-Māmūn, and dwells upon the daily necessities of life and the means to preserve health. See *Kashf al-Hujub*, p. 225 ; *Muntaha'l Maḳāl*, p. 268 ; and *Berlin Cat.* No. 6238.

It has a Persian interlineary translation in Nasta'liq character in red ink. Marginal corrections numerous. Fol. 42a contains a few words in praise of Shāh Ṣafī, and a seal dated. A.H. 1263.

Written in Naskh. Not dated. C. 19th century.

fol. 43-143.

III.

الفوائد الرضوية في شرح الرسالة الذهبية

AL-FAWĀ'D AR-RADĀVĪYA FĪ SHARḤ AR-RISĀLAT
 ADH-DHAHABĪYA.

A commentary on al-Imām 'Alī bin Mūsā's treatise noticed above by محمد بن الحسن المشهدي الخراساني Muḥammad bin al-Hasan al-Māshhadī al-Khūrāsānī. From the colophon it appears that it was written in A.H. 1217. Consequently the author must have flourished in the first half of the 13th century Hijra.

Beginning :—

الحمد لله الذي خلقني فهو يهدين و الذي هو يطعمني ويسقين
 اما بعد فيقول الفقير الى ربه الغني محمد بن الحسن المشهدي الخراساني
 النخ *

The text is generally written in red ink, except a few pages at the end which are written in black ink. Borders have been changed to modern paper. The last fol. bears a seal, and contains a prayer attributed to al-Imām 'Alī ar-Riḍā.

Written in Naskh. Not dated. C. 19th century.

fol. 144-155.

IV.

سراج العباد

SIRĀJ AL-ʿIBĀD.

A treatise on jurisprudence according to the Shī'a school in the Persian language. The author is not known. Shāikh Murtaḍā al-Anṣārī has revised the translation.

Beginning:—

الحمد لله رب العالمين وعلى الله على محمد وآله الطاهرين و نعمة
الله على اعدائهم اجمعين الى يوم الدين اما بعد بتوفيق خداوند كريم و به
برکت نام محمد و علي عليهما السلام كه اين مختصرى است از رؤس
مسائل فروع كه مسمى بسراج العباد است بنظر اعلم العلماء جناب حاجي
شيخ مرتضى الانصاري سلمه الله تعالى رسیده تا مومنين بهره مند گردند
التم *

From fol. 156. another part of the treatise begins with a new heading as follows:—

بقية سراج العباد

الحمد لله رب العالمين وعلى الله على محمد وآله الطاهرين و نعمة الله
على اعدائهم اجمعين الى يوم الدين و بعد بتوفيق خداوند كريم و به برکت نام
محمد و علي عليهما السلام كه بقیة سراج العباد از مسائل حیض و نفاس التم *

fol. 168-175.

V.

ترجمة الصلوة

TARJUMAT AṢ-ṢALĀT.

A treatise on prayers according to Shī'a doctrine. In this treatise those Arabic texts which are recited in prayers have been translated into Persian. The name of the translator is not known.

Beginning:—

الله اكبر يعنى خداوند بزرگ تر است از اینکه وصف کرده شود التم *

From fol. 171 a list of grievous sins is given. Our copy is defective, and ends abruptly as follows:—

پس باید تا حیات باقی است و در توبه بر روی ما *

The Arabic texts are in Naskh characters and are marked with red lines. The Persian portion is in Nasta'liq. Not dated. C. 19th century.

No. 450.

fol. 120; lines 28-30; size $8 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

fol. 1-78.

I.

شرح الفوائد

SHARH AL-FAWĀ'ID.

A commentary on a treatise on scholastic theology called al-Fawā'id. Both the text and the commentary are by أحمد بن إبراهيم زين الدين بن إبراهيم الحسيني Aḥmad bin Zayn ad-Dīn bin Ibrāhīm al-Aḥsā'ī. He was an inhabitant of Aḥsā, in Persia; remained for some time also at Yazd, and from the latter place came to Kirmān Shāh at the request of Muḥammad 'Alī, the heir-apparent of Fath 'Alī Shāh Kāchār. He settled finally at Karbalā', but died at Madīna. The year A.H. 1241 (A.D. 1825) is written on the tablet of his grave as the date of his death. He is the author of many books and treatises. For details see Nujūm as-Samā', p. 367; and Shuḍhūr al-Iḳyān, Vol. I., fol. 44.

Beginning:—

الحمد لله رب العالمين وعلى الله على محمد وآله الطاهرين أما بعد
فيقول العبد المسكين أحمد بن زين الدين الحسيني النخ *

The work is divided into 12 chapters, each called الفائدة as follows:—

- | | |
|----------|---------------------------------------------------------------------------------|
| fol. 2b. | الفائدة الاولى في ذكر تفصيل الادلة الثلاثة |
| „ 4b. | الفائدة الثانية في بيان معرفة الوجود |
| „ 9b. | الفائدة الثالثة في الاشارة الى القسم الثاني وهو الوجود المطلق |
| „ 15a. | الفائدة الرابعة في الاشارة الى تقسيم الفعل في الجملة |
| „ 24a. | الفائدة الخامسة في تنمة الملحقات |
| „ 34a. | الفائدة السادسة في الاشارة الى القسم الثالث وهو الوجود المقيد |
| „ 37b. | الفائدة السابعة اعلم انه لما نزل الماء الاول المسمى بالوجود المقيد على ارض النخ |

- fol. 43a. الفائدة الثامنة كل شيء لا يجاوز وقته لأنه لا يوجد الا فيه
 ,, 46b. الفائدة التاسعة كل شيء لا يدرك ما وراء مبدئه
 الفائدة العاشرة اعلم ان الله سبحانه وتعالى خلق الاشياء
 ,, 51b. بفعله و ابداعه من غير سبق
 ,, 57b. الفائدة الحادي عشر في بيان صدور الافعال من الانسان
 ,, 69a. الفائدة الثانية عشر في بيان ثبوت الاختيار

The text and the commentary begin with the words قلت and اقول respectively in red ink. The text is also overlined in red ink. Slightly worm-eaten, foll. 23-32 being somewhat more damaged. From the colophon it appears that the book was composed in A.H. 1233, and that our copy had been compared with the original.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1240.

fol. 80-120.

II.

رسائل الشيخ احمد

RASĀ'IL AṢḤ-ṢHAIKH AḤMAD.

A collection of small treatises by the same author. In these treatises he has answered different questions of scholastic theology. The question begins with قال, and the answer with اقول. The treatises are named as follows :—

- fol. 80a. (1) الرسالة الثقل الاصغر والاكبر

Beginning :—

قال سلمه الله ما المراد بكون اهل العصمة سلام الله عليهم الثقل الاصغر
 وكون الكتاب الثقل الاكبر..... اقول انا قررنا في مباحثنا مرارا الخ *

- fol. 80b-86. (2) جواب مسائل الشيخ عبد الله القطيفي

Beginning :—

وبه نستعين فيقول العبد المسكين احمد بن زين الدين الاحسائي انه
 قد التمس مني الشيخ عبد الله بن شيخ مبارك ان اكتب بعض
 الكلمات في كشف القدر في افعال العباد الخ *

- fol. 86b-87b. (3) جواب مسائل بعض السادة الاجلاء

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي قد سألتني بعض السادة الاجلاء العارفين ... قال في الحديث ان الشيطان لا يمكن في الرويا ان يمثل نفسه بصورة الانبياء والاولياء ما لمَّه وسببه اقول ان الروايات الدالة النج *

(4) جواب مسائل الروية
foll. 87b-89a.

Beginning :—

بسم الله الرحمن الرحيم وعلى الله على محمد وآله الطاهرين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي قد ارسل اليّ بعض الاخوان قال ان من العباد من كان يراه في الذوم ليلاً و نهاراً النج *

(5) جواب مسائل جعفر بن احمد
foll. 89a-91b.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد ابن زين الدين الاحسائي انه قد ورد على من جناب الاسعد جعفر بن احمد المشتغل بالذواب مسائل النج *

(6) جواب مسائل عبد عاي القطيفي *
foll. 91b-94b.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين انه قد ارسل اليّ الشيخ عبد علي بن عبد الجبار القطيفي بمسائل يريد جوابها فقللت كلامه متذاً وجعلت الجواب شرحاً قال من المفضل في تفسير قوله تعالى مثل الذين ينفقون في سبيل الله النج *

(7) جواب مسائل الشيخ عبد الحسين البكراني في

بيان الكفر والايمان
foll. 94b-99b.

Beginning :—

الحمد لله رب العالمين وبعد فيقول العبد المسكين احمد بن زين الدين الاحسائي انه قد ارسل اليّ الشيخ عبد الحسين بن المرحوم

الشيخ يوسف البكراني مسألة اراد كشف نقابها جعلت سؤاله متنا
و الجواب شرحا كما هي عادتي قال اقسام الكفر الخ *

(8) جواب سوال بعض العارفين foll. 99b-101b.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه قد كتب الى بعض العارفين ثلاث مسائل الخ *

At the end of this treatise the author explains eight questions of scholastic theology and each explanation is called الفائدة.

(9) رسالة الوجود foll. 101b-102b.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي ان الوجودات التي يشار اليه بلفظ الوجود الى
العبارة ثلاثة الخ *

(10) جواب مسائل السيد ابو الحسن الجيلاني foll. 102b-103a.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه قد سئل السيد ابو الحسن الجيلاني عن مسألة
و جوابها و كشف سرها اصل السؤال اذا كان كل شي قد كتب
في الملوخ قبل خلق الخلق و منه ايمان المؤمن و كفر الكافر فكيف يجوز
ان يامر لايمان من يعلم انه لا يؤمن الخ *

(11) جواب بعض المسائل foll. 103a-120a.

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه امت الى بعض المسائل من بلدة الامان و الايمان
اصفهان الخ *

Fol. 120b contains a prescription for preparing ink. A few lines at the bottom of fol. 120b are unreadable on account of the

pastings over of thick paper in order to conceal the name of the owner of the book. Questions are overlined in red ink, and begin with قال; the answers begin with اقول. Both the words are written in red ink. Slightly worm-eaten.

Written in the same hand and the same year as above.

No. 451.

foll. 78; lines 11 to 12; size $7\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

foll. 1-69.

I.

الرسالة السعدية

AR-RISĀLAT AS-SA'DIYA.

A short treatise on scholastic theology according to the Shī'a school by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Hasan bin Yūsuf bin 'Alī bin al-Mutahhar al-Hillī, died A.H. 726, A.D. 1325. For his life see Nos. 87.

Beginning:—

الحمد لله المتفضل بجعل الانبياء واسطة بينه وبين عبادة النعم *

The author dedicated the treatise to Khājah Sa'd ad-Dīn, and hence he named it as-Sa'diya.

Written in ordinary Naskh. Dated 11th Rabī' I, A.H. 1287.

foll. 71b-78.

II.

رسالة في لغظ حول

RISĀLA FĪ LAFZ ḤAWL.

A treatise to disprove the belief that the ṣalāt or prayer would be annulled, if a man should use the word *ta'ālā* with the words سلطان العلماء السيد محمد بن السيد دلدار علي الشيعي Sultān al-Ulmā' as-Saiyid Muḥammad bin as-Saiyid Dildār 'Alī ash-Shī'i. He was born on the 17th Ṣafar A.H. 1199 (A.D. 1784) at Lucknow, and studied all the branches of Arabic learning with his father. The scholars of the Imāmīya sect of the time gave him the title of Sultān al-'Ulamā', king of scholars. He wrote many works, and died, A.H. 1235, A.D. 1819. For details see Kashf al-Hujub, p. 4; Shudhūr al-Ik'yān, Vol. I., fol. 267; and Nujūm as-Samā' p. 346.

Beginning :—

تعالى ذكرک من المدركين و فشت نعمتک في سائر المخلوقين الخ *

Written in ordinary Nasta'liq. The colophon runs thus:—

قد تمت هذه الرسالة الشريفة المنيعة و العجالة العجيبة اللطيفة من
مصنفات العالم الرباني المويد بتأيدات السيداني حيا و ميتا و ابي نعمي
جناب سلطان العلماء رضوان مآب اعلى الله مقامه في دارالكرامة بيد الحق
تجمل حسين عانه الله عن كل شين ٢١ ذيقعدة سنة ١٢٨٥ هـ *

No. 452.

fol. 259; lines 27; size $10 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

fol. 1-252.

I.

شرح تجريد العقائد

SHARḤ TAJRĪD AL-'AKĀ'ID.

A commentary by علاء الدين علي بن محمد القوشجی 'Alā' ad-Dīn 'Alī bin Muḥammad al-Kūshjī upon the well-known work of scholastic theology entitled *Tajrīd al-Kalām* of Naṣīr ad-Dīn Muḥammad bin Muḥammad at-Ṭūsī, died A.H. 672, A.D. 1273. Al-Kūshjī first studied in Samarḳand and then proceeded to Kirmān, where he carried on his studies under the best masters. When he returned to Samarḳand, Ulugh Beg employed him for the completion of his great astronomical work. After the death of that prince, he returned to Tabrīz. From there he went to Constantinople to Sultān Muḥammad II, carrying a friendly missive from Uzūn Ḥasan the Āḳ Kuyunlū, ruler of Tabrīz. The Sultān received him with great honour, and asked him to stay in his country. Al-Kūshjī accepted the offer, and said that he would come back to Constantinople after delivering the reply of the Sultān to the ruler of Tabrīz. He fulfilled his promise, and came back to Constantinople. The Sultān received him with much greater honours than before, and at last he was appointed the Principal of the Aya Sufiyya College on a salary of 200 *dirhams* per day. He died in A.H. 879, A.D. 1474. The surname al-Kūshjī "the falconer" is, according to ash-Shakā'ik an-Nu'māniyya, p. 250, derived from his father's office. He was in charge of the hawks of Ulugh Beg. Some say that he was a great favourite of Ulugh Beg, who, while hunting, used to entrust him with his hawk, and hence his surname is al-Kūshjī.

For details of his life see ash-Shakā'ik an-Nu'māniyya, Vol. I.,

p. 249 ; Ḥabīb as-Siyar, Vol. III, Juz' 3, p. 160 ; Scheref Nameh, edited by Veliaminof, Vol. II., p. 123 ; and Brockelmann, Gesch., d. Arab. Litter. Vol. II., p. 234.

Beginning :—

اما بعد حمد واجب الوجود على نعمائه والصلوة على سيد انبيائه وعلى
اكرم احبائه ابي على آله واصحابه الذين هم موصوفون بزيادة الكرم النخ *

The work has been dedicated to Sulṭān Muḡhīth ad-Dīn Abū Sa'īd Gūrgān.

The work is divided into six chapters, مقامد, as follows :—

fol. 1.	المقصد الاول فى الامور العامة
„ 119b.	المقصد الثالث فى اثبات الصانع وصفاته
„ 145a.	المقصد الرابع فى الذبوة
„ 149b.	المقصد الخامس فى الامامة
„ 159a.	المقصد السادس فى المعاد
„ 243b.	المقصد الثاني فى الجواهر والاعراض

For copies see Berlin Cat. No. 1763 ; India Office Cat. Nos. 409-16 ; Vienna Cat. No. 1535 ; Rampur List, p. 306 ; Bankipur Cat. p. 407 ; and Asiatic Society Cat. p. 26.

For supercommentaries see Ḥājī Khalifa, Vol. II., pp. 200-203.

It has been lithographed, Tehran, A.H. 1284, A.D. 1867. Foll. of the MS. are not in proper order. Foll. 13 and 14 should come after fol. 164, fol. 165 next to fol. 11. The original text is written in red ink. It contains profuse marginal notes. Worm-eaten but serviceable. Our copy is void of the preface of the commentator, which we get in the lithographed copy.

Written in Nasta'liq. Dated A.H. 899.

fol. 252b-259b. II.

A treatise by زين الدين الدلال Zain ad-Dīn ad-Dallāl.

Beginning :—

بسم الله الرحمن الرحيم يا من انزل على عبده الكتاب و لم يجعل له
عرجا النخ *

In this treatise the author has mentioned twelve questions on different branches of learning and their answers. The questions are as follows :—

fol. 253a.	الشبهة الاولى في علم الكلام
„ 253b.	الثانية في علم اصول الحديث
„ 254a.	الثالثة في علم اصول الفقه
„ 254b.	الرابعة في علم تفسير
„ 255a.	الخامسة في علم المعاني
„ 255b.	السادسة في علم البيان
„ 256a.	السابعة في علم الاعراب
„ 256a.	الثامنة في علم المنطق
„ 257b.	التاسعة في علم الطبعى
„ 258a.	العاشرة في علم الطب
„ 259b.	الحادية العشرة في علم الهندسة

The treatise ends abruptly with the heading of the 11th question. The lower half of fol. 256b and fol. 257a are blank. This treatise has been dedicated to سلطان ابو النصر يوسف بن جهانشاه بن يوسف النويان.

Written in Nasta'liq. Not dated. C. 16th century.

No. 453.

fol. 91 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-27.

1.

الدر الثمين في بيان المهم من علوم الدين

AD-DURR ATH-THAMĪN FĪ BAYĀN AL-MUHIMM MIN
'ULŪM AD-DĪN.

A treatise on theology by ابو بكر محيي الدين عبد القادر بن شينج Abū Bakr Muhī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد لله في افتتاح كل رسالة و الصلوة والسلام على سيدنا محمد
خاتم النبوة والرسالة النجم *

It is divided into four chapters as follows :—

- fol. 2b. الباب الاول في العقيدة
 „ 4b. الباب الثاني في بيان احكام قواعد الاسلام
 الباب الثالث في بيان الاخلاق المذمومة و الاخلاق
 „ 14a. المحمودة
 „ 23a. الباب الرابع في التقوي

For a copy see Berlin Cat. No. 1844.

The colophon indicates that the book was composed on 25th Dhū'l Ka'ada, A.H. 944. The headings are in red character. Marginal corrections occasionally. The inner edges of each fol. are changed to modern paper.

Written in Naskh. Not dated. C. 17th century.

fol. 28-91.

II.

معن الآل بفضائل الآل

‘IKD AL-LA’ĀL BI FADĀ’IL AL-ĀL.

A work on the excellences and virtues of the descendants of the Prophet, with short accounts of them, by أبو بكر محمى الدين عبد القادر بن أبي بكر Muhī ad-Dīn ‘Abd al-Kādir bin Shaikh bin ‘Abdallāh al-‘Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد لله الذي خص آل البيت النبوي بحقائق العلوم و المعارف
 والآية الغ *

The work is divided into the following chapters :—

- fol. 29b. القسم الاول و فيه ابواب
 „ 29b. باب وصية النبي صلى الله عليه و سلم
 „ 32b. باب البحث على حبهم و القيم بواجب حقهم
 „ 35a. باب مشروعية الصلوة عليهم
 „ 35b. باب دعائه صلى الله عليه و سلم بالبركة في هذا النسل

foll. 4-18.

II.

مدق الوفاء بحق الاخاء

ŞIDK AL-WAFĀ' BI ḤAḤK AL-IḤHĀ'.

A biography of Aḥmad bin Muḥammad al-Ḥaḍramī Bājābir (died A.H. 1001, A.D. 1593) by أبو بكر محيي الدين عبد القادر بن شينغ Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaiḫ bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد الذي امر بشكر الاحسان و بعد فهذه نبذة ألفتها مفصصة

عن مكاسب اوحده العلماء و ذرة تاج الفضلاء احمد بن محمد باجابر النخ *
For a copy see Berlin Cat. No. 10139.

foll. 19-31.

III.

رسالة في مناقب البخارى

RISĀLA FĪ MANĀKIB AL-BUKḤĀRĪ.

A treatise on the virtues and excellences of Abū 'Abdallāh Muḥammad bin Ismā'il al-Buḥḥārī by أبو بكر محيي الدين عبد القادر بن شينغ Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaiḫ bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:—

الحمد لله الذي جعلنا من امة خير الاولين و الآخريين النخ *

Fol. 20 of this MS. is bound by mistake as fol. 94 in MS. No. 125. Foll. 24-31 contain poems of contemporary scholars in praise of 'Abd al-Ḳādir al-'Aidarūs. In the colophon the treatise is designated منقح البخاري بختم صحيح البخاري.

foll. 32-45.

IV.

رسالة في مناقب البخارى

RISĀLA FĪ MANĀKIB AL-BUKḤĀRĪ.

A treatise on the short life of al-Buḥḥārī. From the colophon (fol. 44b) it appears that Aḥmad bin 'Alī bin Muḥammad al-

Baskarī al-Mālikī al-Maḥḥī is the author of the book. From fol. 43a it appears that he was a pupil of Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindi died A.H. 1038, A.D. 1628, and studied al-Bukhārī with al-'Aidarūs in A.H. 1006, A.D. 1597.

Beginning :—

وبه نستعين حمدا لمن شرح الصدور باحاديث رسوله النخ *

The treatise proper ends in the middle of fol. 43a. The rest gives a list of some of the works of al-'Aidarūs, with the date of his birth. The inner edge of each fol. is changed to a different paper. Marginal corrections occasionally.

Written in Naskh. The colophon runs thus :—

انها مولفه افقر عباد الله واحوجهم الى عفوريه ورضاه احمد
بن على بن محمد البسكري المالكي المكي منشأ ومولدا والمغربي اصلا
ومكتندا ببلدة احمدايك من اعمال گجرات في شهر شعبان من سنة
ثمان بعد الالف ختمها الله بالصالحات بمحمد وآله ومن جري على
اقواله وافعاله حامدا مصليا مسلما والحمد لله رب العالمين *

No. 455.

fol. 128 ; lines 15 ; size $8\frac{1}{4} \times 6$; 6×4 .

fol. 1-115a.

I.

الابتهاج بالكلام على الاسراء والمعراج

AL-IBTIHĀJ BI'L KALĀM 'ALA'L ISRĀ' WA'L
MI'RĀJ.

A book on the ascension of the Prophet through the seven stages of heaven into the presence of God by احمد بن محمد بن نجم الدين محمد بن احمد بن Najm ad-Dīn Muḥammad bin Aḥmad bin 'Al al-Ghīṭī ash-Shāfi'ī. He died in A.H. 981, A.D. 1573. For his life see Brockelmann, Vol. II., p. 338.

Beginning :—

الحمد لله الذي رفع قدر نبينا محمد صلى الله عليه وسلم في الدنيا
و الآخرة النخ *

For copies see Cairo Cat. Vol. I., p. 257, Vol. VII., p. 513; Berlin Cat. No. 2603; and Rampur List, p. 281.

In foll. 6-14 and 24-41 the ink has corroded on the paper in some places.

Written in Naskh. Dated A.H. 1047.

foll. 115b-128.

II.

رسالة في ليلة النصف من شعبان

RISĀLA FĪ LAILAT AN-NIṢF MIN SHA'BĀN.

A treatise on the dignity of the night of the middle of Sha'bān by ^{المالكي} سالم بن محمد السنهوري Sālim bin Muḥammad as-Sanhūrī al-Mālikī. He was born at Sanhūr, and came to Egypt when he was eleven years of age. He studied with Muḥammad bin Aḥmad al-Ghīṭī and other eminent scholars of his time. He is the author of many works. He died on Tuesday, the 3rd Jumadā II., A.H. 1015 (A.D. 1606). See *Khulāṣat al-Aṭhar* Vol. II., p. 204, and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 84.

Beginning:—

قال الشيخ الامام سالم السنهوري هذا ما لخصته
من كلام شيخنا بركة المسلمين النخ *

The preface shows that this treatise is an abridgment of al-Ghīṭī's work. The treatise is divided into the following chapters:—

- | | |
|------------|-----------------------------------------|
| fol. 116a. | باب ما جاء في اسماء ليلة النصف من شعبان |
| „ 118b. | باب ما جاء في فضائل ليلة النصف من شعبان |
| „ 123b. | باب ما جاء في احياء ليلة النصف من شعبان |

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا النسخة على يد افقر العباد احمد بن محمد
البوشى يوم السبت تاسع عشرين رمضان سنة سبع و اربعين و الف و صلى
الله على محمد و آله *

No. 456.

foll. 61; lines 19; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

مجموعة الرسائل

MAJMU'AT AR-RASĀ'IL.

A collection of several treatises by different authors.

foll. 1-46.

I.

كتاب الوسائل الى معرفة الاولئ

KITĀB AL-WASĀ'IL ILA MA'RIFAT AL-AWĀ'IL.

A collection of miscellaneous information relating to the origin of things and to the persons who originated them by أبو الفضل Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning :—

الحمد لله الاول فليس له آخر الخ *

As-Suyūṭī has abridged in this work the Kitāb al-Awā'il by Abū Hilāl al-Ḥasan bin 'Abdallāh al-'Askarī, died A.H. 395, A.D. 1005. See No. 220.

For copies see Berlin Cat. No. 9369; Munich Cat. No. 467; and Leyden Cat. Nos. 851, 2409. See also Ḥājī Khalīfa, Vol. VI., p. 435.

For chapters see Berlin Cat. No. 9369.

foll. 47-53a.

II.

رسالة في حياة النبي

RESĀLA FĪ ḤAYĀT AN-NABĪ.

A treatise in which the contradictory meanings of the two Traditions with regard to the Prophet being alive in the grave have been reconciled by جلال الدين السيوطي Jalāl ad-Dīn as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning :—

الحمد لله و سلام على عباده الذين اعطى وقع السؤال وقد اشتهر ان النبي صلى الله عليه وسلم حي في قبره وورد انه صلى الله عليه وسلم احد مسلم على الاراد الله على روجي حتى ارد عليه السلام و ظاهرة مفارقة الروح الخ *

This treatise has been named in other catalogues *Inbāh al-Adhkiyā' li Ḥayāt al-Anbiyā'*.

For copies see Berlin Cat. No. 2533/4; India Office Cat. No. 178; and Cairo Cat. Vol. I., p. 273. See also Ḥājī Khalīfa Vol. I., p. 443.

Fol. 53b contains quotations from Sirāj al-Wahhāj. A work on jurisprudence, and a description of the work called al-Hidāya.

foll. 54-57a.

III.

الفقه الأكبر

AL-FĪKH AL-AKBAR.

A work on the principles of the Muhammadan faith ascribed to al-Imām Abū Ḥanīfa an-Nu'mān bin Thābit, died A.H. 150, A.D. 767. For details of his life see Ibn Khallikān, Vol. II., p. 294; and Brockelmann, Vol. I., p. 169.

Beginning:—

قال الامام قدوة الانام ابو حنيفة رح اصل التوحيد ما يصح الاعتقاد
عليه السلام *

For copies see Berlin Cat. No. 1923; Munich Cat. No. 889; Paris Cat. Nos. 1122/6, 1229/30; Leyden Cat. No. 1975; and Cairo Cat. Vol. II., p. 36.

For commentaries see Hājī Khalifa, Vol. IV., p. 457.

Lithographed with Urdu interlineary translation at Dehli, A.H. 1289. For other editions see Ellis, Cat. Vol. II., p. 440.

foll. 57a-59.

IV.

بدء الامالى

BAD' AL-AMĀLĪ.

A metrical compendium of the principles of the Faith by Sirāj ad-Dīn 'Alī bin Uthmān al-Ūshī al-Farghānī. He flourished in A.H. 569, A.D. 1173. See Brockelmann, Vol. I., p. 429; and ZDMG, Vol. XVI p. 685.

Beginning:—

مليك مالك مولى الموالى له وحف التكبر و التعال
يقول العبد في بدء الامالى بتوحيد بنظم كالآلى

For copies see India Office Cat. No. 828, II; Berlin Cat. No. 2407; Vienna Cat. No. 469; and Paris Cat. No. 3204/7.

Printed by Peter von Bohlen, 1849. For other editions see Ellis, Cat. Vol. I., p. 260.

Foll. 59-61 contain the following four poems:—Foll. 59a-59b, the famous poem in praise of al-Imām Zain al-'Ābidīn, which al-Farazdaq recited in the presence of the Caliph Hishām bin 'Abd al-Malik.

Beginning :—

هذا ابن خير عباد الله كلهم هذا التقى النقي الطاهر العلم

For other particulars of this poem see No. 436, II.

Foll. 59b–60a, nine couplets by Muḥī ad-Dīn Abū Muḥammad ‘Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jilī al-Baḡhdādī, died A.H. 561, A.D. 1165 (see No. 119), with the following heading in Persian :—

* مناجات حضرت غوث الاعظم رضى بجناب حضرت رسول الثقلين معلم

The first couplet is :—

يا حبيب الآله خذ بيدي ما لعجزني سواك مستندي

Foll. 60a–61, two poems in praise of the Prophet without the author's name. These two poems are generally attributed to Ḥassān bin Thābit al-Anṣārī died A.H. 54, A.D. 673.

The first poem begins :—

شبيك بدالليل بل انت انور لانك من نور الخلائق اخير

The second poem begins on fol. 60b as follows :—

سلام و تسليم و ازكي تحيتي على المصطفى المختار خير برية

All the MS. is in one hand. It is much injured by insects. Marginal corrections occasionally. On the fly-leaf is a note, in another hand, which indicates that the MS. was copied by Mullā Ṣādiq, a pupil of Baḥr al-‘Ulūm.

Written in ordinary Nasta‘liq. Not dated. C. 19th century.

No. 457.

fol. 46 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

مجموعة الرسائل

MAJMU‘AT AR-RASĀ‘IL.

A collection of four small treatises, of which three are on sufism, and one is a commentary on آية الكرسي by ابوبكر محي الدين Abū Bakr Muḥī ad-Dīn ‘Abd al-Kādir bin Shaikh bin ‘Abdallāh al-‘Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

foll. 1-9.

I.

المقالة النافعة والرسالة الجامعة

AL-MAKĀLAT AN-NĀFI'Ā WA'R RISĀLAT AL-JĀMI'Ā.

A treatise on sufism.

Beginning :—

سلام الله تعالى ورحمته على الاخوان المحبين و الخللان المحبوبين الخ *

From the preface it appears that the author wrote this treatise for some of his relatives and friends. They are named as below :—

الاخ الصالح نور الدين الفقيه على بن الفقيه عبد الرحمن الجازاني
والرجل الصالح الشيخ عبد الوهاب بن فتح الله البروجي الهندى والفقيه
الصالح عمر بن زيد الدوعني والولد العلامة احمد بن ابي بكر بن العلامة
الفقيه عبد الملك دعسين والولد العلامة عبد القادر بن العلامة الفقيه محمد
ابن الامام العلامة عبد القادر الكباني والشيخ الكبير العلامة الصالح الزاهد الورع
محمد مكى بن المتخوم العلامة حاجي موسى الكشميري والولد الموفق
ابوبكر بن محمد بن الشيخ احمد بن الحسين العيدروس صاحبنا الفقيه
عبد الله بن احمد بن فلاح *

For a copy see Berlin Cat. No. 8848.

On the margins here and there are either corrections or passages omitted at the time of copying.

Written in ordinary Naskh. Not dated. C. 18th century.

foll. 10b-24.

II.

القول الجامع في بيان العلم النافع

AL-KAWL AL-JĀMI' FĪ BAYĀN AL-'ILM AN-NĀFI'.

Another treatise on sufism.

Beginning :—

الحمد لله المنقذ بالعلم من الضلالة الكاشف به ظلمة الغي والجهالة الخ *

In this treatise the author explains the Tradition طلب العلم as meaning that علم الباطن, or sufism, is obligatory on all. The work ends abruptly as follows :—

حتى ان الرجلين ليتكلمان بالحقيقة الواحدة فيقبل من احدهما ويرد على الآخر *

See Berlin Cat. No. 9535/28.

Written in the same hand and same year as above.

fol. 25-36a.

III.

بِغَمَةِ الْمُسْتَفِيدِ بِشَرْحِ تَحْفَةِ الْمُرِيدِ

BUGHYAT AL-MUSTAFĪD BI SHARḤ TUḤFAT
AL-MURĪD.

A commentary on Tuḥfat al-Murīd, a poem on sufism by the commentator's father.

Beginning:—

الحمد لله المعبود الممد لكل موجود الذي انار الكون بظهوره النخ *

The first line of the poem is:—

ما فى الوجود سوى الموجود فى القدم
وما سواه فقد انشأه من عدم

The commentary on this first line begins:—

قال فى الحكم نعمتان ما خرج عنهما موجود و لا بد لكل مكون منهما
نعمة النخ *

It ends abruptly on fol. 36 with the commentary on the following lines:—

وايضا انت مهديه من العمل من الذي هو مورده من الحكم

The concluding words of the commentary are:—

فما فات في الشئ استدرك في مقابله بحكمه *

See Berlin Cat. No. 9535/14.

Written in the same hand and the same year as above.

fol. 37-46.

IV.

الفتح القدسي في تفسير آية الكرسي

AL-FATH AL-QUDSĪ FĪ TAFSĪR ĀYAT AL-KURSĪ.

A commentary on the verses of the Qur'ān known as آية الكرسي.

Beginning:—

الحمد للملك الذي نفرد في نعوت جلاله و اظهر دين الاسلام على
الدين كله النخ *

The book was dedicated to مولانا المجلس العالى الذواب ميرزا. The verses of the Qur'ān are in red ink. The sentence شمس الدين

تفسير آية الكرسي للشيخ السيد عبد القادر سلمه الله و إبقاه
title-page of this treatise, indicates that the book was copied from
a copy which had been made during the life-time of the author.

Written in the same hand and in the same year as above.

No. 458.

fol. 43 ; lines 13 ; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

fol. 1-28.

I.

كتاب التخصين وصفات العارفين

KITĀB AT-TAḤṢĪN WA ṢĪFĀT AL-‘ĀRIFĪN.

A treatise on retreat for pious meditation by جمال الدين احمد بن
Jamāl ad-Dīn Aḥmad bin Muḥammad bin Fahd al-Asadī al-Ḥillī ash-Shī‘ī. He was born in
A.H. 752, A.D. 1351, and served for some time as a professor in a
college at Hilla. He was the author of many works, and died in
A.H. 841, A.D. 1437. For details see Aml al-Āmil, p. 33 ;
Muntaha’l Maḳāl, p. 39 ; Rawdāt al-Jannāt, p. 20 ; and Kashf
al-Ḥujub, p. 101.

Beginning :—

الحمد لله الذي تجلي لعباده فشغلهم عن الشهوات الخ *

It is divided into three chapters, each called القطب as follows :—

fol. 2a. القطب الاول في تصور العزلة

„ 5a. القطب الثاني في آداب فى العزلة

„ 8b. القطب الثالث في فوائد العزلة

Gold and coloured lines throughout on the margin. Headings
in red character. Slightly worm-eaten. Marginal notes occa-
sionally. The title-page bears a seal.

Written in fine Naskh. Not dated. C. 18th century.

fol. 29-41.

II.

رساله در آداب حج

RISĀLA DAR ĀDĀB ḤAJJ.

A treatise on the rites and ceremonies of pilgrimage in the
Persian language by محمد تقی بن مصدود علی المجاسی Muḥammad

Takī bin Maḥṣūd 'Alī al-Majlisī. He was a celebrated Shī'a author, and died in A.H. 1070, A.D. 1659. See *Rawḍāt al-Jannāt*, p. 129.

Beginning :—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله الطاهرين
و بعد چون رساله قبل ازین در بیان آداب حج الخ *

Slightly worm-eaten. Foll. 42 and 43 give an account of Arabic and Persian weights in the Persian language.

Written in Naskh. Not dated. C. 18th century.

No. 459.

fol. 59; lines 17-19; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{3}{4} \times 4\frac{1}{2}$.

حدائق ذات بهجة

HADĀ'IK DHĀT BAHJA.

A work on miscellaneous topics by محمد المشتهر بالعقل Muḥammad, known as al-Āqil. In fol. 15a the author gives a quotation from the writing of Mirzā Muḥammad bin Mu'tamad Khān, the author of *Tārīkh Muḥammadi*, which was composed in A.H. 1190; consequently it is evident that the book under notice could not have been written earlier than A.H. 1190, A.D. 1776.

Beginning :—

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين الذي بعث
فيهم رسولا من انفسهم يتلو عليهم آياته فيقول العبد العاصي الراجي عفو
ورحمته محمد المشتهر بالعقل الغافل عن ما يوجب صلاحه وفلاحه اني
كذبت في سالف الزمان مشغلا بالتدريس و التدريس بذية خالصة غير مشوبة
بامر دنيوي فكداني الى السلوك من الظاهر الى الباطن فورد على في
اثنائيه ما يفيد للطالبيين فضمنت اليه بعض مباحث كانت سنحت
لى في آوانهما فظننت انها تكون رسالة رائقة فالتفتها فسميتها بحدائق
ذات بهجة الخ *

The work is divided into ten chapters, each called الحديقة, as follows :—

الحديقة الاولى في انه كيف يكون الابتداء بكل من

fol. 1.

التسمية و التكميد الخ

- الحديقة الثانية فى البحث بان الحمد قول خاص فلزم
 fol. 2b. ان يكون المكمود مقولا
 „ 4a. الحديقة الثالثة فى بعض الابحاث الصلوتية
 „ 4a. الحديقة الرابعة فى بعض الامور العربية
 „ 6a. الحديقة الخامسة فى بعض الايجاب المنطقية
 „ 6b. الحديقة السادسة فى بعض المباحثات النظامية
 „ 7b. الحديقة السابعة فى بعض ما يتعلق بالخلافة
 „ 10b. الحديقة الثامنة فى بعض الاسرار العربية
 „ 12a. الحديقة التاسعة فى بعض اشارات كشفية
 „ 14a. الحديقة العاشرة فى احوال الساف بالاجمال

Foll. are missing after foll. 12, 51 and 57. Foll. 21 should be placed after fol. 27, and fol. 13 should come before fol. 20. There are corrections and deletions.

Written in various hands of nīm Shikasta. Not dated. C. 19th century.

No. 460.

fol. 19; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

fol. 1-12a.

I.

القصيد

AL-KAṢĪDA.

A poem. The author is not known.

Beginning:—

بدأت بسم الله ربي و مالكي مطالع اسرار بالسر اعلنت

From the colophon it appears that it contains 361 couplets. Foll. 12b-13a contain five other short poems.

fol. 13a-17a.

II.

الفرج من بعد الشدة

AL-FARAJ MIN BA'D AṢH-SHĪDDA.

A treatise on Geomancy (علم الرمل). The author is not known.

It begins abruptly :—

و هو ان تضرب الرمل و تكمله الى ستة عشر شكلا النخ *

Headings in red character.

fol. 17b-19.

III.

الدعوة الطيبة

AD-DA'VAT AT-TAIYIBA.

A poem with the above title.

Beginning :—

الا يا طبيب الجن بالله داوني فان طبيب الانس اعياء ما بيا

Double coloured marginal lines throughout the book.

Written in one hand of Naskh. The colophon of the first piece runs thus :—

تمت الحروف بعون الله الملك الرؤف و كان الفراغ من نسخها يوم
الاثنين اربعة و عشرين خلت من شهر صفر سنة ١٣٠٦ هجرية *

No. 461.

fol. 69 ; lines 19 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

fol. 1-40.

I.

شرح تهذيب المنطق

SHARH TAHDHĪB AL-MANTĪQ.

A commentary on the first part of Sa'd ad-Dīn at-Taftāzānī's work called Tahdhīb al-Mantīq wa'l Kalām, treating of Logic, by Najm ad-Dīn عبد الله بن شهاب الدين حسين الكسيني اليزدي 'Abdallāh bin Shihāb ad-Dīn Ḥusain al-Ḥusainī al-Yazdī, died A.H. 1015, A.D. 1606. See for his life No. 401.

Beginning :—

قوله الحمد لله افتتح الكتاب بحمد الله بعد التسمية اتباعا بخير الكلام النخ *

For copies see India Office Cat. No. 547 ; Cairo Cat. Vol. VI., pp. 79 and 82 ; Br. Mus. Suppl. Cat. No. 735 ; Rampur List, p. 452 ; and Asiatic Society Cat. p. 79.

For other commentaries see Hājī Khalifa, Vol. II., p. 479.

Printed, Calcutta, A.H. 1243 ; and repeatedly lithographed in India. See Ellis, Cat. Vol. II., p. 53.

The text is quoted fully in the upper margin in Nasta'lik characters, and is marked with red lines. Quotations from the text in the body of the commentary begin with قوله. It has marginal glosses and corrections.

Written in Nasta'lik. Dated A.H. 1226.

fol. 41-58.

II.

الآداب الرشيدية في شرح الآداب الشريفة

AL-ĀDĀB AR-RASHĪDĪYA FĪ SHARḤ AL-ĀDĀB
ASH-SHARĪFĪYA.

A commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the Sciences of Controversy called al-Ādāb ash-Sharīfiya by 'Abd ar-Rashīd bin ash-Shaikh Muṣṭafā bin 'Abd al-Ḥamīd al-Jawnpūrī. He was a pupil of Faḍlallāh al-Jawnpūrī, and a contemporary of Mullā Muḥmūd al-Jawnpūrī. After completing his education, he first engaged himself in teaching students, and then he gave up this occupation, and devotedly engaged in studying works on sufism, specially the books of Muḥī ad-Dīn al-'Arabī. Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659), having heard of his reputation, summoned him to his Court; but he did not accept the invitation, and passed his life in his native country, where he died in A.H. 1083, A.D. 1672. He is the author of Zād as-Sālikīn, a commentary on Ibn al-'Arabī's work called Asrār al-Khilwā; of a commentary on Mukhtaṣar al-Aḡudī; and of a Persian commentary on Ibn Hājib's work called al-Kāfiya. His poetical name was Shamsī. The author of Hadā'ik al-Ḥanafiya, p. 408, wrongly gives the date of his death as A.H. 1055, A.D. 1645.

For details see Subḥat al-Marjān, p. 66; Ma'āthir al-Kirām, p. 203; Abjad al-'Ulūm, p. 903 and Tadhkira 'Ulamā' Jawnpūr, pp. 49 and 61.

Beginning :—

الحمد لله بدء بعد التيمن بالتسمية بحمد الله سبحانه وتعالى اقتداء
باحسن النظم النج *

For copies see India Office Cat. No. 558; and Rampur List, pp. 674 and 675.

Printed, Calcutta, A.H. 1233, and lithographed A.H. 1263.

The text is marked with a red line up to fol. 43, and after that with a black line. It has marginal glosses. The name of the copyist has been purposely effaced.

Written in Nasta'lik. Not dated. C. 19th century.

foll. 59b-63.

III.

شرح رسالة المناظرة

SHARḤ RISĀLAT AL-MUNĀZARA.

An anonymous commentary on an anonymous treatise on the Science of Controversy.

Beginning :—

لَكَ الْحَمْدُ جَعَلَ اللَّهُ تَعَالَى مُخَاطَبًا تَذْيِيبَهَا عَلَى الْقُرْبِ وَالْإِنِّ اللَّائِنِي
بِعَالِ الْحَمْدِ إِنْ يَلَاظُ الْمُحْكَمُونَ أَوَّلًا حَاضِرًا وَمُشَاهِدًا ثُمَّ يَحْكُمُهُ الْخَمْسُ *

The text is written in red ink. Marginal glosses are numerous.

Written in Nasta'liq. Not dated. C. 19th century.

foll. 64-69a.

IV.

بانت سعاد

BĀNAT SU'ĀD.

The well-known poem recited before the Prophet by كعب بن زهير بن أبي سلمى Ka'b bin Zuhair bin Abī Sulmā. For particulars of author and poem see Presidency College Magazine, No. 3, Vol. VI., May, 1920, pp. 107-116, where there is an article by myself.

Beginning :—

بانت سعاد فقلبي اليوم متبدول متيم اثرها لم يفد مكبول

Foll. 64a and 69b contain the history of the poem. Marginal and interlineary notes, mostly written in Persian, are numerous. The poem is vocalised.

Written in Nasta'liq. Not dated. C. 19th century.

No. 462.

foll. 192; lines 29; size $9\frac{3}{4} \times 6$; $8 \times 4\frac{1}{4}$.

foll. 1-9.

I.

رسالة في جمع بين رأى افلاطون و ارسطو

RISĀLA FĪ JAM' BAIN RA'YAI AFLĀṬUN WA ARASṬŪ.

A metaphysical treatise by أبو نصر محمد بن محمد بن طرخان Abū Naṣr Muḥammad bin Muḥammad bin Ṭarḫān al-Fārābī. He was of Turkish origin, and was born at Fārāb in Māwarā'annahr (Transoxiana). He is the greatest philosopher

in Islām, and is designated as Mu'allim ath-Thānī. He died in A.H. 339, A.D. 950. For details of his life see Ibn Abī Uṣaibī'a, Vol. II., pp. 134-45; Ibn al-Kiftī, p. 277; and Brockelmann, Vol. I., p. 210.

Beginning :—

اني لما رايت اكثر اهل زماننا قد خاموا وتنازعوا في حدوث العالم وقدمه
الحج *

For a copy see Berlin Cat. No. 5033.

Edited by Dieterici in Alfārābī's Philosophische Abhandlungen, pp. 1-33 in 1890. See Ellis, Cat. Vol. II., p. 239.

Marginal corrections occasionally. Fol. 9 contains the names of a few works by different philosophers. Foll. 10-11b are a portion of some theosophical work. This treatise on the margin has been named اسرار صوفية.

fol. 11b-20b.

II.

رسالة القنوي

RISĀLAT AL-ḲŪNAVĪ.

A treatise on metaphysics by صدرالدين ابو المعالي محمد بن اسحق القنوي Ṣadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Ishāq al-Ḳūnavī. He was a pupil of Ibn al-'Arabī, and died in A.H. 672, A.D. 1273. For his life see Nafahāt, p. 645; Ḥabīb as-Siyar, Vol. III., Juz' I, p. 66; and Brockelmann, Vol. I., p. 449.

Beginning :—

الحمد لله المنعم على الصفوة من عباده بمربة الاجتهاد الحج *

In Berlin Cat. No. 3274, the treatise is called الرسالة المفصحة عن منتهى الافكار و سبب اختلاف الامم. In our copy it has been named رسالة شيخ صدرالدين قنوي كه بخواجه نصير طوسي نوشته. Hājī Khalifa, Vol. VI., p. 8, has named it مفاوضات.

For a copy see Berlin Cat. No. 3274.

fol. 20b-31a.

III.

رسالة الطوسي

RISĀLAT AT-TŪSĪ.

A treatise addressed to Ṣadr ad-Dīn al-Ḳūnavī in response to the preceding treatise by نصير الدين محمد الطوسي Naṣīr ad-Dīn Muḥammad at-Tūsī, died A.H. 672, A.D. 1273. See No. 319.

Beginning :—

الحمد لله الذي نصب في كل زمان هاديا للخ *

رساله خواجه نصير الدين طوسي در جواب رساله شيخ صدر الدين قونوي.

For a copy see Leyden Cat. No. 1523. See also Ḥājī Khalifa, Vol. III., p. 449.

foll. 31a-39a.

IV.

رسالة القونوي

RISĀLAT AL-ḲŪNAVĪ.

A treatise addressed to Naṣīr ad-Dīn at-Tūsī in response to the preceding work by صدر الدين ابو المعالي محمد بن اسحق القونوي Ṣadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Ishāq al-Ḳūnavī, died A.H. 672. A.D. 1273. See No. 462, II.

Beginning :—

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله هذا ما اعد الشيخ الامام صدر الدين محمد بن اسحق القونوي جوابا لاجوبة الامام الكامل الحكيم المحقق نصير الدين محمد بن الطوسي فقال بعد ادعية و ثناء و تبجيل و تعظيم باللغة الفارسية فاقول والله خير معين ان السؤال المعروف بايراد على بعض مواضع تلك الرسالة الخ *

The treatise is supplemented by another treatise (foll. 32-39) which is called المفاوضات.

Beginning :—

الحمد لله الذي امان بمستقرات الهمم مراتب علم اليقين الخ *

For a copy see Leyden Cat. No. 1523.

foll. 39-51b.

V.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

A treatise to prove the existence of God by جلال الدين محمد بن اسعد الصديقي ادواني Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīqī ad-Dawwānī, died A.H. 907, A.D. 1501. See No. 99, I.

Beginning :—

له الحمد على نعمه العليم ومدة القديم فهذه نبذة من الحقائق
وزبدة من الدقائق فيه نفائس المطالب العالية الخ *

Ad-Dawwānī wrote two treatises on the subject. One is called ar-Risālat al-Ḳadīma (noticed in No. 109), and the other is called ar-Risālat al-Jadīda. The MS. under notice is a copy of the second treatise, though it is named differently.

For copies see Berlin Cat. No. 2335; India Office Cat. No. 468, II; Leyden Cat. No. 1577. See also Ḥājī Khalīfa, Vol. III., p. 360.

On the margin of fol. 39a this treatise is wrongly attributed to al-Muḥaḳḳiḳ aṭ-Ṭūsī.

fol. 51b-62b.

VI.

رسالة في اثبات الواجب

RISĀLA FĪ IṬHBĀT AL-WĀJIB.

Another treatise on the same subject by ad-Dawwānī (see for his life No. 99, I) noticed in No. 109.

Beginning :—

سبحانك سبحانك ما اعظم شانك و اظهر برهانك الخ *

fol. 62b-73b.

VII.

رسالة في اثبات الواجب

RISĀLA FĪ IṬHBĀT AL-WĀJIB.

Another treatise on the same subject by مير صدر الدين محمد بن مير غياث الدين منصور الشيرازي Mir Ṣadr ad-Dīn Muḥammad bin Mir Ghayāth ad-Dīn Mansūr ash-Shīrāzī, died A.H. 903, A.D. 1497. See for his life No. 88.

Beginning :—

الله لا اله الا هو له الاسماء الحسنى الخ *

For a copy see India Office Cat. No. 468, I. See also Ḥājī Khalīfa, Vol. III., p. 361.

foll. 73b-88.

VIII.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by محمد الخضري Muḥammad al-Khidrī. Probably his full name was Shams ad-Dīn Muḥammad bin Aḥmad al-Khidrī. See No. 89.

Beginning:—

الحمد لله رب العالمين فيقول افقر خلق الله محمد خضري هذه
رسالة في اثبات واجب الوجود بالذات و صفاته بالدلائل التي تقررت عندي
قطيعتها النخ *

After this treatise, which is completed on foll. 88b, the copyist began another treatise, but only eight lines of it have been copied.

foll. 89a-105.

IX.

A philosophical treatise. On the margin of fol. 89a it has been attributed to ad-Dawwānī, died A.H. 907, A.D. 1501. See for his life No. 99, I.

Beginning:—

الحمد لله رب العالمين الذي هدانا للصراط المستقيم صراط الذين
انعمت عليهم اما بعد يجب ان يعلم ان لكل علم ابد من ثلاثة
امور النخ *

See No. 463, V., where this treatise is designated 'Ain al-Hikma.

foll. 106b-192.

X.

An incomplete work on Logic, stated on the margin of fol. 106b to include an abridgment of Aristotle's كتاب المقولات.

It begins abruptly as follows:—

الغرض في هذا القول تلخيص المعاني التي تضمنها كتب ارسطو
في صناعة المنطق و تحصيلها بحسب طاقتها و ذلك على عادتنا في سائر
كتبه و لمبتدء بآول كتاب من كتبه و هذه الصناعة هو كتاب المقولات فلهذا ان
هذا الكتاب بالجملة ينقسم الى ثلاثة اجزاء النخ *

The abridgment ends on fol. 116*b*. From fol. 117*a* another portion begins, and in the margin is noted هذا كتاب باراميناس. It begins abruptly :—

قال و ينبغي ان يقول اولاً باسم ما هو الاسم و ما هي الكلمة ثم نقول بعد ذلك ما هو الايجاب و السلب الخ *

This portion ends on fol. 127*a* as follows :—

وهذا انقضى تلخيص المعاني التي تضمنها هذا الكتاب بانقضاء المعاني التي تضمنها هذا الكتاب يتلوه كتاب انالوطيقي و هو كتاب القياس *

From fol. 127*b* another portion begins with the heading From fol. 127*b* another portion begins with the heading مقالة اولى از كتاب انالوطيقي. It ends on fol. 168*b*, and another portion with the heading هذا كتاب البرهان لارسطاطاليس begins then.

Fol. 106*a* is blank, but without causing any gap in the text. It is worm-eaten, and the last portion is stained with damp. Marginal corrections occasionally.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 463.

fol. 88 ; lines 23 ; size $8 \times 4\frac{1}{2}$; 6×3 .

fol. 1-5*a*.

I.

تحرير اقليدس

TAHRĪR UQLĪDAS.

A portion of Euclid's geometry as edited by ابو جعفر نصير الدين ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

الحمد لله منه الابتداء و اليه الانتهاء الخ *

The MS. contains only the first five propositions of the first book.

For copies see Berlin Cat. No. 5918 ; Munich Cat. No. 848 ; Paris Cat. No. 2465 ; India Office Cat. No. 736 ; Br. Mus. Cat. p. 618 ; Hyderabad List, Fann Riyāḍī, No. I ; Bankipur Cat. p. 108 ; and Rampur List, p. 409. See also Hājī Khalīfa, Vol. II., p. 213 ; Kashf al-Ḥujub, p. 98, and Wenrich, de Auctor. Graecor. Versionibus, p. 185.

Repeatedly printed in India and Europe. See Ellis, Cat. Vol. I., p. 515.

Written in ordinary Nasta'lik. Not dated. C. 19th century.

Foll. 5b-6 are blank. Foll. 7-9a are selections from Mīr Bākīr Dāmād's philosophical work called al-Ḳabasāt, see No. 328. Fol. 9b is blank.

foll. 10-22a.

II.

عين الحكمة

‘AIN AL-ḤIKMAT.

A metaphysical treatise by an unknown author.

Beginning :—

الحمد لله المستجمع لجميع الكمالات الذي منه بدو كل شيء واليه
المآل..... وبعد فهذه رسالة في الحكمة الآلية لخصتها من كتب الفلسفة
المشائية..... وسميتها بعين الحكمة *

It bears annotations on the margin. Spaces for the insertion of headings have not been filled in.

Written in semi-Nasta'lik. Not dated. C. 19th century.

foll. 22b-25.

III.

رسالة الفلسفة

RISĀLAT AL-FALSAFA.

An incomplete philosophical treatise by an unknown author.

Beginning :—

الحمد لله الملهم للصواب والسلام على من اختص بفصل الخطاب
وعترته الطاهرين فهذه رسالة في البحث عن كيفية صدور الكثرة عن الواحد
البسيط الخ *

It ends abruptly as follows :—

ثم اقول ان لكل نوع من الافلاك والعناصر البسيطة والمركبات ربما حاكما
عليه مديرا له كما ذهب اليه الاشراقيون فالجواهر *

Written in semi-Nasta'lik. Not dated. C. 19th century.

foll. 26b-32.

IV.

رسالة في بيان الماهية و الهوية

RISALA FĪ BAYĀN AL-MĀHIYAT WA'L HUWA'IYAT.

A treatise on philosophy ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. His full name is Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīqī ad-Dawwānī, died A.H. 907, A.D. 1501. See for his life No. 99, I.

It is imperfect, and begins abruptly as follows:—

الامور التي تليها لكل مذهب ما هيية و هوية و ليست ماهية هويته الخ *

See India Office Cat. No. 593, II.

There are lacunae on every fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 19th century.

The colophon says:—

قد انتسختها من النسخة المفقولة من نسخة كتب عليها هكذا
قد قوبلت لفظا مع النسخة التي قوبلت مع النسخة التي
صاحبها الدواني *

foll. 33-54.

V.

عين الحكمة

‘AIN AL-ḤIKMAT.

Another metaphysical treatise ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. See for his life No. 99, I.

Beginning:—

الحمد لله الذي هدانا للصراط المستقيم صراط الذين انعمت عليهم

يجب ان يعلم ان لكل علم لابد من ثلاثة امور الخ *

There are lacunae on foll. 33a, 35a, 36a, 38a, 40a, 41b, 43a, 44b, 45b, 48a, 50b and 51a. Marginal corrections and notes occasionally. Worm-eaten. See No. 462, XI.

Written in Naskh. Dated A.H. 1242.

foll. 55-77.

VI.

رسالة في دلم ما بعد الطبيعة

RISĀLA FĪ ‘ILM MĀ BA‘D AT-TAB‘IYA.

Another imperfect metaphysical work: the author's name is not known.

It begins abruptly as follows:—

ما فوق الطبيعية ان تخصيص التقرر يقال له الحدوث الزماني
و موضوعه هو الحداث الزماني النخ *

It is imperfect both at the beginning and end.

Written in semi-Nasta'liq. Not dated. C. 19th century.

fol. 78b-88.

VII.

رسالة جزء لا يتجزأ

RISĀLA JUZ' LĀ YATAJAZZĀ.

A treatise on the indivisible atom by القاضي محب الله بن عبد الشكور البهاري al-Qāḍī Muḥibballāh bin 'Abd ash-Shukūr al-Bihārī, died A.H. 1119, A.D. 1707. See No. 139.

Beginning:—

سبكان الذي مدّ الظل وهو لا يتجزئ النخ *

For a copy see India Office Cat. No. 581, IX.

Headings of chapters in red ink. It is imperfect, and ends abruptly as follows:—

كداول الجسم الطبيعي و الجسم التعليمي عندهم و كذلك تداخل
جوهر متكيز في جوهر آخر كداول *

Worm-eaten.

Written in semi-Nasta'liq. Not dated. C. 19th century.

No. 464.

fol. 399; lines 23; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

fol. 1-349.

I.

حل الموجز

HALL AL-MŪJIZ.

A commentary on Ibn an-Nafīs's compendium of medicine, abridged from al-Ḳānūn of Ibn Sīnā, called al-Mūjiz by جمال الدين Jamāl ad-Dīn Muḥammad bin Muḥammad al-Aḳṣarā'ī. He died C. A.H. 770, A.D. 1339. See al-Fawā'id al-Bahīya. p. 79; and Berlin Cat. No. 6281.

Beginning :—

الحمد لله رب العالمين وبعد فان الطب علم شريف معروف
موضوعه النخ *

For a copy see Leyden Cat. No. 1322.

For other commentaries on al-Mūjiz see Hājī Khalifa, Vol. VI., p. 252, and Berlin Cat. No. 6281.

Lithographed, Lucknow 1877.

It has a beautiful '*Unwān*' at the beginning, and the first two pages are illuminated. Foll 119*b*, 179*b* and 305*b* also contain beautiful '*Unwāns*'. Double gold and coloured lines on the margin. Quotations from the text are written in red ink, and are introduced with the word قال in gold ink. The commentary begins with اقول, which has also been written in gold ink. Foll. 203*b* has a blank space, which has not been filled in with a diagram.

Written in beautiful Naskh. In the colophon it is said that it was copied in A.H. 885, but in my opinion it is a transcript of the 11th century Hijra.

foll. 350-371.

II.

القانونجہ

AL-KĀNŪNJA.

A compendium of medicine abridged from al-Kānūn of Ibn Sīnā by عمر الجغميني Mahmūd bin Muḥammad bin 'Umar al-Chaghminī, died A.H. 745. A.D. 1344. See Brockelmann, Vol. II., p. 213.

Beginning :—

الحمد لله رب العالمين وبعد فهذا مختصر مشتمل على زيادة النخ *

For copies see Berlin Cat. No. 6293; India Office Cat. No. 791; 'Azīm's (Bankipur) Cat. p. 108. See also Hājī Khalifa, Vol. IV., p. 495.

Printed in Calcutta, 1827, and lithographed, Bombay, A.H. 1298.

Written in the same hand as the above.

foll. 372-393.

III.

كتاب الطب

KITĀB AL-ṬIBB.

A work on medicine without the author's name.

Beginning :—

اما بعد حمد الله كفاء افضاله و الصلوة و السلام على محمد و آله فبذرة
قواعد طبية هي خلاصة القوانين الكلية انتخبناها من هذا مشتملة على مقدمة
و قسمين و خاتمة الخ *

Written in the same hand as the above.

fol. 394-395b.

IV.

رساله اوزان

RISĀLA AWZĀN.

A Persian treatise explaining Arabic weights in Persian by
طاهر مطهر غزالي Tāhir Muṭaḥhar al-Ghazālī.

Beginning :—

حمد عادلې را که در عدل بزدگان حبه فرو گذاشت نکند
اما بعد مي گويد دعا گوی درگاه عالي طاهر مطهر غزالي که یکباري
فرمان اعلى اعلا الله سلطان السلاطين غياث الدنيا و الدين بجانب بزرده
صادر شده که اوزاني که در کتب طبې افتاده است انرا بتحقيق تمام
نېشته بيارد بزرده بامثال فرمان شتافته الخ *

The treatise has been dedicated to Sulṭān Ghīyāth ad-Dīn.
Fol. 396-399 are blank.

Written in the same hand as the above.

Besides the above four works, which are written on the
central portion of the pages, there are three other treatises
written on the margin of the book, each margin containing fifty
lines $1\frac{1}{2}$ inches long. They are as follows :—

fol. 3-305 (margins)

I.

SHARḤ AL-FUṢŪL AL-ĪLĀKĪYA.

شرح الفصول الایلاتیه

A commentary on Muḥammad bin Yūsuf al-Īlākī's compen-
dium of medicine, itself an abridgment of the theoretical portion
of Avicenna's al-Kānūn. As it is defective at the beginning, the
name of the commentator could not be traced.

The preface begins abruptly on fol. 3a as follows :—

على وجه لا يفضي الاطناب الخ *

The beginning of the commentary (on fol. 3a) is :—

قال أعلم ان الطب علم الى آخره اقول طلب شي لما كان
موقو..... تصوره ولو بوجه ما التوجه الى ما ليس بشعور به اعلا
تصور الغرض منه ليلا يلزم العبث لاجرم ابتداء المصنف بتعريف
الطب النخ *

For names of other commentaries see Ḥājī Khalifa, Vol. IV., p. 434, and Berlin Cat. No. 6234.

Passages of the original work are written in red ink. Headings of chapters in gold ink. The margins on foll. 1, 2, 295b and 296a are blank. The writing on the first 21 foll. has been rendered defective by the cutting away of the edges by the binder.

Written in the same hand as the above.

foll. 306-377 (Margin). II.

التلويح الى اسرار التتقيم

AT-TALVĪḤ ILĀ ASRĀR AT-TANQĪḤ.

A work on medicine by محمد بن ابي نصر Fakhr ad-Dīn Muḥammad bin Muḥammad bin Abī Naṣr al-Khujandī. He flourished in the 8th century Hijra. See 'Aẓīm's (Bankipur) Cat. p. 100.

Beginning :—

قال الشيخ الامام الفاضل الكامل اكمل المتأخرين رئيس الحكماء
و المتكلمين فخر الملة والدين محمد بن محمد بن ابي نصر الخجندى
قدس الله روحه اما بعد حمد الله واهب العقل و مفيد الخير و العدل النخ *

From the preface it appears that a scholar abridged al-Kānūn and named his work al-Maknūn. It in turn was abridged by al-Khujandī, and to this abridgment was given the name تلويح مغلق. He again abridged the تلويح, and to this last was given the title at-Talvīḥ, التلويح.

For copies see Paris Cat. No. 2941, and 'Aẓīm (Bankipur) Cat. p. 100.

Written in the same hand as the above.

fol. 378-399 (Margin). III.

شرح رسالة آداب البحث

SHARḤ RISĀLA ĀDĀB AL-BAḤṬH.

A commentary on Shams ad-Dīn Muḥammad bin Ashraf as-Samarḳandī's treatise on dialectics by كمال الدين مسعود بن حسين Kamāl ad-Dīn Mas'ūd bin Ḥusain ash-Shirwānī ar-Rūmī. He was a philosopher and theologian of some repute, and taught at the Madrasah of Hirāt, where he died in A.H. 905, A.D. 1499. See Ḥabīb as-Siyar, Vol. III., Juz'. 3, p. 340, and Brockelmann, Vol. I., p. 468.

Beginning :—

الحمد لله رب العالمين وبعد فقد قال الامام المحقق
مولانا شمس الملة و الدين السمرقندي المنة علينا من من عليه الخ *

For copies see Berlin Cat. No. 5275; Munich Cat. No. 664; Paris Cat. No. 2351/2; and Cairo Cat. Vol. II., pp. 272, 273.

For other commentaries and glosses see Hājī Khalīfa, Vol. I., p. 207 and Berlin Cat. Nos. 5274-5292.

Passages of the original work in red ink. In the last 16 foll. the writing on the margin is more or less defective on account of paper pasted over the text. The whole border of each fol. is changed to a modern paper.

The earlier half of the MS. is stained with damp. Double coloured and gold lines on the margins with two beautiful *Unwāns*.

Written in the same hand as the above.

No. 465.

fol. 48; lines 25; size $11\frac{1}{8} \times 7\frac{3}{4}$; $9 \times 5\frac{3}{4}$.

fol. 1-7a

I

العلم الشامخ في معرفة المنسوخ من السنة و الناسخ

AL-‘ALAM ASH-SHĀMIKH FĪ MA‘RIFAT AL-MANSŪKH
MIN AS-SUNNAT WA’N NĀSIKH.

A treatise on the abrogating and abrogated texts in the Traditions by ابو عبد الله الحسين ابن ابي بكر النزيلابي Abū ‘Abdallāh al-Ḥusain bin Abī Bakr an-Narīlī. From the colophon of an other

work of the author, noticed in No. 465, II, it appears that he flourished in the 10th century. Hijra.

Beginning :—

الحمد لله الذي خلق و انعم و بين لنا سبيل الهدى و الهمة الذي علم
بالقلم علم الانسان ما لم يعلم *

fol. 7b-48.

II.

تمهيد اللبيب في شرح ما تضمنه كتاب الهداية من الغريب
TANBĪH AL-LABĪB FĪ SHARH MĀ TADAMMANAHU
KITĀB AL-HIDĀYA MIN AL-GĦARĪB.

A work explaining the rare words that occur in Burhān ad-Dīn 'Alī bin Abī Bakr al-Marghīnānī's famous work on Ḥanafī Jurisprudence called al-Hidāya by the same author.

Beginning :—

بسم الله الرحمن الرحيم باب شرح الغريب كتاب الاسلام و الايمان الاسلام
في اللغة الاستسلام و الانقياد الخ

Headings of chapters in bold character. The words, which have been commented on, are in red ink. The colophon, which gives the date of composition, runs as follows :—

قال مولفه عفا الله عنه كان الفراغ من تأليفه ضحا يوم الخميس السابع
عشر والثامن عشر من شهر ربيع الأول سنة ٩٣٩ من الهجرة الطاهرة *

A note on the last fol. indicates that the MS. was compared in the month of Shawwāl, A.H. 1106 with the one which was copied from a very defective text.

Written in Naskh. Dated A.H. 1106. Scribe سعيد بن علي
بن عبد الله بن اسحق الكدادي.

No. 466.

fol. 153; lines 19: size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 3\frac{1}{2}$.

fol. 1-100.

I.

خلاصة الاقوال في معرفة الرجال
KHULĀṢAT AL-AḲWĀL FĪ MA'ṚIFAT AR-RIJĀL.

A biographical dictionary of Imāmīya scholars by جمال الدين Jamāl ad-Dīn Ḥasan bin
يوسف بن علي بن المطهر الحلي

Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī, died A.H. 726, A.D. 1325.
See for his life No. 87.

Beginning :—

الحمد لله مرشد عباده الى سبيل الرشاد النخ *

This is another copy of the work noticed as No. 277. There are marginal notes. The first word of each name is written in red ink. It has seals of Amjad 'Alī Shāh, Sulaimān Jāh, and others. Three foll. are added at the beginning of the MS. giving some biographical information, regarding other authors, etc.

Written in Nasta'liq. Not dated. C. 17th century.

foll. 101b-104a.

II.

الوجيزة

AL-WAJIZA.

A treatise on the science of Tradition by بهاء الدين محمد Bahā' ad-Dīn Muḥammad bin al-Husain bin 'Abd aṣ-Ṣamad al-Hārithī al-'Āmilī, died A.H. 1030, A.D. 1621. See for his life No. 184.

Beginning :—

الحمد لله على نعمائه المتواترة..... وبعد هذه رسالة عزيزة موسومة بالوجيزة تتضمن خلاصة علم الدراية جعلتها كالمقدمة لكتاب الحبل المتين وعلى الله اتوكل وبه استعين وهي مرتبة على مقدمة و فصول سنة و خاتمة النخ *

See Kashf al-Hujub, p. 599.

Written in Nasta'liq. Not dated. C. 17th century. Scribe محمد بن عبد الحبي.

foll. 105b-153.

III.

شرح البدايه في علم الدراية

SHARḤ AL-BIDĀYA FĪ 'ILM AD-DIRĀYA.

A treatise on the science of Tradition and a commentary on it, both text and commentary being by زين الدين بن علي بن احمد زين الدين بن علي Zain ad-Dīn bin 'Alī bin Ahmad al-Jabī al-'Āmilī ash-Shāmī, known as ash-Shahīd ath-Thānī. He was born in A.H. 911, A.D. 1505; he studied with his father and other renowned scholars of the time, and was put

to death in A.H. 966, A.D. 1558. He is considered as الشهيد الثاني (the second martyr) by Imāmiya scholars. The first martyr according to them is Shams ad-Dīn Muḥammad bin Makkī al-Āmilī, who was put to death in A.H. 786, A.D. 1384. For details of our author's life see *Rawdāt al-Jannāt*, pp. 288-299; *Ḳiṣaṣ al-ʿUlamāʾ*, p. 32-49; *Aml al-Āmil*, p. 14; and *Muntaha'l Maḳāl*, p. 141.

Beginning :—

نحمدك اللهم على حسن توفيق البداية في علم الدراية و الرواية الخ *

See *Kashf al-Hujub*, p. 326.

The passages of the text are marked with red lines. Marginal corrections occasionally. Slightly worm-eaten. On the last fol. are the seals of Amjad 'Alī and Sulaimān Jāh.

Written in Nasta'liq. Dated A.H. 1052. Scribe محمد بن عبد الحكي الحسني النجفي.

Supplement.

No. I.

fol. 258; lines 21; size $12\frac{3}{4} \times 8 : 8 \times 4\frac{1}{2}$.

حدايق الشعرا

HADĀ'IK ASH-SHU'ARA.

A biography of Persian poets, ancient and modern, with specimens of their compositions by ميرزا امير بيگ المتخلص به امير Mirzā Amīr Beg, poetically known as Amīr. From fol. 6 and 33b it appears that in A.H. 1211, A.D. 1796, the author was at Benares in the service of Nawwāb Sa'ādat 'Alī Khān Bahādur, and, when the latter came to Lucknow and took charge of the city, he came with him. In Lucknow he met with the great poets there, amongst them being Mirzā Muḥammad Katil, who died in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله الذي نور قلوبنا بلشراق شارق العلوم رنگين مضمونيكه
انتخاب مضامين بلاغت آگين اشعار فصاحت شعار ديوان نازك خيالي توازد
بود شرح تحميد الخ *

This biographical work is the fruit of forty-eight years labour, which the author completed in A.H. 1262, A.D. 1845. In writing

this work he consulted fifty-eight *tadhkiras* procured from the library of Amjad 'Alī Shāh, King of Oude (A.H. 1258-1263, A.D. 1842-1846) by the help of Zafar ad-Dawla Fath 'Alī Khān, Kaptān. Foll. 6b-8a contain the names of these *tadhkiras*. The preface (foll. 2b-5b) also contains three poems in praise of Amjad 'Alī Shāh, Wajid 'Alī Shāh, the heir-apparent, and Mīrzā Muḥammad Jawād 'Alī, known as Jarnail Shāhib, the second son of the King.

On the top of the 1st fol. are the following couplets showing that the lives of 2609 poets are contained in the book. They run thus :—

قطعه تعداد نامهای شعرا که اشعار ایشان درین تذکره ثبت شده اند :—
 شکر الله حسب دلخواهم امیر نامهای شاعران در جمهره
 دوهزار و شش صد و نه چون شدند ختم گردید این عجائب تذکره

The work is divided as follows :—

سي و يك حدیقه بخلاف ترتیب تذکرها بلحاظ رعایت
 حروف تهجی تخلص شعرا ... و اشعار ایشان
 foll. 9b-238b. درین تذکره حدائق الشعرا ثبت گردیده
 .. 238b-258b. سي شجرة القاب پادشان و شاعران
 سي و يك دوحه اسم بلاد و مواضع و قصبات
 وقراء و دهات
 Wanting. — دو ثمره اسماء بادشاهان با سنه جلوس حرف جیم
 از جلوس و حرف میم : مدت سلطنت
 .. و حرف ط از طوائف الملوك
 .. هفت نخله بیان هفت زبان فارسی
 سي و يك نتیجه با هندسه ردیف و قافیه شعر مطابق
 .. هندسه
 سي و يك چمن از اشعار یک ردیف و قافیه و یک
 .. بحر آنچه بهم رسیده مرقوم نمودم

On fol. 10a it is stated that the complete work is a voluminous one, and contains 848 foll. Headings and the names in red ink. Marginal corrections occasionally. Half of fol. 242a, foll. 242b, and 243a are blank.

Written in two hands of Nasta'lik. Not dated. C. 19th century.

INDEX OF TITLES.

THE figures against the books refer to the pages of the Catalogue. The bold figures indicate the places where complete copies or a considerable portion of the books under notice are described. The thin figures refer only to short extract or incidental mention.

410, 412.	...	...	الآداب الباقية في شرح الآداب الشريفة
413.	...	...	آداب البحث ...
513.	...	...	الآداب الرشيدية في شرح الآداب الشريفة
410, 513.	...	...	الآداب الشريفة ...
137.	...	...	آداب المريدين ...
506, 508.	...	...	آية الكرسي ...
502.	...	...	الابتهاج بالكلام على الاسراء والمعراج
127.	...	...	ابطال ذمخ الباطل ...
421, 422.	...	...	ابنية الافعال ...
235.	...	...	اتكاف اخوان الصفاء ...
12.	...	...	الانقان في علوم القرآن ...
290.	...	...	الاثمار الجنية في اسماء الكذفية
338.	...	...	اثولوجيا ...
20.	...	...	الاحتجاج لطبرسي ...
127.	...	...	احقاق الحق ...
173.	...	...	الاحكام or احكام الغاطفي ...
72.	...	...	احوال الصكابة والتابعين والعلماء
129.	...	...	احياء علوم الدين...
363.	...	...	اخوان انصاف ...
69.	...	...	ادعية ايام سبعة ...
486.	...	...	الاربعون من الاربعين في فضائل على امير المؤمنين ع
44.	...	...	الاربعين ...
93.	...	...	اربعين سورة ...

437.	...	...	...	الارشاد للتفتازاني ...
432.	...	...	...	الارشاد للدولة تبادلي ...
206.	...	...	...	ارشاد الازدهان ...
196.	...	...	...	ارشاد الغاري الى مسالك الحاري
191.	...	...	...	الاركان or الاركان الاربعة
456, 457.	...	...	...	اساس الاقتباس ...
405.	...	...	...	الاسباب والعلامات ...
51, 54.	...	...	...	الاستبصار فيما اختلف فيه من الاخبار
272.	...	...	...	الاستيعاب في معرفة الاصحاب
513.	...	...	...	اسرار الخلوة
515.	...	...	...	اسرار صوفيه
235.	...	...	...	اسعاف اخوان الصفا بشرح تحفة الطرفاء
358.	...	...	...	الاسفار الاربعة
185.	...	...	...	الاشباه والنظائر
421.	...	...	...	الاصول الاكبرية
488.	...	...	...	اصول الدين
اطراف عجائب الايات و البراهين واراداف غرائب حكايات روض				
305.	...	...	...	الرياحين
69.	...	...	...	اعتصام دعاء الصباح
78.	...	...	...	الاعتقاد = الدعاء العذيلة
500.	...	...	...	الاعتقادية
289.	...	...	...	اعلام الاختيار من فقهاء مذهب النعمان المختار ر
451.	...	...	...	اعلام نهج البلاغة
98.	...	...	...	اعلام الهدي و عقيدة ارباب التقى
466.	...	...	...	افضل القرى لقراء ام القرى = المنح المكية
354, 356, 357.	...	...	...	الافق المبين
75.	...	...	...	الاقبال بصالح الاعمال
338.	...	...	...	اقوال افلاطون
231.	...	...	...	الاكتفاء في فضل الاربعة الخلفاء
339.	...	...	...	الف الصغرى

433.	...	...	...	...	الانفية
231.	...	...	...	...	الامامة و السياسة
466.	...	...	...	...	ام القري = القصيدة الهمزية فى المدائح النبوية
504.	...	...	...	...	انباء الاذكياء لحيوة الانبياء
113, 282, 286.	...	...	...	...	الانساب للسمعاني
260.	...	...	...	...	انموذج اللبيب
3, 7, 63.	...	...	...	...	انوار التنزيل = تفسير البيضاوي
72.	...	...	...	...	انوار الربيع في انواع البديع
350, 461, 473.	...	...	...	...	انوار العقول من اشعار وصي الرسول = ديوان علي ^ع
106.	...	...	...	...	انوار الملكوت في شرح الياقوت
476.	...	...	...	...	الانيس المفيد
266, 504.	...	...	...	...	الاورائل للعسكري
91.	...	...	...	...	اوراد اسبوع
188.	...	...	...	...	الاهتداء في اقتداء الحنفية بالشافعية
53.	...	...	...	...	الايضاح في اصول الدين
357.	...	...	...	...	الايماعات و التشريعات
468, 470, 473, 514.	...	...	...	...	بانث سعاد
15, 461.	...	...	...	...	بحار الانوار
258.	...	...	...	...	بحر الاسرار
437.	...	...	...	...	بحر الوراق
118.	...	...	...	...	بحر المذاهب
468.	...	...	...	...	بحر الغفائس
230.	...	...	...	...	بدء الدنيا = بدء الدنيا
42.	...	...	...	...	ابدور السافرة فى امور الآخرة
230.	...	...	...	...	بدء الدنيا و قصص الانبياء
436.	...	...	...	...	بديعية = خزانة الادب
469.	...	...	...	...	البراهين الساباطية
435.	...	...	...	...	البردة
387.	...	...	...	...	البرهان في اسرار علم الميزان

138.	...	...	...	البريقة المحمدية
508.	...	...	...	بغية المستفيد بشرح تحفة المريد
299, 416, 437.	...	...	...	بغية الوعاة
77, 487.	...	...	...	البلد الامين
394.	...	...	...	البناكيم = كتاب الحيل
394.	...	...	...	بذلكم = كتاب الحيل
132, 306.	...	...	...	بهجة الاسرار
180.	...	...	...	التاتارخانية = الفتاوى التاتارخانية
468.	...	...	...	تاج الاقبال فى تاريخ ملك بهوپال
416.	...	...	...	تاج التاجم فى طبقات الحنفية...
227.	...	...	...	تاريخ الاسلام
281.	...	...	...	تاريخ بغداد
265.	...	...	...	تاريخ حشيبى
227.	...	...	...	تاريخ دول الاسلام
267.	...	...	...	التاريخ الصغير
245, 510.	...	...	...	تاريخ محمدي
281.	...	...	...	تاريخ مدينة السلام
260.	...	...	...	تاريخ اليمينى
114.	...	...	...	تنمة الكواشى فى ازالة الغواشى
28.	...	...	...	تجريد الاصول فى احاديث الرسول
100, 104.	...	...	...	تجريد العقائد = تجريد الكلام
99, 101, 102, 103, 104, 496.	...	...	...	تجريد الكلام
391.	...	...	...	التعبير فى علم التعبير
225.	...	...	...	التكوير
519.	...	...	...	تكوين اقليدس
322.	...	...	...	تحرير القواعد المنطقية فى شرح الرسالة الشمسية = القطبى
374, 375.	...	...	...	تحرير كتاب المناظر = كتاب المناظر
379.	...	...	...	تحرير المجسطى
9, 15, 130.	...	...	...	تحفة اثنا عشرية
31.	...	...	...	تحفة الاخبار

382.	...	...	...	التحفة الشاهية ...
245.	...	...	...	تحفة ائمهيين بمذاقب الخلفاء الراشدين ر
508.	...	...	...	تحفة المريد ...
370, 384.	...	...	...	التذكرة للطوسي = التذكرة النصيرية
43.	...	...	...	التذكرة باحوال الموتى والآخرة ...
236.	...	...	...	تذكرة خواص الامة في معرفة الائمة
204.	...	...	...	تذكرة الفقهاء ...
46.	...	...	...	تذكرة الموضوعات للفتنى
47.	...	...	...	تذكرة الموضوعات للمروى
370, 384.	...	...	...	التذكرة النصيرية = التذكرة للطوسي
245, 285.	...	...	...	تراجم الحفاظ ...
490.	...	...	...	ترجمة الصلوة ...
150.	...	...	...	ترجمة مجمع البحرين
32.	...	...	...	الترغيب والترهيب
374, 381, 385.	...	...	...	تشریح الافلاك ...
385.	...	...	...	التصريح ...
183.	...	...	...	تعديل العلوم ...
84.	...	...	...	التعقيبات ...
102.	...	...	...	التعليقات على الحاشية الخضرية على شرح التجريد للملاهي
103.	...	...	...	التعليقات على الحاشية الخضرية على شرح التجريد للشيرازي
329.	...	...	...	التعليقات على شرح سام العلوم
43.	...	...	...	تفسير آيات احكام ...
509.	...	...	...	تفسير آية الكرسي = الفتح القدسي
3, 7, 63.	...	...	...	تفسير البيضاوي = افوار التنزيل
180.	...	...	...	تفسير تاتارخانى ...
13.	...	...	...	تفسير جعفر الصادق ٤
9.	...	...	...	تفسير سورة يوسف ...
9.	...	...	...	تفسير شاهى = جامع التفسير ...
15.	...	...	...	تفسير العسكري ٤ ...
212.	...	...	...	تفصيل وسائل الشيعة

436.	...	...	تقديم ابى بكر=خزانة الادب
281.	...	...	تقريب التهذيب ...
115.	...	...	تقويم الايمان=التقويمات
115.	...	...	التقويمات ...
384.	...	...	الكملة فى شرح التذكرة
133.	...	...	تلميس ابليس ...
436, 437, 438, 439.	...	...	تلخيص المفتاح ...
437.	...	...	التلويح للتفتازانى ...
525.	...	...	التلويح الى اسرار التفتيح
195.	...	...	تذبيح الغافلين ...
527.	...	...	تذبيح الملبس فى شرح ما تضمنه كتاب الهداية عن الغريب
475.	...	...	تذرية الالباب فى حدائق الآداب...
169.	...	...	تذقيح الموام ...
525.	...	...	تذقيح مغلق المكنون
434.	...	...	تذقيح المنحو ...
409.	...	...	التوضيح ...
123.	...	...	التوضيح الانور يدفع شبه الاعور ...
20, 51.	...	...	تهذيب الاحكام ...
276.	...	...	تهذيب التهذيب الكمال فى معرفة الرجال للعسقلانى
275, 276.	...	...	تهذيب الكمال فى اسماء الرجال للمزنى
327, 336, 337, 437, 512.	...	...	تهذيب المنطق و الكلام
1.	...	...	التيسير ...
197.	...	...	تيسير الوقوف على غوامض احكام الوقوف
492.	...	...	الثقل الاصغر والاكبر...
387.	...	...	الثمرة فى احكام النجوم
76.	...	...	ثمر الفوائد شرح كتاب الاقبال
242.	...	...	جامع الاسرار ...
26.	...	...	جامع الاصول لاحاديث الرسول ...
8, 9.	...	...	جامع التفاسير ...
40.	...	...	جامع الجوامع للسيوطى

18.	...	...	جامع الجوامع للطبرسي = جوامع الجامع
242.	...	...	جامع الحقائق
112.	...	...	جامع رشيدى
183.	...	...	جامع الرموز
38, 274.	...	...	الجامع الصحيح للبخاري
40.	...	...	الجامع الصغير للسيوطى
209.	...	...	جامع عباسى
212.	...	...	جامع المعارف والاحكام
406.	...	...	جامع مفردات الادوية والاعذية
406.	...	...	جامع المذايع ابدنية = مجمع المذايع البدنية
122, 516, 517....	...	...	اجديدة = رسالة في اثبات الواجب للدوانى
128.	...	...	جلاء جلاء النظر في دفع شبهات ابن حجر
274.	...	...	الجمع بين رجال الصحيحين
173.	...	...	جمل الاحكام or جملة الاحكام
487.	...	...	الجنة الواقية
494.	...	...	جواب بعض المسائل
494.	...	...	جواب سوال بعض العارفين
494.	...	...	جواب مسائل ابو الحسن الجيلانى
493.	...	...	جواب مسائل الروية
492.	...	...	جواب مسائل عبد الله القطيفى
493.	...	...	جواب مسائل عبد الحسين البكرانى
493.	...	...	جواب مسائل عبد على القطيفى
18.	...	...	جوامع الجامع
264.	...	...	جواهر البخور ووقائع الدهور
	...	...	جواهر العقدين في فضل الشرفين شرف العلم الجالى
244.	...	...	والنسب العلى
288.	...	...	الجواهر المضيئة في طبقات الحذفية
300.	...	...	الجواهر النظامية
468.	...	...	جواهر الوقاد فى شرح بانة سعاد
80.	...	...	الجوشن الصغير = دعاء الجوشن الصغير

79, 83, 86.	...	...	الجوشن الكبير=دعاء الجوشن الكبير
8.	...	...	الحاشية على افوار التنزيل لحامد الجونفوري
7.	...	...	الحاشية على افوار التنزيل للطفاجي
6.	...	...	الحاشية على افوار التنزيل للسيالكوتي
5.	...	...	الحاشية على افوار التنزيل للعصام
327.	...	...	حاشية بديع الميزان
100.	...	...	الحاشية الجديدة الجلالية للدواني
100.	...	...	الحاشية الجديدة الصدرية للشيرازي
429.	...	...	الحاشية على حاشية الجامي للسيالكوتي
439.	...	...	الحاشية على حاشية الخطائي لليزدي
337.	...	...	الحاشية على الحاشية الزاهدية على الحاشية الجلالية لقاضي مبارك
336.	...	...	الحاشية على الحاشية الزاهدية على الحاشية الجلالية لملاحسن
103. 105.	...	...	الحاشية على الحاشية القديمة لمرزاجان
334.	...	...	حاشية حمد الله
113.	...	...	الحاشية الخاتماهية
101.	...	...	حاشية الخضري على شرح التجريد
119.	...	...	حاشية الخيالي للسيالكوتي
326.	...	...	حاشية ابي داؤد برمير
428.	...	...	الحاشية على شرح الجامي لجمال الدين
428.	...	...	الحاشية على شرح الجامي لحافظ كومي
426.	...	...	الحاشية على شرح الجامي للعصام
427.	...	...	الحاشية على شرح الجامي لوجيه الدين
383.	...	...	الحاشية على شرح جغمنى
354.	...	...	الحاشية على شرح حكمة العين...
413.	...	...	الحاشية على شرح الرسالة العضدية
332.	...	...	الحاشية على شرح سلم العلوم لشريف خان
332.	...	...	الحاشية على شرح سلم العلوم لعبد الدين البكمني
361.	...	...	الحاشية على شرح صدر ابن بحر العلوم
361.	...	...	الحاشية على شرح صدر امحمد اعلم السنديلي

114.	...	...	...	حاشية شرح العقائد الجلالية
333.	...	...	...	الحاشية على شرح القاضى
437.	...	...	...	الحاشية على مختصر الاصول
159.	...	...	...	الحاشية على شرح مختصر المتنبي
319.	...	...	...	حاشية شرح المطالع للجرجاني
321.	...	...	...	حاشية شرح المطالع للشروانى
114.	...	...	...	حاشية شرح المواقف للخطيب
109.	...	...	...	حاشية شرح المواقف للفزارى
110.	...	...	...	حاشية شرح المواقف لميرزا هدى
187.	...	...	...	حاشية على شرح الوقاية
351.	...	...	...	حاشية شرح هداية الحكمة للخلخالى
352.	...	...	...	حاشية شرح هداية الحكمة لملا نظام الدين السهمالى
360.	...	...	...	الحاشية على الشمس البازغة
188.	...	...	...	حاشية على
335.	...	...	...	الحاشية لغلام يحيى
438.	...	...	...	حاشية مختصر المعاني
441.	...	...	...	حاشية المطول للسيالكوتى
440.	...	...	...	حاشية المطول للفزارى
429.	...	...	...	حاشية الموشح
325.	...	...	...	الحاشية على مير قطبى اللايبوردى
325.	...	...	...	الحاشية على مير قطبى للسيالكوتى
323.	...	...	...	الحاشية على مير قطبى للفارسي
196.	...	...	...	الحاوي الصغير
318.	...	...	...	حبيب السير
201.	...	...	...	الحجة بلا جدال في جواز الجمعة بأربعة رجال
140.	...	...	...	حجة الوداد
460.	...	...	...	حدائق الآداب المثمرة بفوائدها المعانى المبتكرة
388.	...	...	...	حدائق الانوار
510.	...	...	...	حدائق ذات بهجة
219, 529.	...	...	...	حدائق الشعراء

468.	...	...	...	حديقة الافراح لزاحة الاتراح
138.	...	...	...	الحديقة الذبية
58.	...	...	...	حزب البر الكبير
58.	...	...	...	حزب اللطف
60, 62, 63.	...	...	...	الحصن الحصين من كلام سيد المرسلين
137, 318.	...	...	...	حكمة الاشراق
360.	...	...	...	الحكمة البالغة
349, 353, 354.	...	...	...	حكمة العين
358.	...	...	...	الحكمة المتعالية فى الاسفار العقلية=الاسفار الاربعة
412.	...	...	...	حل آداب عضدي=شرح آداب العضدية
425.	...	...	...	حل تركيب كافية لصفى الدين...
430.	...	...	...	حل تركيب كافية لمحمد حسين...
345.	...	...	...	حل مشكلات الاشارات و التذبيبات=شرح الاشارات و التذبيبات
522.	...	...	...	حل الموجز
268.	...	...	...	حلية الاولياء
22.	...	...	...	الحلية المباركة
334.	...	...	...	حمد الله
404.	...	...	...	حيل بنى موسى
114.	...	...	...	الحانقاهية=الحاشية الحانقاهية...
471.	...	...	...	الخريدة الجريدة شرح قصيدة البردة
435.	...	...	...	خزانة الادب و غاية الارب
181.	...	...	...	خزانة الروايات
170.	...	...	...	خزانة الفقه
179.	...	...	...	خزانة الوقعات
40.	...	...	...	الخصائص الكبرى للسيوطى
179.	...	...	...	خلاصة=خلاصة الفتاوى
433.	...	...	...	الخلاصة=الافقية
36.	...	...	...	الخلاصة لطبيبي في اصول الحديث
168.	...	...	...	خلاصة الاصول شرح زبدة الاصول
307, 527.	...	...	...	خلاصة الاقوال فى معرفة الرجال

385.	...	...	...	خلاصة الحساب
178.	...	...	...	خلاصة الفتاوى
305.	...	...	...	خلاصة المفاهيم في مناقب الشيخ عبد القادر
244.	...	...	...	خلاصة الوفاء
230.	...	...	...	خلق الدنيا = بدء الدنيا وقصص الانبياء
156.	...	...	...	خيرات الحسنان في مناقب النعمان
11.	...	...	...	الدر البيضاء = تفسير سورة يوسف
498, 500.	...	...	...	الدر الثمين في بيان المهيم من علوم الدين
437.	...	...	...	الدر المختار
11.	...	...	...	الدر المظلم في فضائل القرآن العظيم
452, 453.	...	...	...	درة الغواص في اوهام الخواص
302.	...	...	...	الدرر الكامنة في اعيان المائة الثامنة
90.	...	...	...	درود كبريت احمر...
425.	...	...	...	دستور المبتدى
89.	...	...	...	دعاء امير المؤمنين ٤
59.	...	...	...	دعاء الجملجملوتية
80.	...	...	...	دعاء الجوشن الصغير
79, 83, 86.	...	...	...	دعاء الجوشن الكبير
65.	...	...	...	دعاء ختم الدلائل
85.	...	...	...	دعاء خواب بدديدن
78.	...	...	...	دعاء دوازده امام
89.	...	...	...	دعاء رجال الغيب
87.	...	...	...	دعاء سحر
90.	...	...	...	دعاء سرياني
80.	...	...	...	دعاء السمات
82.	...	...	...	دعاء سهم الليل
84.	...	...	...	دعاء صباح
79.	...	...	...	دعاء الصباح والمساء
89.	...	...	...	دعاء صبح
78.	...	...	...	الدعاء العديدة

89	...	...	...	الدعاء الغوث الاعظم رض
81.	...	...	...	دعاء قضاء الحوائج...
89.	...	...	...	دعاء قذوت
85.	...	...	...	دعاء كميل
81.	...	...	...	دعاء المعراج
93.	...	...	...	دعاء موسى عليه السلام
83.	...	...	...	دعاء نور
79.	...	...	...	دعاء الهلال
512.	...	...	...	الدعوة الطيبة
388.	...	...	...	دقائق الميزان في مقادير الاوزان...
63, 64, 65.	...	...	...	دلائل الخيرات
88.	...	...	...	دم و قدم = رسالة كرامت وجوديه
227.	...	...	...	دول الاسلام المذهبي
463.	...	...	...	ديوان البرعي
465.	...	...	...	ديوان ابن حجر العسقلاني
350, 461, 473.	...	...	...	ديوان على = ادوار العقول من اشعار وصي الرسول ٤
470.	...	...	...	ديوان الوزير
454, 457.	...	...	...	ربيع الابرار و نصوص الاختيار
199.	...	...	...	رحمة الامة في اختلاف الائمة
184.	...	...	...	رد المحتار
518.	...	...	...	رسالة في اثبات الواجب للتخصري
122, 516, 517.	...	...	...	رسالة في اثبات الواجب للدواني = الرسالة الجديدة
121, 122, 517.	...	...	...	رسالة في اثبات الواجب للدواني = الرسالة القديمة
517.	...	...	...	رسالة في اثبات الواجب للشيرازي
509.	...	...	...	رساله در آداب حج
347.	...	...	...	رساله آدر ساسان ديديم بخش
437.	...	...	...	رسالة الارشاد لمتقاراني
339.	...	...	...	رسالة الف الصغرى
375.	...	...	...	رسالة افكاس الشعاع
188.	...	...	...	رسالة الاهتداء في اقتداء الحذقية بالشافعية

524.	...	...	...	رسالة اوزان
521.	...	...	...	رسالة في بيان الماهية و الهوية
378.	...	...	...	رسالة في توزيع الدائرة
335.	...	...	...	الرسالة في التصور و التصديق
492.	...	...	...	الرسالة الثقيل الاصغر و الاكبر
122, 516, 517....				الرسالة الجديدة = رسالة في اثبات الجواب للدواني
522.	...	...	...	رسالة جزء الايتجزئي
335.	...	...	...	رسالة الجعول
514.	...	...	...	الرسالة في جمع رأى افلاطن و ارسطو
371.	...	...	...	الرسالة في الحساب
62.	...	...	...	رسالة في حل اشكال تعريف القضية
504.	...	...	...	رسالة في حياة النبي ص
348.	...	...	...	رسالة دستوبوى
88.	...	...	...	رسالة دم و قدم = رسالة كرامت وجوديه
348.	...	...	...	رسالة دلا گوى
488.	...	...	...	الرسالة الذهبية
394.	...	...	...	رسالة في رسم آلات الساعة المعروف ببنكاه = كتاب الحيل
495.	...	...	...	الرسالة السعدية
453.	...	...	...	رسالة سينية
453.	...	...	...	رسالة شينية
515.	...	...	...	رسالة الطوسى
386.	...	...	...	رسالة علم حساب للقوشجى
521.	...	...	...	رسالة في علم ما بعد الطبعية
217.	...	...	...	رسالة في الفقه
520.	...	...	...	رسالة الفلسفة
21, 122, 517.				الرسالة القديمة = رسالة في اثبات الواجب للدواني
119.	...	...	...	رسالة القرايضى
515, 516.	...	...	...	رسالة اقونوى
88.	...	...	...	رسالة كرامت وجوديه
495.	...	...	...	رسالة في لفظ حول

503.	...	...	رسالة في ليلة النصف من شعبان
143.	...	...	رسالة المذاكرة مع الإخوان و المحبين من اهل الآخرة و الدين
348.	...	...	رسالة مشكين بانو ...
142.	...	...	رسالة المعاونة و المظاهرة
			الرسالة المفصحة عن منتهى الافكار و سبب اختلاف الامم =
515.	...	...	رسالة القونوى
501.	...	...	رسالة في مذقوب البخاري للبكري
501.	...	...	رسالة في مذقوب البخاري للعيدرؤوس
494.	...	...	رسالة الوجود
352.	...	...	رسالة هيئت للتوشجي
492.	...	...	الرسائل لاحمد
363.	...	...	رسائل اخوان الصفاء
191.	...	...	رسائل الاركان = الاركان الاربعة
185.	...	...	الرسائل الزينية
449.	...	...	رسائل ابن العبيد
290.	...	...	رسائل
138.	...	...	روح الراح و راح الارواح
457.	...	...	روض الاخيار
304, 305.	...	...	روض الزهادين في حكايات الصالحين
488.	...	...	روضة الاحباب
152.	...	...	روضة الانوار في ايضاح المبدأ و المعاش و المعاد و الاسرار
56.	...	...	روضة البجنان
134.	...	...	روضة العلماء
262.	...	...	الروضتين في اخبار الدولتين
71.	...	...	رياض السالكين في شرح صحيفة سيد العابدین ^٤
216.	...	...	رياض المسائل في بيان احكام الشرع بالدلائل = الشرح الكبير
513.	...	...	زاد السالكين
181.	...	...	زاد المسافرين = الفتاوى التارخية...
311.	...	...	زبد محاسن مرآة الزمان
443.	...	...	زبدة الاخيار و عدة الاخيار

167.	...	...	...	زبدة الاصول
119.	...	...	...	زبدة الافكار = حاشية الخيالى للسيالكوتى
43.	...	...	...	الزواجر عن اقتدار الكبائر
359.	...	...	...	زواهر الجواهر
299.	...	...	...	زهر الرياض و زلال الحياض
478.	...	...	...	الزهريّة
255.	...	...	...	الزهور على كتاب اللمع
88.	...	...	...	زيارت آخر روز عاشورة
92.	...	...	...	زيارة اهل البقيع
87.	...	...	...	زيارت حضرت امام حسين ^ع
87.	...	...	...	زيارت حضرت امير المؤمنين ^ع روز عاشورة
92.	...	...	...	زيارة النبي صلى الله عليه وسلم
382.	...	...	...	الزيج الشامل
382.	...	...	...	زيج شاهي
381, 382.	...	...	...	الزيج الملخص
20.	...	...	...	زين الفتى في تفسير هل اتي
165.	...	...	...	السبع الشداد
130.	...	...	...	سر العالمين و كشف ما في الدارين
490.	...	...	...	سراج العباد
328.	...	...	...	سراج وهاج = شرح سلم العلوم لمحمد فيروز
504.	...	...	...	سراج وهاج في الفقه
495.	...	...	...	السعدية لابن المطهر الحلي
323, 326, 437.	...	...	...	السعدية شرح الشمسية للفتازاني
72, 301, 427...	...	...	...	سلافة العصر في محاسن اعيان العصر
328, 329, 330, 331, 332, 333, 334, 336, 337.	...	...	...	سلم العلوم
461.	...	...	...	سلمة الشيعة
146.	...	...	...	سمن الهدى في متابعة المصطفى
78.	...	...	...	سورة الكهف
9, 17.	...	...	...	سورة يوسف
482.	...	...	...	سيرة عنترة

373.	...	...	...	...	سيف صارم
418, 419.	...	...	...	...	الشافية
308.	...	...	...	...	شذور العقيان في تراجم الاعيان
217.	...	...	...	...	شرائع الاسلام في مسائل الحلال و الحرام
526.	...	...	...	...	شرح آداب البحث = شرح رسالة آداب البحث
412.	...	...	...	...	شرح الآداب العضدية
196.	...	...	...	...	شرح الارشاد لابن حجر الهيتمي
72.	...	...	...	...	شرح الارشاد للسيد علي خان المدني
	...	...	...	...	شرح ارشاد الازدهان = مجمع الفائدة و البرهان في شرح ارشاد
206 .	...	...	...	...	الاذهان
405.	...	...	...	...	شرح الاسباب و العلامات
63	...	...	...	...	شرح اسماء الله
344.	...	...	...	...	شرح الاشارات و التنبهات
373.	...	...	...	...	شرح اشكال التاميس
421.	...	...	...	...	شرح اصول اكبرى
473.	...	...	...	...	شرح بانث سعاد
528.	...	...	...	...	شرح البداية في علم الدراية
43.	...	...	...	...	شرح بروزخ
42.	...	...	...	...	شرح البرزخ
496.	...	...	...	...	شرح تجريد العقائد للقوشجي
99.	...	...	...	...	شرح تجريد العقائد لابن المطهر الحلي
380.	...	...	...	...	شرح تحرير المجسطي للبرجندي
381.	...	...	...	...	شرح تحرير المجسطى للسهارنپوري
420, 437.	...	...	...	...	شرح تصريف الزنجاني
438.	...	...	...	...	شرح تلخيص الجامع الكبير
327.	...	...	...	...	شرح تهذيب المنطق للقاضي نور الله الشوستري
512.	...	...	...	...	شرح تهذيب المنطق لليزدي
381.	...	...	...	...	شرح الجامي
383, 384.	...	...	...	...	شرح چغمزي
62.	...	...	...	...	شرح الحصن الحصين

346.	...	...	...	شرح حكمة الاشراق
353.	...	...	...	شرح حكمة العين ...
122.	...	...	...	شرح رسالة اثبات الواجب
526	...	...	...	شرح رسالة آداب البحث = شرح آداب البحث
62.	...	...	...	شرح الرسالة العضدية
362.	...	...	...	شرح رسالة المحقق الطوسي
514.	...	...	...	شرح رسالة المظاهرة
62.	...	...	...	شرح رسالة الواجب
167.	...	...	...	شرح زبدة الاصول للمازندراني
168.	...	...	...	شرح زبدة الاصول
420, 437.	...	...	...	شرح الزنجاني = شرح تصنيف الزنجاني
331.	...	...	...	شرح سلم العلوم لاحمد على السنديلي
329.	...	...	...	شرح سلم العلوم لبحر العلوم
330.	...	...	...	شرح سلم العلوم لمحمد اشرف البردواني
328.	...	...	...	شرح سلم العلوم لمحمد فيروز
23, 34.	...	...	...	شرح السنة للبعوى
418.	...	...	...	شرح الشافية للجاربدي
419.	...	...	...	شرح الشافية لعبد الباسط القزويني
25.	...	...	...	شرح الشفاء للخفاجي
371.	...	...	...	شرح الشمسية للبرجندي
437.	...	...	...	شرح الشمسية للتفتازاني = السعدية شرح الشمسية
70.	...	...	...	شرح الصحيفة الكاملة
41, 43.	...	...	...	شرح الصدور في شرح حال الموتى و القبور
111.	...	...	...	شرح العقائد العضدية
437.	...	...	...	شرح العقائد الفلسفية
342.	...	...	...	شرح عيون الحكمة
524.	...	...	...	شرح الفصول الايلاقية
491.	...	...	...	شرح الفوائد
467.	...	...	...	شرح القصيدة الفونية
465.	...	...	...	شرح القصيدة الهمزية = المنح المكية في شرح القصيدة الهمزية

422.	...	...	...	شرح الكافية للاسترايادي
424.	...	...	...	شرح الكافية للاسترايادي
216.	...	...	...	الشرح الكبير
341.	...	...	...	شرح كتاب النجاة
438.	...	...	...	شرح الكشف
421.	...	...	...	شرح الامة
477.	...	...	...	شرح لامة العجم
464.	...	...	...	شرح لامة العجم للصفدي
477.	...	...	...	شرح لامة العرب
431.	...	...	...	شرح اللباب
157.	...	...	...	شرح مختصر المتنبي لعبد الدين الايجي
158.	...	...	...	شرح مختصر المتنبي لمحمد الكوماني
34.	...	...	...	شرح مسلم
162.	...	...	...	شرح مسلم الثبوت لبحر العلوم
164.	...	...	...	شرح مسلم الثبوت لملأ بركت
161.	...	...	...	شرح مسلم الثبوت لملأ نظام الدين السهالي
35.	...	...	...	شرح مشكوة المصابيح
34.	...	...	...	شرح مشكوة المصابيح للطبيبي
36.	...	...	...	شرح مشكوة المصابيح للمروزي
438.	...	...	...	شرح المفتاح or مفتاح العلوم للمتقازاني
435.	...	...	...	شرح مفتاح العلوم للمجرجاني
135.	...	...	...	شرح مفاح الغيب للفناري
195.	...	...	...	شرح المقدمة
109, 110.	...	...	...	شرح المواقف
341.	...	...	...	شرح النجاة
186.	...	...	...	شرح الوقاية
350.	...	...	...	شرح هداية الحكمة للميمني
349	...	...	...	شرح هداية الحكمة لميرك البخاري
136.	...	...	...	شرح هياكل الفور
211.	...	...	...	شريعة التسمية

315, 340	...	...	...	الشفاء لابن سيدنا
24, 25, 26.	...	...	...	الشفاء في حقوق المصطفى
420.	...	...	...	شفاء الشافية = شرح الشافية للقنوجي
21.	...	...	...	شمائل النبي صلعم
360, 361.	...	...	...	الشمس البازغة
414.	...	...	...	شمس العلوم
370, 371.	...	...	...	الشمسية في الحساب
321, 322, 323, 326.	...	...	...	الشمسية في المنطق
				شوارق الانعام في شرح تجريد الكلام = التعليقات على الكاشية
102.	...	...	...	الخصرية
444.	...	...	...	الشبهات في المواعظ والآداب
94.	...	...	...	صحف الدريس
39.	...	...	...	صحيح البخاري = الجامع الصحيح للبخاري
30, 274.	...	...	...	الصحيح لمسام
80.	...	...	...	الصحيفة الحسينية
67, 86.	...	...	...	الصحيفة السجادية = الصحيفة الكاملة
66, 69, 79.	...	...	...	الصحيفة العلوية
66, 69, 71.	...	...	...	الصحيفة الكاملة للإمام زين العابدين
357.	...	...	...	الصحيفة الكاملة للامام = الايماضات والتشريفات
357.	...	...	...	الصحيفة الملكوتية للامام = الايماضات والتشريفات
501.	...	...	...	صدق الوفاء بحق الاخاء
356, 357.	...	...	...	الصراط المستقيم
124.	...	...	...	الصوارم المرفقة في دفع الصواعق المحرقة
124, 257.	...	...	...	الصواعق المحرقة
36.	...	...	...	الضوء اللامع
297.	...	...	...	طبقات انكزيلة
296.	...	...	...	طبقات الكذبلية
				طبقات الكنفية على القاري = الاثمار الجنية في اسماء
290.	...	...	...	الكنفية
295.	...	...	...	طبقات الشافعية لابن قاضي شهبة الدمشقي

291.	...	...	طبقات الشافعية الكبرى للسبكي ...
72.	...	...	طراز اللغات ...
89.	...	...	طريق ختم حضرت خواجه حبيب الله ...
137.	...	...	الطريقة المحمدية... ..
431.	...	...	العباب
311.	...	...	عجائب الدنيا = زبد محاسن مرآة الزمان ...
230.	...	...	عجائب الملكوت
468.	...	...	عجب العجائب
169.	...	...	عدة الاصول
103.	...	...	عروة الوثقى
420.	...	...	العزى
111, 112, 113, 114.	...	...	العقائد العضدية
119.	...	...	العقائد الفلسفية
448.	...	...	العقد الفريد
190.	...	...	العقد الفريد لبيان الراجح من الخلاف في جواز التقليد ...
499.	...	...	عقد الال بفضائل الال
442.	...	...	عقود الدرر فى حل ابیات المطول و المختصر ...
526.	...	...	العلم الشامخ في معرفة المنسوخ من السنة و النسخ ...
238.	...	...	العمدة لابن بطريق الحللى
241.	...	...	عمدة الباطريق = العمدة لابن بطريق الحللى ...
250.	...	...	عمدة الطالب في نسب آل ابي طالب
174.	...	...	عمدة الفتاوى
38.	...	...	عمدة القارى شرح صحيح البخارى
178.	...	...	عمدة المفتي و المستفتي = عمدة الفتاوى
			عناية القاضي و كفاية الراضي = العاشية على افوار التنزيل
7.	...	...	للخفاجي
137, 346.	...	...	عوارف المعارف
520.	...	...	عين الحكمة
518, 521.	...	...	عين الحكمة للدواني
266.	...	...	عيون الاثر

424, 425.	...	...	...	غاية التحقيق
444, 446.	...	...	...	غمر الحكم و درر الكلم
121.	...	...	...	غنية الطالبين
				غيث الادب الذي انسجم في شرح لامية العجم = شرح
464.	...	...	...	لامية العجم للصفدي
34.	...	...	...	الفائق
184.	...	...	...	فتاوى ابراهيم شاهي
180.	...	...	...	الفتاوى التاتارخانية
128.	...	...	...	الفتاوى الحديثية
186.	...	...	...	الفتاوى الحمادية
438.	...	...	...	الفتاوى الحنفية
196.	...	...	...	فتح الجواد = شرح الارشاد لابن حجر الهيتمي
466, 467.	...	...	...	فتح الجواد للعيدروس
132.	...	...	...	الفتح الدياني و الفيض السبحاني
437.	...	...	...	فتح الغفار في شرح المزار
508.	...	...	...	الفتح القدسي في تفسير آية الكرسي
45.	...	...	...	الفتح المبين في شرح الاربعين
511.	...	...	...	الفرج من بعد الشدة في علم الرمل
421.	...	...	...	فصول الكبرى
262.	...	...	...	الفضائل الباهرة في محاسن مصر و القاهرة
505.	...	...	...	الفتة الاكبر
219.	...	...	...	فقه الرضا
455.	...	...	...	الفلک الدائر على المثل السائر...
163.	...	...	...	فواتح الرحموت = شرح مسلم الثبوت لمختصر العلوم
59.	...	...	...	الفوائد والصلوة و العوائد
112.	...	...	...	الفوائد الخاقانية
489.	...	...	...	الفوائد الرغوية في شرح الرسالة الذهبية
161.	...	...	...	فوائد عظمي = شرح مسلم الثبوت لملا نظام الدين السهالي
41.	...	...	...	الفوز العظيم في لقاء الكريم
54.	...	...	...	الفهرست للطوسي

417, 418.	...	...	...	القاموس للغيدوز اباضي
318, 340, 404, 522, 523, 524, 525.	...	...	...	القانون لابن سينا ...
523.	...	...	...	القانون نجه
355, 520.	...	...	...	القبسات لمير باقر داماد
121, 122, 517.	...	...	...	القديمة = رسالة في اثبات الواجب للدواني
48.	...	...	...	قرب الاسناد
480.	...	...	...	قصائد البكري
476.	...	...	...	القصائد العشر
478.	...	...	...	قصائد ابن الفارض
463.	...	...	...	القصائد الذبويات = ديوان البرعي
511.	...	...	...	القصيدة
480.	...	...	...	القصيدة البديعية
471.	...	...	...	قصيدة البردة
414.	...	...	...	القصيدة الحميرية
476.	...	...	...	القصيدة الطنطانية
351.	...	...	...	قصيدة عينية
90.	...	...	...	القصيدة الغوثية
480.	...	...	...	قصيدة ابن الفارض
472.	...	...	...	قصيدة الفرزدق
474.	...	...	...	القصيدة اللامية المصغري
475.	...	...	...	القصيدة اللامية للمقري
477.	...	...	...	قصيدة الذابغة الذبياني
474.	...	...	...	القصيدة الذوقية للبستاني
466.	...	...	...	القصيدة الحمزية في المدائح الذبوية
321, 323, 325, 346.	...	...	...	القطبي
205.	...	...	...	قواعد الاحكام في معرفة الحلال والحرام
162.	...	...	...	القوانين المحكمة
507.	...	...	...	القول الجامع في بيان العلم النافع
456.	...	...	...	قهوة الانشاء
34	...	...	...	الكاشف عن حقائق السمن = شرح مشكوة المصابيح للطبيدي

275.	...	...	الكشف في معرفة اسماء الرجال ...
51, 55.	...	...	الكافي في علم الدين ...
18.	...	...	الكافي الشافي ...
422, 423, 424, 426, 427, 428, 429, 430, 513.	...	...	الكافية ...
481.	...	...	كافية البديعية = القصيدة البديعية
27, 261.	...	...	الكامل في التاريخ ...
44.	...	...	الكنائز وبيان السحارم ...
144.	...	...	الكبرى والاحمر ...
20.	...	...	كتاب الاحتجاج ...
78.	...	...	كتاب الادعية ...
79.	...	...	كتاب الادعية ...
82.	...	...	كتاب الادعية ...
83.	...	...	كتاب الادعية ...
88.	...	...	كتاب الادعية ...
44.	...	...	كتاب الاربعةين ...
231.	...	...	كتاب الامامة والسياسة ...
113, 282, 286.	...	...	كتاب الانساب للسمعاني ...
266, 504.	...	...	كتاب الاوائل للعسكري ...
313, 519.	...	...	كتاب باراميداس ...
230.	...	...	كتاب بدء الدنيا و قصص الانبياء ...
42.	...	...	كتاب البرزخ ...
314, 519.	...	...	كتاب البرهان ...
394.	...	...	كتاب البذاكيم = كتاب الحيل ...
391.	...	...	كتاب التكبير في علم التعبير ...
225.	...	...	كتاب التكوير ...
1.	...	...	كتاب التيسير ...
387.	...	...	كتاب الثمرة في احكام الفجوم ...
274.	...	...	كتاب الجمع بين رجال الصحيحين ...
55.	...	...	كتاب الحديث ...
393.	...	...	كتاب الحيل ...

404.	...	...	...	كتاب حيل بني موسى
65.	...	...	...	كتاب الدعاء
92.	...	...	...	كتاب زيارة اهل البقيع
92.	...	...	...	كتاب زيارة النببي
92.	...	...	...	كتاب الزيارتين
298.	...	...	...	كتاب السنة لابن حنبل رض
315.	...	...	...	كتاب الشفاء لابن سنيا
118.	...	...	...	كتاب الصلوة
409.	...	...	...	كتاب الطب
528.	...	...	...	كتاب الطب
390.	...	...	...	كتاب الطلسم
120.	...	...	...	كتاب العلوم
192.	...	...	...	كتاب الفقه
54.	...	...	...	كتاب الفهرست للطوسي
391.	...	...	...	كتاب القادري في التعبير
312.	...	...	...	كتاب قاطيغورس
314.	...	...	...	كتاب القياس
44.	...	...	...	كتاب الكبائر و بيان المحارم
378.	...	...	...	كتاب الكرة و الاسطوانة
376.	...	...	...	كتاب الكرة المتحركة
377.	...	...	...	كتاب الماخوذات للطوسي
251.	...	...	...	كتاب المجالس
459.	...	...	...	كتاب المراسلات
458.	...	...	...	كتاب المراسلات للمرشدي
203.	...	...	...	كتاب المسائل = المسائل
379.	...	...	...	كتاب مساحة الاشكال البسيطة و الكرة
376.	...	...	...	كتاب المعطيات
377.	...	...	...	كتاب المفروضات
312, 518.	...	...	...	كتاب المقولات
374, 375.	...	...	...	كتاب المذاظر

257. ... كتاب المناقب ...
258. ... كتاب المناقب ...
260. ... كتاب المناقب ...
250. ... كتاب المناقب لاهل البيت ...
194. ... كتاب المنهاج في الفقه = منهاج الطالبين و عُدَّة المفتين ...
195. ... كتاب منهج القويم = منهج القويم ...
242. ... كتاب المودة في القربى ...
198. ... كتاب الميزان للشعراني ...
- 340, 341. ... كتاب النجاة لابن سينا ...
241. ... كتاب اليقين لابن طائوس العلوي ...
88. ... كرامات وجوديه ...
202. ... الكشف لبيدان ما في عدد الجمعة من خلاف ...
- 2, 18. ... الكشف عن حقائق التنزيل ...
127. ... كشف الحق و نهج الصدق ...
- ... كشف الغين عن شرح حكمة العين = الحاشية على شرح حكمة العين ...
354. ... كشف المراد في شرح تجريد الاعتقاد = شرح تجريد العقائد لابن المطهر الحلي ...
99. ... الكشف فيما جرى على آل الرسول ...
242. ... كفاية الاثر في المصنوع على الاثنا عشر ...
53. ... كفاية الطالب الملبب في خصائص الحبيب = الخصائص الكبرى ...
41. ... كلمات مكنونة ...
446. ... كلمات القانون ...
404. ... الكمال في اسماء الرجال ...
276. ... كذب العرفان في فقه القرآن ...
19. ... كنز الفوائد في حل مشكلات القواعد ...
205. ... كنوز الجواهر ...
- 94, 97. ... كنوز الصحاح ...
94. ... الكهف ...
78. ... اللامية لابن المالک = ابنية الافعال ...
- 421, 422. ...

464, 473, 477.	...	...	لامية العجم للطغرائي
473, 477.	...	...	لامية العرب
431.	...	...	اللباب
499.	...	...	لسان العرب
198.	...	...	لطائف المنن و الاخلاق
276.	...	...	اللطيف = المعجم للذهبي
225.	...	...	اللمع الى كتاب التكميل
318.	...	...	لوامع الاسرار في شرح مطالع الانوار
336.	...	...	لواء الهدى في الليل و الدجى = العاشية لغلام يحيى
377.	...	...	الماخوذات للطوسي
406.	...	...	ما لا يسع الطبيب جهله
446.	...	...	مائة كلمة عالية مرتضوية = كلمات مكثفة
310.	...	...	مباهج الفكر و مباحج العبر
171.	...	...	المبسوط للسرخسي
27, 455.	...	...	المثل السائر في آداب الكاتب و الشاعر
312.	...	...	المثير الغرام الى زيارة القدس و الشام
251.	...	...	المجالس = كتاب المجالس
139.	...	...	مجالس الابرار
254.	...	...	المجالس المفجعة
379.	...	...	المجسط or المجسطي
107.	...	...	المجاني امرأة المنجي
447.	...	...	مجمع الامثال للميداني
150.	...	...	مجمع البكرين ادارة شكرة
16, 18, 20.	...	...	مجمع البيان لعلوم القرآن
206.	...	...	مجمع الفائدة و البرهان في شرح ارشاد الاذهان
406.	...	...	مجمع المنافع البدنية
475.	...	...	مجموع القاضي
471.	...	...	مجموعة الاشعار
192.	...	...	مجموعة الاصول
503.	...	...	مجموعة الرسائل

374.	...	...	...	مجموعة الرسائل الحكمية
506.	...	...	...	مجموعة الرسائل للعبدروس
487.	...	...	...	مكاسبه النفس اللوامة
194.	...	...	...	المكرر
181.	...	...	...	المحيط في الفقه
39.	...	...	...	مختصر البخاري
306.	...	...	...	مختصر بهجة الاسرار
281.	...	...	...	مختصر تاريخ بغداد
513.	...	...	...	مختصر العضدي
436, 437, 438, 439, 442.	...	...	...	مختصر المعاني
157, 158, 159.	...	...	...	مختصر المنتهى
195, 216.	...	...	...	المختصر النافع
113, 183.	...	...	...	مختصر الوقاية
207.	...	...	...	مدارك الاحكام في شرح شرائع الاسلام
129.	...	...	...	مذاق العارفين
228, 229.	...	...	...	مرآة الجذان و عبرة اليقضان
459.	...	...	...	المراسلات
458.	...	...	...	المراسلات للمرشدين
35, 36, 37.	...	...	...	مرواة المفاتيح = شرح مشكاة المصابيح للهروي
379.	...	...	...	مساحة الاشكال البسطة والكبرى
108.	...	...	...	مسالك الافهام
203.	...	...	...	المسائل
159, 161, 162.	...	...	...	مسلم الثبوت
30.	...	...	...	مشارك الاذوار النبوية من صحاح الاخبار المصطفوية
32, 33, 34, 35, 36, 37, 39.	...	...	...	مشكاة المصابيح
215.	...	...	...	المصابيح في الفقه للسيد محمد مهدي
125.	...	...	...	مصابب النواصب للشوستري
435.	...	...	...	المصباح = شرح مفتاح العلوم للمرجاني
	...	...	...	مصباح الانس بين المعقول والمشهود = شرح مفتاح الغيب
136.	...	...	...	لفناري

74.	...	...	...	مصباح المتعجد الصغير
74.	...	...	...	مصباح المتعجد الكبير
318, 319, 321.	...	...	...	مطالع الانوار
446.	مطلوب كل طالب من كلام علي بن ابي طالب = كلمات مكذوبة			
437, 440, 441, 442.	...	...	...	المطول
117.	...	...	...	مظهر النور
34.	...	...	...	معالم السنة
461	...	...	...	معالم العلماء
142.	...	...	...	المعاونة و المظاهرة
214.	...	...	...	معتمد الشيعة في احكام الشريعة...
275.	...	...	...	المعجم للذهبي
309.	...	...	...	معجم البلدان لابن مردويه
309.	...	...	...	معجم البلدان لياقوت الحموي
434.	...	...	...	معراج النحر
376.	...	...	...	المعطيات
416.	...	...	...	المغرب في ترتيب المغرب
280.	...	...	...	المغني للفقني
194.	...	...	...	مغني المحتاج
213.	...	...	...	مفاتيح الشرائع
84.	...	...	...	مفاتيح للنجاة
515, 516.	...	...	...	المفاوضات = رسالة القانوني
318.	...	...	...	المفتاح = مفتاح العلوم
372.	...	...	...	مفتاح الحساب في علم الحساب
141.	...	...	...	مفتاح السرائر و كذب الدخائر
118.	...	...	...	مفتاح الصرف
435.	...	...	...	مفتاح العلوم
135.	...	...	...	مفتاح الغيب or مفتاح غيب الجامع و الوجود
438.	...	...	...	مفتاح الفقه
167, 208.	...	...	...	مفتاح الفلاح
245.	...	...	...	مفتاح النجاة في مذاقب آل العباء

406.	...	مفردات ابن بيطار = جامع مفردات الادوية و الاغذية
34.	...	مفردات الراغب ...
377.	...	المفردات ...
515.	...	المفصلة عن منتهى الافكار و سبب اختلاف الامم = رسالة
437.	...	التونوى ...
378.	...	مقاصد الكلام ...
507.	...	مقالة ارشميدس في تفسير الدائرة
452.	...	المقالة الذافعة و الرسالة الجامعة ...
452, 459.	...	مقامات بدیع الزمان الهمداني ...
459.	...	مقامات النويري ...
84.	...	المقامات الهندية ...
525.	...	مقباس المصاييح ...
192.	...	المكنون ...
182.	...	الملقط ...
152.	...	ملثقي الابكر ...
67.	...	ملحة الاعراب ...
383.	...	الملحقات للصحيفة الكاملة
133.	...	الملخص فى الهيئة
90.	...	ملفوظات قديرية = الفتح الرباني و الفيض السبعاني
78.	...	المناجات ...
66, 89.	...	مناجات الامام زين العابدين رض
506.	...	مناجات امير المؤمنين or دعاء امير المؤمنين ٤
374.	...	مناجات غوث الاعظم رض
390.	...	المناظر = كتاب المناظر
257, 258, 260.	...	مناظر الاحجار ...
250.	...	المناقب = كتاب المناقب
468.	...	مناقب اهل البيت = كتاب المناقب لاهل البيت
106.	...	المناقب الحديدية ...
337.	...	المناهج لابن المطهر الحلي
	...	منتخب التواريخ ...

181.	...	...	...	منتخب خزانة الروايات
192.	...	...	...	منتخب المسائل ...
106.	...	...	...	منتهى الاصول للحلى
157.	...	...	...	منتهى السؤل و الامل
156.	...	...	...	منتهى الكلام ...
				منهج الباري بختم صحيح البخاري = رسالة في مناقب
501.	...	...	...	البخاري للعيدروس
465, 466.	...	...	...	المنهج المكية في شرح القصيدة الهمزية
156, 157.	...	...	...	المنحول or المنحول في الاصول
51.	...	...	...	من لا يحضره الفقيه
193, 194.	...	...	...	المذاهب في الفقه or مذاهب الطالبين وعدة المفتين
143.	...	...	...	مذاهب العابدين ...
468.	...	...	...	منهج البيان الشافعي في علمي العروض و القوافي
195.	...	...	...	منهج التويم ...
433.	...	...	...	منهج المسالك الى الفية ابن مالك
104.	...	...	...	منهيات على الحاشية القديمة ...
159.	...	...	...	منهيات مسام الثبوت
478.	...	...	...	منية النفس في اشعار عذرة العبيسي
109, 110, 114, 159.	...	...	...	المواقف في العقائد
200.	...	...	...	مواهب الفتاح في آداب الذكاح
138.	...	...	...	المواهب الفتحية على الطريقة المحمدية
522.	...	...	...	الموجز في الطب
242.	...	...	...	المودة في القربى ...
77.	...	...	...	منهج الدعوات و منهج العذابات
77.	...	...	...	منهج الدعوات و منهج الغايات = منهج الدعوات و منهج العذابات
322.	...	...	...	مير قطبي ...
198.	...	...	...	الميزان = كتاب الميزان للشعراني
236.	...	...	...	ميزان الاعتدال للذهبي
198.	...	...	...	الميزان الخضرية = كتاب الميزان للشعراني
199.	...	...	...	الميزان الكبيرى ...

327, 337.	...	...	...	...	ميزان منطق
347.	...	...	...	...	نامه داديار
418.	...	...	...	...	ناموس على القلموس
187.	...	...	...	...	نبذة توضيح في صلوة التسبيح
340, 341.	...	...	...	...	النجاة = كتاب النجاة لابن سيدنا
84.	...	...	...	...	النخبة
					نزهة العيون و النواظر و تحفة القلوب و الخواطر = روض
305.	...	...	...	...	الرياحين في حكايات الصالحين
26.	...	...	...	...	نسيم الرياض = شرح الشفاء للخفاجي
179.	...	...	...	...	نصاب الفقيه
134.	...	...	...	...	نظام الفقه
290.	...	...	...	...	نفحات الانس
250.	...	...	...	...	نفحة العنبرية في انساب آل خير البرية
468, 474, 475.	...	...	...	...	نفحة اليمن
178, 183.	...	...	...	...	النقاية
359.	...	...	...	...	نقد الجواهر في شرح زواهر الجواهر
158.	...	...	...	...	النقود و الردود
158.	...	...	...	...	النقول و الردود
261.	...	...	...	...	النوادر السلطانية و المحاسن اليوسفية
125, 126.	...	...	...	...	النواقض في رد البرافض
19.	...	...	...	...	نور الثقلين
43, 303.	...	...	...	...	النور السافر في اخبار القرن العاشر
108.	...	...	...	...	النو المنجلي من الظلام حاشية مسالك الافهام
34, 415.	...	...	...	...	النهاية للجزري or النهاية في غريب الحديث و الآثار
106.	...	...	...	...	نهاية المرام في علم الكلام
450, 451.	...	...	...	...	نهج البلاغة
105.	...	...	...	...	نهج المسترشدين
423.	...	...	...	...	الوافية في شرح الكافية
528.	...	...	...	...	الوجيزة
504.	...	...	...	...	النسائل الى معرفة الاوائل

183.	...	...	...	وشاح في المعاني و البيان
244.	...	...	...	وفاء الوفاء
299, 345.	...	...	...	وفيات الاعيان
183, 188.	...	...	...	الوقاية or وقاية الرواية
				التهبات السنيات في تبئين الاحاديث الموضوعات = تذكرة
48.	...	...	...	الموضوعات للمهزي
181, 504, 527.	...	...	...	الهداية في الفقه
349, 350, 351, 352, 361.	...	...	...	هداية الحكمة
136.	...	...	...	شياكل النور
106.	...	...	...	اليافوت
				اليقين باختصاص مولانا علي عليه السلام بامرّة المؤمنين =
241.	...	...	...	كتاب اليقين



INDEX OF PERSONS' NAMES.

NUMBERS in parenthesis are Hijra dates. Coming after a man's name they relate to obituary dates if preceded by "d", to the time about which he lived if preceded by "c" (*Circa*), or in the case of Sovereign to the beginning and end of his reign. Coming after the title of a work they relate to the date of its composition. The letter *a* is short for *abū*, *b* for *ibn* and dash (-) stands for the definite article *al*.

'Abbās I. (Shāh) of Persia (985-1038)	..	..	..	356
'Abbās II. (Shāh) of Persia (1052-1077)	..	..	..	103, 213
'Abdallāh, <i>scribe</i>	..	..	..	143
'Abdallāh b. 'Abd -Raḥmān Bāfā'ill -Ḥaḍramī	..	..	..	195
,, ,, 'Alavī b. Aḥmad -Ḥaddād Bā'alavī (d. 1132)	..	..	..	144
<i>Risālat al-Mu'āwanat</i> (1069)	..	..	..	142
<i>Risālat al-Muḥākkarat</i> (1068)	..	..	..	143
,, ,, 'Alī -'Akkāshī -Ṭabīb.				
<i>al-Kharīdat al-Jarīda</i>	..	..	..	471
<i>Sharḥ Bānat Su'ād</i>	..	..	..	473
,, ,, As'ad b. 'Alī -Yāfi'ī (d. 767)	..	..	..	11
<i>Mir'at al-Janān</i>	..	..	..	228
<i>Rawḍ ar-Riyāḥīn</i>	..	..	..	304
<i>Khuḷāṣat al-Mafākhīr</i>	..	..	..	305
,, ,, a. Bakr b. 'Abd -Raḥmān -'Alavī				
<i>al-Kibrīt al-Aḥmar</i>	..	..	..	144
,, -Ḥaddād v. 'Abdallāh b. 'Alavī b. Aḥmad -Ḥaddād Bā'alavī.				
,, b. -Ḥaddād -'Uṭhmānī -Ṭulanbī	..	..	..	327
,, ,, Ḥusain -Ḥusainī -Yazdī (d. 1015)	..	..	..	440
<i>al-Hāshīya 'Alā Ḥāshiyat al-Khṭā'i</i> (973)	..	..	..	439
<i>Sharḥ Tahḍīb al-Manṭiq</i>	..	..	..	512
,, ,, Ja'far b. -Ḥusain -Ḳumī.				
<i>Ḳurb al-Isnād</i>	..	..	..	48
,, Jurjīs Nawfal	..	..	..	483
,, b. Karamallāh, <i>scribe</i>	..	..	..	64
,, Ḳuṭb Shāh (1020-1083)	..	..	..	72
,, b. Muḥammad 'Alī -Baḡhdādī, <i>scribe</i>	..	..	..	466
,, ,, ,, Nuṣṣarakār -Ḥusainī (d. 776).				
<i>Sharḥ al-Lubāb</i> (735)	..	..	..	431
,, ,, ,, Ridā -Ḥusainī.				
<i>Jāmi' al-Ma'ārij wa'l Aḥkām</i>	..	..	..	212
,, ,, Mukḥarīḡ v. -Nābiḡha -Shaibānī.				
,, ,, Muslim b. Ḳutaiba -Dīnawarī (d. 276).				
<i>Kitāb al-Imāmat wa's Siyāsa</i>	..	..	..	231

‘Abdalalāh b. ‘Umar -Baidāvi (d. 685)	..	..	4, 5, 6, 7, 8, 34, 112
<i>Anwār at-Tanzīl</i>	..	..	3
.. -Yazdī v. ‘Abdallāh b. Ḥusain -Ḥusainī -Yazdī.			
‘Abd -Aḥad (Aḥad -Dīn) -Nūrī (d. 1061).			
<i>Hujjat al-Widād</i> (1033)	..	..	140
.. -‘Alī Baḥr -‘Ulūm v. ‘Abd -‘Alī Muḥammad b. Nizām -Dīn Baḥr -‘Ulūm.			
.. ‘Alī b. Jum‘at -‘Arūsī -Ḥuwaizī.			
<i>Nūr ath-Thaḥalain</i>	..	..	19
.. -‘Alī b. Muḥammad b. -Ḥusain -Barjandī.			
<i>Sharḥ ash-Shamsiyya</i>	..	..	371
<i>Sharḥ Tahrīr al-Mijistī</i>	..	..	380
<i>al-Hāshiyā ‘Ala Sharḥ Chaghminī</i>	..	..	383
<i>Sharḥ al-Ādāb al-‘Aḍudīyya</i> (930)	..	..	412
.. -‘Alī Muḥammad b. Nizām -Dīn Baḥr -‘Ulūm (d. 1235)	..	..	332, 372
<i>Sharḥ Musallam ath-Thubūt</i>	..	..	162
<i>Rasā’il al-Arkān</i>	..	..	191
<i>Sharḥ Sullam al-‘Ulūm</i>	..	..	329
<i>Ta’līqāt ‘Alā Sharḥ Sullam al-‘Ulūm</i>	..	..	329
<i>al-Hāshiyā ‘Alā Sharḥ Ṣadrā</i>	..	..	361
.. ‘Alī b. Muḥsin, <i>scribe</i>	..	..	307
.. -‘Azīm b. ‘Abd -Ḳavī -Munḍhirī (d. 656).			
<i>Kitāb al-Targhīb wa’t Tarḥīb</i>	..	..	32
.. -‘Azīz b. ‘Abd -Ṣamad, <i>scribe</i>	..	..	190
.. (Shams -A’inma) b. Aḥmad -Ḥalwānī or -Ḥalwā’ī (d. 448 or 452 or 456)	..	..	172
.. b. Sarāya -Sinbīsī (d. 750).			
<i>al-Kaṣīdat al-Badī’iyya</i>	..	..	480
.. Shāh -Dihlavī (b. 1159, d. 1239)	..	..	9, 15, 130
.. b. Yahyā -Jalūdī	..	..	461
.. -Bāḳī b. Ghawṭh -Islām -Ṣiddīqī -Jawnpūrī (d. 1086).			
<i>al-Ādāb al-Bāḳīyya</i>	..	..	410, 412
<i>al-Abḥāth al-Bāḳīyya</i>	..	..	411
b. ‘Abd -Barr v. Yūsuf b. ‘Abdallāh b. ‘Abd -Barr -Ḳurṭubī.			
‘Abd -Bāsīt b. Rustam ‘Alī -Ḳannawjī (d. 1223).			
<i>Sharḥ ash-Shāfiyya</i> (1204)	..	..	419
.. -Ghafūr b. ‘Abd -Karīm -Ḳazvīnī (d. 665).			
<i>al-Ḥawī as-Ṣaghīr</i>	..	..	196
.. -Lārī (d. 912)	..	..	429
.. -Ghanī, <i>scribe</i>	..	..	33
.. b. ‘Abd -Wāḥid b. Surūr -Maḳdisī (d. 600).			
<i>al-Kamāl fī Asmā’ ar-Rijāl</i>	..	..	276
.. -Hādī b. Ilāhdād -‘Uṭhmānī -Ṭulbanī (d. 922)	..	..	328
.. -Sūdī -Yamanī	..	..	466
.. -Ḥai Mawlavī	..	..	3

* Abd -Hakīm b. Shams -Dīn -Siyālkūtī (d. 1067).

	<i>al-Hāshīya 'Alā Anwār at-Tanzīl</i> ..	6
	<i>Hāshīyat al-Khayālī</i> ..	119
	<i>al-Hāshīya 'Alā Mir Kūbī</i> ..	325
	<i>al-Hāshīya 'Alā Hāshīyat al-Jāmī</i> ..	429
	<i>Hāshīyat al-Muṭawwal</i> ..	441
..	- <u>Hamīd</u> b. <u>Hibatallāh</u> b. a. - <u>Ḥadīd</u> (d. 655).	
	<i>al-Falak ad-Dā'ir</i> ..	455
..	- <u>Hamīd</u> b. <u>Yahyā</u> - <u>Kātib</u> (d. 132) ..	450
..	- <u>Kādir</u> (Diyā' -Dīn) b. 'Abdallāh - <u>Suhrawardī</u> (d. 564).	
	<i>Ādāb al-Murīdīn</i> ..	137
..	.. b. <u>Muḥammad</u> - <u>Kurashī</u> - <u>Miṣrī</u> (d. 775).	
	<i>al-Jawāhir al-Muḍī'a</i> ..	288
..	.. (Mulhī -Dīn) b. a. <u>Ṣāliḥ</u> <u>Mūsā</u> - <u>Jilī</u> - <u>Baḡhdādī</u> (d. 561)	121.
	133, 305, 306, 506	
	<i>Arṛād Usbū</i> ..	91
	<i>al-Fath ar-Rabbānī</i> ..	132
..	.. b. <u>Shaikh</u> b. 'Abdallāh - <u>Aidarūs</u> (d. 1038) ..	459, 502, 509
	<i>Rūḥ ar-Rāḥ wa Rāḥ al-Arwāḥ</i> ..	138
	<i>Is'āf Ikhwān aṣ-Ṣaḍā'</i> (1010) ..	235
	<i>an-Nūr as-Sāfir fī Akhbār al-Ḥarn al-Āshir</i> (1012) ..	303
	<i>Fath al-Jawād</i> (1015) ..	466
	<i>Sharḥ al-Kāṣidat an-Nūniya</i> (999) ..	467
	<i>ad-Durr ath-Thamīn</i> (944) ..	498
	<i>'Ikḍ al-La'āl bi Faḍā'il al-Āl</i> ..	499
	<i>al-I'tikādīya</i> ..	500
	<i>Ṣidk al-Wafā'</i> ..	501
	<i>Risāla fī Manāḳib al-Bukhārī</i> ..	501
	<i>al-Maḳālāt an-Nāfi'a</i> ..	507
	<i>al-Qawl al-Jāmī</i> ..	507
	<i>Buḡhyat al-Mustafīl</i> ..	508
	<i>al-Fath al-Kuṣi</i> ..	508
..	- <u>Karīm</u> b. 'Abd - <u>Malik</u> <u>Tapnī</u> , <i>scribe</i> ..	425
..	.. .. <u>Muḥammad</u> - <u>Rāfi'</u> (d. 623).	
	<i>al-Muḥarrar</i> ..	194
..	.. .. -<u>Tamīmī</u> - <u>Sam'ānī</u> (d. 562) ..	113, 286
	<i>Kitāb al-Ansāb</i> ..	282
..	- <u>Laṭīf</u> - <u>Saiyid</u> .	
	<i>Muntakhab Khizānat ar-Rawāyāt</i> ..	181
..	- <u>Malik</u> (65-86) ..	478
..	.. b. <u>Kuraib</u> - <u>Aṣma'ī</u> (d. 216) ..	482, 483
..	.. a. - <u>Ma'ālī</u> - <u>Juwainī</u> <u>Imām</u> - <u>Ḥaramain</u> (d. 478) ..	10
..	.. <u>Zāda</u> ..	434
..	- <u>Masīḥ</u> b. <u>Abdallāh</u> - <u>Ḥimṣī</u> .	
	<i>Uthūnūjiya</i> ..	338

‘Abd Muḥammad b. Sulṭān ‘Alī -Badakhshī.			
	<i>Jāmi‘ at-Tafāsīr</i> (1057)	..	.. 8, 9
„	-Muḥtadir Mawlānā	..	.. 432
„	-Nabī, <i>scribe</i>	..	.. 339
„	„ b. Aḥmad -Gangūhī (d. 991).		
	<i>Sunan al-Hudā</i>	..	.. 146
b. ‘Abd Rabbih z. Aḥmad b. Muḥammad b. ‘Abd Rabbih.			
‘Abd -Raḥīm, <i>scribe</i>	..	.. 134, 263, 275, 291, 295, 297, 298, 425	
„	„ b. ‘Abd -Karīm -Şafīpūrī	..	.. 469
„	„ „ Aḥmad -Bur‘ī (c. 450).		
	<i>Dīwān al-Bur‘ī</i>	..	.. 465
„	„ „ „ b. ‘Uṭhmān -Şhāfi‘ī, <i>scribe</i>	..	.. 393
„	„ „ Fatḥ Muḥammad -Lāhūrī, <i>scribe</i>	..	.. 440
„	„ „ Kḥān Kḥānān (d. 1036)	..	.. 46
„	„ „ b. Mīr Muḥammad -Bukḥārī, <i>scribe</i>	..	.. 424
„	-Raḥmān III (300-350)	..	.. 448
„	„ (‘Aḍud -Dīn) b. Aḥmad -Ījī (d. 756)	..	.. 109, 110, 111,
		113, 114, 158, 159, 412, 413, 437	
	<i>al-‘Aḳā’id al-‘Aḳudīya</i>	..	.. 112
	<i>Sharḥ Mukhtaṣar al-Muntahā</i>	..	.. 157
„	„ b. Aḥmad -Jāmī (d. 898)	..	.. 426, 427, 428, 429, 447
„	„ „ „ b. Rajab -Baḡhdādī (d. 795).		
	<i>Ṭabaḳat al-Hanābila</i>	..	.. 297
„	„ „ „ ‘Alī b. -Jawzī (d. 597)	..	.. 47, 132, 236
	<i>Talbīs Iblīs</i>	..	.. 133
„	„ „ „ a. Bakr -Suyūṭī (d. 911)	..	.. 43, 133, 260, 416
	<i>al-Itḳān fī ‘Ulūm al-Ḳur‘ān</i>	..	.. 12
	<i>al-Īmī‘ as-Şaḡhīr</i>	..	.. 40
	<i>Jāmi‘ al-Jawāmī‘</i>	..	.. 40
	<i>al-Ḳhaṣā‘iṣ al-Kubrā</i>	..	.. 40
	<i>al-Fauz al-‘Azīm</i>	..	.. 41
	<i>al-Budūr as-Sāfira</i>	..	.. 42
	<i>Kitāb al-Barzakḥ</i>	..	.. 42
	<i>Sharḥ as-Şudūr</i>	..	.. 43
	<i>Buḡhyat al-Wu‘āt</i>	..	.. 299
	<i>Kitāb al-Wasā‘il</i>	..	.. 504
	<i>Risāla fī Ḥayāt an-Nabī</i>	..	.. 504
„	„ „ „ ‘Isā -‘Umarī -Murshidī (d. 1037).		
	<i>Kitāb al-Murāsālāt</i>	..	.. 458
„	„ „ „ Muḥammad b. ‘Aīdarūs -Zāhir -Malībārī	..	.. 201
„	„ „ „ -Murshidī	..	.. 302
„	-Raḥīd b. Muṣṭafā -Jawnpūrī (d. 1083).		
	<i>al-Ādāb ar-Raḥīdīya</i>	..	.. 513
	<i>Zād as-Sālikīn</i>	..	.. 51
	<i>Sharḥ Asrār al-Ḳhīlwa..</i>	..	.. 513
	<i>Sharḥ Mukhtaṣar al-‘Aḳudī</i>	..	.. 513

		<i>Sharḥ al-Kāfiya</i>	..	..	..	51.
‘Abd -Rasūl	b. Muḥammad	<i>Ḳlān</i> -Bijāpūrī.				
		<i>Rawḍat al-Anwār</i>	..	..	..	152
„ -Ra’ūf	„ Muḥammad	-Munāwī (d. 1031).				
		<i>Taisīr al-Wuḳūf</i>	..	..	..	191
„ -Razzāk	„ ‘Alī	-Lāhijī (d. c. 1050).				
		<i>at-Ta’līqāt ‘Ala’l Ḥūshiyat al-Ḳhidrīya</i>	..	..	..	102
„ -Wahhab	„ Aḥmad	-Sha’arānī (d. 973).				
		<i>Kitāb al-Mizān</i>	..	..	..	198
„	„	„ ‘Alī -Subkī (d. 771).				
		<i>Ṭabaḳāt ash-Shāfi’iyat al-kubrā</i>	..	..	..	291
„	„	„ Ibrāhīm -Zanjānī	..	..	..	420
„	„	-Ḳudwā’ī -Ḳannaujī.				
		<i>Baḥr al-Madhāhib</i> (1125)	..	..	..	118
		<i>Kitāb aṣ-Ṣalāt</i>	..	..	..	118
		<i>Miftāḥ aṣ-Ṣarj</i>	..	..	..	118
„ -Wahid	b. Mīr Dād,	<i>scribe</i>	..	..	..	184
„	„	„ Muḥammad -Āmidī	..	..	..	446
		<i>Ḡurar al-Ḥikam</i>	..	..	..	444
-Abharī	c. -Mufaddal	b. ‘Umar -Abharī.				
‘Abīd	b. -Abras	..	..	..	..	476
Abkarius	Iskandar	..	..	..	..	478
Ādar Sāsān	Dihīm	Bakḥsh.				
		<i>Risāla Ādar Sāsān</i>	..	..	..	347
Adud -Dawla	(367-372)	..	..	..	..	449
„ -Dīn -Ījī	v. ‘Abd -Raḥmān	(‘Adud -Dīn, b. Aḥmad -Ījī.				
Aḥmad,	<i>scribe</i>	..	..	..	..	25
„	b. ‘Abdallāh	-Iṣḫānī (d. 430).				
		<i>Ḥilyat al-Awliyā’</i>	..	..	..	268
„	„ ‘Abd Muḥammad	b. Sulṭān ‘Alī -Badakḥshī	..	..	..	9
		<i>Jāmi’ at-Taḥāsīr</i>	..	..	..	8, 9
„	„	„ -Mun’im -Shirīshī (d. 619)	..	..	..	452
„	„	„ -Muṭṭalib -Sharīf (d. 1039)	..	..	..	458
„	„	„ -Razzāk -Ṭanṭarānī.				
		<i>al-Ḳaṣīdat at Ṭanṭarāniya</i>	..	..	..	476
„ -Abīwardī.						
		<i>al-Ḥāshiya ‘Alā Mīr Ḳuṭbī</i>	..	..	..	325
„	b. Aḥmad	-Sharjī -Zabīdī (d. 893).				
		<i>Kitāb al-Fawā'id</i>	..	..	..	59
„	„ Akram	-Ḳādī	..	..	..	186
„	„ ‘Alī	b. -Ḥusain.				
		<i>‘Umdat at-Ṭālib</i>	..	..	..	250
„	‘Alī	b. Faṭḥallāh -Sandilī (d. 1200).				
		<i>Sharḥ Sullam al-‘Ulūm</i>	..	..	..	331
„	b. ‘Alī	b. Muḥammad -Baskarī	..	..	..	502
		<i>Risāla fī Manāḳib al-Bukḥārī</i> (1008)	..	..	..	501

Aḥmad b. 'Alī b. Muḥammad b. Ḥajar -'Asḳalānī (d. 852).			
	<i>Tahḏīb Tahḏīb al-Kamāl</i> (808) ..	..	276
	<i>ad-Durar al-Kāmina</i> (830) ..	..	302
	<i>ad-Diwān</i> ..	..	465
..	.. -Ṭabarsī ..	..	20
..	.. -Ḥasan -Jārabardī (d. 746).		
	<i>Sharḥ ash-Shāfi'ī</i> ..	..	418
..	.. Jaḥḥan 'Alaviya -Iṣḥānī.		
	<i>ad-Du'ā' al-Adila</i> ..	..	78
..	Kabīr -Ḥāfiẓ ..	..	470
..	b. Manjawaih (d. 428) ..	..	274
..	.. Muḥammad b. 'Abd Rabbih (d. 328).		
	<i>al-Iḳd al-Farīd</i> ..	..	448
..	.. 'Abd -Sajjād, scribe ..	..	74
..	.. 'Alī -'Āṣimī.		
	<i>Zaīn al-Fatā fī Tafsīr Hal atā</i> ..	..	20
..	.. b. Ḥajar -Haitamī (d. 973) ..	46, 124, 128, 156, 257	
	<i>az-Zawājir 'An Iḳtirāf al-Kabā'ir</i> ..	..	43
	<i>al-Fath al-Mubīn</i> ..	..	45
	<i>Sharḥ al-Muḥaddama</i> ..	..	195
	<i>Sharḥ al-Irshād</i> ..	..	196
	<i>al-Manḥ al-Makkīya</i> ..	..	465
..	.. -Yamanī -Shirwānī (d. 1256) ..	..	470, 471
	<i>Jawāhir al-Waḳḳād</i> (1233) ..	..	468
	<i>'Ujb al-'Ujāb</i> ..	..	468
	<i>Nāḥiyyat al-Yaman</i> ..	..	468
	<i>Ḥadīqat al-Afrāḥ</i> ..	..	468
	<i>al-Manāḳib al-Ḥaidariyya</i> ..	..	468
	<i>Manhaj al-Bayān ash-Shāfi'</i> ..	..	468
	<i>Baḥr an-Nafā'is</i> ..	..	468
	<i>Tāj al-Iḳbāl</i> ..	..	468
..	.. -Ardabīlī (d. 993).		
	<i>Majma' al-Fā'idat wa'l Burhān</i> ..	..	206
..	.. -Būshī, scribe ..	..	503
..	.. b. Fahd -Ḥillī (d. 841).		
	<i>Kiṭāb at-Taḥṣīn</i> ..	..	509
..	.. -Ḥaḍramī Bājābīr (d. 1001) ..	..	501
..	.. -Ḥafarī ..	..	101
..	.. b. -Ḥanbal (d. 201) ..	..	120, 296
	<i>Kiṭāb as-Sunna</i> ..	..	298
..	.. b. Ibrāhīm ..	..	312
..	.. -Kalābādhī (d. 389) ..	..	274
..	.. -Kḥālīdī, scribe ..	..	434
..	.. -Maḡribī, scribe ..	..	29
..	.. -Maidānī (d. 548).		
	<i>Majma' al-Amthāl</i> ..	..	447

Aḥmad b. Muḥammad -Nāṭilī (d. 446).	<i>Jumal al-Aḥkām</i> ..	176
„ „ „ Nizām -Jilānī.	<i>Futūwā Ibrāhīm Shāhī</i> ..	184
„ „ „ -Shūmunnī (d. 872).	<i>Manhaj al-Masālik</i> ...	433
„ „ „ b. 'Umar -Kḥafājī (d. 1069).	<i>al-Hūshiyā 'Alā Awwār at-Tanzil</i> ..	7
„ „ „ <i>Sharḥ ash-Shifā'</i> ..	25	
„ „ „ Mūsā -Khayālī ..	119	
a. Aḥmad -Nahrjūrī ..	363	
Aḥmad -Rūmī (d. c. 1040).	<i>Majālis al-Abrār</i> ..	139
„ b. Ṣalāḥ -Maḥallātī, scribe ..	415	
„ Shāh (1162-1185) ..	66, 76, 418	
„ „ Muḥammad, scribe ..	455	
„ -Shirwānī v. Aḥmad b. Muḥammad b. 'Alī -Yamanī -Shirwānī.	132	
„ <i>Tabāṭabā'ī</i> ..	187	
„ (Saif -Dīn) -Taftāzānī v. Aḥmad b. Yahyā Ḥafīd -Taftāzānī.	371	
„ b. 'Ubaidallāh -Maḥbūbī Ṣadr -Sharī'a -Akbar (c. 630) ..	438	
„ „ Yahyā Ḥafīd -Taftāzānī (d. 916) ..	185	
„ „ <i>Hāshiyā Mukhtaṣar al-Ma'āwī</i> ..	491	
„ „ Zain -'Ābidīn -Miṣrī ..	492	
„ „ „ -Dīn -Iḥsā'ī (d. 1241).	263	
„ „ „ <i>Sharḥ al-Fawā'id</i> (1233) ..	404	
„ „ „ <i>ar-Rasā'il</i> ..	387, 404	
„ „ „ Zuhaira ..		
Aidamir „, 'Alī -Jildakī (d.c. 750) ..		
„ <i>al-Burḥān fī Asrār 'Ilm al-Mizān</i> ..		
-Aidarūs v. 'Abd -Kādir b. Shaikh b. 'Abdallāh -Aidarūs.		
-Ainī v. Maḥmūd b. Aḥmad -Ainī.		
Akbar Emperor (963-1014) ..	46, 124, 146, 337	
Akbar II (1221-1253) ..	370	
Akbar Shāhjahān Ābādī Chishtī ..	109	
Aḳhī Ḥalabī Yūsuf b. Junaid -Tūḳātī (d. 905) ..		
-'Āḳil.	<i>Hadā'ik Dḥāt Bahja</i> ..	510
-Aḳṣarā'ī v. Muḥammad b. Muḥammad -Aḳṣarā'ī.	23	
a. -'Alā', scribe ..	12	
'Alam -Dīn Bulḳinī ..		
'Ālamgīr Aurangzib (1069-1119) ..	39, 72, 110, 122, 160, 205, 245, 444	
'Alī b. 'Abdallāh -Samhūdī (d. 911).		
„ <i>Jawāhir al-Aḳdain</i> (897) ..	244	
„ <i>Wafā' al-Wafā'</i> ..	244	
„ <i>Khulāṣat al-Wafā'</i> ..	244	

-Alī b. 'Abdallāh -Shādhilī (d. 654).

	<i>Hizb al-Barr al-Kabīr</i> ..	..	58
	<i>Hizb al-Luṭf</i> ..	..	58
„ „	'Abd -'Alī -Mīsī (d. 1033) ..	..	70
„ „	Aḥmad -Fanjukirdī (d. 513) ..	..	461
„ „	„ - <u>Ḳuṣairī</u> , <i>scribe</i> ..	..	197
„ „	„ - <u>Nasavī</u> ..	..	377
„ „	„ - <u>Shīrāzī</u> - <u>Saiyid</u> 'Alī <u>Khān</u> - <u>Madanī</u> (d. 1117).		
	<i>Riḡāḍ as-Sālikīn</i> ..	..	71
	<i>Anwār ar-Rabī'</i> ..	..	72
	<i>Sulāfat al-'Asr</i> (1082) ..	..	72, 301
	<i>Sharḥ al-Irshād</i> ..	..	72
	<i>Tīrūz al-Lughāt</i> ..	..	72
	<i>Kūtūb Ahwāl as-Ṣiḥāba</i> ..	..	72
„ „	„ - <u>Wāḥidī</u> (d. 468) ..	..	447
„ „	Aidamir b. 'Alī - <u>Jildakī</u> v. Aidamir b. Alī - <u>Jildakī</u> .		
„	Akbar b. 'Alī - <u>Ilāhbādī</u> (d. 1091).		
	<i>Sharḥ Uṣūl Akbarī</i> ..	..	421
	<i>al-Uṣūl al-Akbarīya</i> ..	..	421
	<i>Fuṣūl Akbarī</i> ..	..	421
„	(a. - <u>Ḥasan</u>) -'Alavī ..	..	59
„	<u>Aṣḡhar</u> b. Muḥammad Yūsuf - <u>Ḳazvīnī</u> .		
	<i>Tanḳīḥ al-Marām</i> (1103) ..	..	169
„	b. Bāḳir - <u>Bāra</u> Mawlā, <i>scribe</i> ..	..	127
„ „	a. Bakr - <u>Marghīnānī</u> (d. 593) ..	..	527
„ „	Ḥamza - <u>Kisā'ī</u> (d. 189) ..	..	230
„ „	a. - <u>Ḥaram</u> b. - <u>Nafīs</u> - <u>Ḳurashī</u> (d. 687) ..	..	522
„ „	Ḥārūn - <u>Zanjānī</u> ..	..	363
„	Ḥasan <u>Khān</u> Masīḥ - <u>Dawla</u> ..	..	101
„	b. Hilāl - <u>Jazā'irī</u> ..	..	108
„ „	Ḥusain - <u>Saiyid</u> - <u>Murtazā</u> (d. 436) ..	..	445, 451
	<i>Dīwān 'Alī</i> ..	..	461
„ „	„ Zain -'Ābidīn (d. 94) ..	69, 71, 79, 83, 85, 505	
	<i>aṣ-Ṣaḥīfat al-Kāmila</i> ..	..	66, 69, 70, 71
	or		
	<i>aṣ-Ṣaḥīfat as-Sajjādiyya</i> ..	..	67
	<i>al-Munājjāt</i> ..	..	78
	<i>Du'ā aṣ-Ṣabāḥ wa'l Masā'</i> ..	..	79
	<i>Du'ā' al-Hilāl</i> ..	..	79
	<i>Du'ā' al-Jawshan al-Kabīr</i> ..	..	83, 86
„ „	Ḥusām - <u>Dīn</u> - <u>Muttaḳī</u> (d. 975) ..	..	46
„ „	Ibrāhīm - <u>Ḳummī</u> ..	..	14
„ „	„ - <u>Shīrvānī</u> v. Muḥammad 'Alī <u>Khān</u> .		
„ „	Ja'far b. Muḥammad b. 'Alī Zain al-'Ābidīn.		
	<i>al-Masā'il</i> ..	..	203
„	- <u>Ḳārī</u> c. 'Alī b. Sultān Muḥammad - <u>Ḳārī</u> - <u>Haravī</u> .		

‘Alī -Kātibī (d. 672) ..	..	..	321, 322, 323, 325, 326
„ -Kūshjī v. ‘Alī b. Muḥammad -Kūshjī.			
„ b. Muḥammad ‘Alī -Ṭabāṭabā’ī (d. 1231)	..	..	170
„ <i>ash-Sharḥ al-Kabīr</i> (1192)	..	..	216
„ b. Muḥammad b. -Aṭṭār (d. 630).			
„ <i>al-Kāmīl</i> ..	..	..	27
„ „ „ -Bustī (d. 400).			
„ <i>al-Kaṣīdat an-Nīmīya</i> ..	..	..	474
„ „ -Jurjānī (d. 816)	..	3, 36, 109, 110, 114, 123, 323, 324,	
		325, 353, 410, 411, 513	
		<i>Sharḥ Mishkāt al-Maṣābīḥ</i> ..	35
		<i>Hāshīya Sharḥ al-Maṭālī</i> ..	319
		<i>Mīr Kūṭbī</i> ..	322
		<i>Sharḥ Miṭṭāḥ al-‘Ulūm</i> (803) ..	435
„ „ „ -Kummī.			
		<i>Kifāyat al-Aṭṭar</i> ..	53
		<i>Kutūb al-Idāḥ</i> ..	53
„ „ „ -Kūshjī (d. 879)	..	..	100, 101, 102, 103, 104
		<i>Risāla ‘Ilm Hisāb</i> ..	386
		<i>Sharḥ Tajīd al-‘Aḳā’id</i> ..	496
„ „ „ -Uṣṣmūnī (c. 900)	..	..	433
„ „ „ Mūsā -Riḍā (d. 202)	..	..	50, 52, 225
		<i>Fīḳḥ ar-Riḍā</i> ..	219
		<i>Uṣūl ad-Dīn</i> ..	488
		<i>ar-Risālat adl-Dīḥabīya</i> ..	488
„ „ „ b. Ṭā’ūs -‘Alavī (d. 664).			
		<i>al-Iḳbāl</i> ..	75
		<i>Mahajj ad-Da’wāt</i> (662) ..	77
		<i>Kitāb al-Yaḳīn</i> ..	241
„ „ „ Nāṣir -Ḥusainī.			
		<i>I’lām Nahj al-Bālāgha</i> ..	451
„ „ „ Shihāb -Dīn -Hamadānī (d. 786).			
		<i>Kitāb al-Muwadda fī’l Kurbā</i> ..	242
„ „ „ Sulṭān Muḥammad -Kārī -Haravī (d. 1014)	..	..	35, 36, 183, 437
		<i>Sharḥ Mishkāt al-Maṣābīḥ</i> ..	37
		<i>Tadhkirat al-Mawḍū‘āt</i> ..	47
		<i>Risālat al-Ihtidā’</i> ..	188
		<i>al-Aṭṭmār al-Janīya</i> ..	290
„ „ „ -Ṭabāṭabā’ī Āḳā Saiyid (d. 1231)	..	..	170
„ „ „ a. Ṭālib (d. 40)	20, 65, 66, 81, 87, 89, 91, 155, 233, 241, 242, 244, 257,		
	258, 260, 444, 446, 450, 451, 461, 472, 479		
„ „ „ „ -Kīrwānī ..	..	..	461
„ „ „ „ -‘Ubaidallāh -Kummī Muntajab -Dīn.			
		<i>al-Arba‘ūn ‘an al-‘Arba‘īn</i> ..	486
		<i>al-Fihrist</i> ..	486
„ „ „ „ ‘Umar -Kātibī -Qazvīnī (d. 675)	..	..	321, 322, 323, 326, 353

'Alī b. 'Uthmān -'Ushī.	<i>Bad' al-Amālī</i>	..	..	..	305
.. ,, Yahyā -Zandavaisatī	..	..	..	..	134
.. ,, Yūsuf -Shattanaufī (d. 561)	..	..	..	..	132, 306
'Alīm b. 'Alā' -Ḥanafī	..	..	..	..	180
'Allāma v. Ḥasan b. Yūsuf b. -Muṭahhar -Hillī.					
b. -'Amīd v. Muḥammad b. -'Amīd -Kātib.					
'Amīd -Dīn b. 'Abd -Muṭṭalib.	<i>Kanz al-Fawā'id</i>	..	..	..	205
-Āmidī v. 'Abd -Wāḥid b. Muḥammad -Āmidī.					
-Āmilī v. Bahā' -Dīn -'Āmilī.					
Amīn Alīmad	..	..	..	..	193
.. -Dīn Ḥasan	..	..	..	..	360
Amīr Beg.	<i>Hadū'ik ash-Shur'arā'</i> (1262)	..	..	..	529
Amjad 'Alī Shāh (1258-1263)	..	5, 20, 52, 71, 168, 205, 359, 372, 433,			
		435, 464, 528, 529, 539			
'Amr b. -'Āṣ -Kindī	..	..	..	..	263
.. ,, Bahr -Jāḥiẓ (d. 255)	..	..	..	..	245
.. ,, Kulthūm (d. 570 A. D.)	..	..	..	..	476
'Antra b. Shaddād -'Absī (d. 615 A. D.)	..	..	..	..	476, 478
Anūshīrwān b. Khālid	..	..	..	..	452
Anwar 'Alī	..	..	..	..	479
Apollonius of Perga	..	..	..	..	376
b. 'Arab Shāh	..	..	..	..	320
b. 'Arabī (Muḥammad b. 'Alī b. -'Arabī Muḥī -Dīn. d. 638)	..	..	..	..	515
Archimedes	..	..	..	..	377, 378
Aristotle	..	..	..	..	312, 338, 339, 340
Arsalān Shāh Nūr -Dīn	..	..	..	..	26
Āṣaf -Dawla, Nawwāb of Oude (1188-1212)	..	..	..	..	468
Asghar 'Alī b. Ḥusain 'Alī, scribe	..	..	..	..	27
-A'shā (Maimūn b. Kāis)	..	..	..	..	476
Ashraf Jahāngīr Samnānī (d. 808)	..	..	..	..	425
.. Mu'in -Dīn Mīrzā Makhdūm -Shīrāzī (d. 995)	..	..	..	..	125
-Askarī -Imām v. -Ḥasan b. 'Alī b. Muḥammad -'Askarī -Imām.					
-Aṣma'ī v. 'Abd -Malik b. Kuraib -Aṣma'ī.					
b. -Athīr -Jazarī v. 'Alī b. Muḥammad b. -Athīr.					
.. ,, ,, v. Mubārak b. .. ,, ..					
.. ,, ,, v. Naṣrallāh .. ,, ..					
Atsiz (535-551)	..	..	..	..	446
-Aufī	..	..	..	..	363
Auḥad -Dīn -Bilgīrāmī	..	..	..	..	469
.. ,, -Nūrī (d. 1061).	<i>Hujjat al-Widād</i>	..	..	..	140
Aurangzīb 'Ālamgīr (1069-1119)	..	39, 72, 110, 122, 160, 205, 245, 444			
Autolycus	..	..	..	..	376

'Azīmallāh, <i>scribe</i>	..	..	..	..	470
'Āzīmu'd-Dīn Aḥmad	..	..	..	..	415
'Azīz Muḥammad Kūkalṭāsh (<i>Khān A'zam</i>)	..	..	..	..	46
'Azmatallāh b. Shams-Dīn -Kūrnīyārī.					
<i>Tanqīḥ an-Naḥr</i>					
Bā'alavī v. a. Bakr b. Sālim Bā'alavī.					434
b. Bābūya v. Muḥammad b. 'Alī b. Bābūya -Ḳummī.					
-Badā'ūnī ('Abd -Ḳādir -Badā'ūnī, d. 1004 or 1006)	..	..	..	..	337
Badī' -Zamān -Hamadhānī (d. 398)	..	..	..	..	452
.. .. a. -'Izz b. Ismā'il	..	..	..	..	394
-Baghavī v. Ḥusain b. Mas'ūd -Farrā' -Baghavī.					
Bahā' -Dīn -'Āmilī v. Muḥammad (Bahā' -Dīn) b. -Ḥusain -Hārithī -'Āmilī.					
Baḥr -'Ulūm v. 'Abd -'Alī Muḥammad b. Nizām -Dīn Baḥr -'Ulūm.					
Baidāvī v. 'Abdallāh b. 'Umar b. Muḥammad -Baidāvī.					
b. -Baīṭār ('Abdallāh b. Aḥmad b. -Baīṭār, d. 646)	..	..	..	..	406
Bākīr Bahbahānī Ākā (d. 1205)	..	..	..	..	170
.. -Dāmād v. Muḥammad Bākīr b. Muḥammad -Ḥusainī -Dāmād.					
.. -Imām (Muḥammad Bākīr b. 'Alī Zain -'Ābidīn, d. 113)	..	..	..	..	14, 49
a. Bakr (11-13)	..	..	..	..	133, 269
a. .. b. 'Abdallāh -'Aidarūs (d. 909)	..	..	..	..	467
.. .. Aḥmad b. Ḳāḍī Shuhba (d. 850).					
<i>Tabaḳāt ash-Shāfi'iyya</i>					
.. .. 'Alī b. Hījja -Ḥamavī (d. 837).					295
<i>Khizānat al-'Aḍab</i>					
<i>Ḳahwat al-Inṣhā'</i>	..	..	..	..	456
.. .. a. Muḥammad -Makkī, <i>scribe</i>	..	..	..	..	235
.. .. Muḥsin Bā'būd -'Alavī.					
<i>al-Makāmāt al-Hindīya</i> (1128)					
.. .. Sālim Bā'alavī (d. 1085).					459
<i>Miftāḥ as-Sarā'ir</i>					
.. .. -Shanwānī (d. 1019)	..	..	..	..	7
b. Ballān (d. 909)	..	..	..	..	12
a. Barakāt -Rāzī, <i>scribe</i>	..	..	..	..	317
b. -Bārīzī v. Hibatallāh b. 'Abd -Raḥīm b. -Bārīzī.					
Barjandī v. 'Abd -'Alī b. Muḥammad b. -Ḥusain -Barjandī.					
-Barḳalī	..	..	..	..	430
Barkat Mullā.					
<i>Sharḥ Musallam al-Ṭibbī</i> (1233)					
Basheerood -Deen Mawlavī	..	..	..	..	13
Bāyazīd Khān II, 'Uṭhmānī Sultān (886-918)	..	..	..	..	100
-Bihārī v. Muḥibballāh b. 'Abd -Shukūr -Bihārī.					
-Bihishtī Ḥājī	..	..	..	..	179
-Birkavī v. Muḥammad b. Pīr 'Alī -Birkavī.					
b. -Bīṭrīḳ -Ḥillī v. Yaḥyā b. -Ḥasan b. Ḥusain b. -Bīṭrīḳ -Ḥillī.					
-Bukḥārī v. Muḥammad b. Ismā'il -Bukḥārī.					
-Bulḳīnī (Ṣāliḥ b. 'Umar 'Alam -Dīn, d. 868)	..	..	..	..	12

-Bur'ī v. 'Abd -Raḥīm b. Aḥmad -Bur'ī.			
Būṣīrī (Muḥammad b. Sa'īd -Dūlāsī -Būṣīrī, d. 694)	..	..	471
Carlyle, J. D.	..	..	474
Chaghminī v. Maḥmūd b. Muḥammad Chaghminī.			
Chakan -Hindī -Kāḍī (920).	<i>Khī-ānat ar-Rawāyāt</i>	..	181
Clement, David Joseph	..	..	475
Clouston, W. A.	..	..	474
Dādyār.	<i>Nāma Dādyār</i>	..	347
	<i>Risāla Dah Gūai</i>	..	348
-Dāmād v. Muḥammad Bākīr b. Muḥammad -Ḥusainī -Dāmād.			
-Damīrī v. Muḥammad b. Mūsā -Damīrī.			
Dārā Shikūh (d. 1069)	..	..	150, 151
-Ḍarīr v. Dā'ūd b. 'Umar -Anṭākī -Ḍarīr.			
a. Dā'ūd (Sulaimān b. -Aḥ'aṭh -Sijistānī, d. 275)	..	..	27, 29
Dā'ūd Mawlānā	..	..	186
.. b. Muḥammad -Kāsīm	..	..	430
.. -Shīrwānī (c. 850).	<i>Hāshiyā Sharḥ al-Maṭālī</i>	..	321
.. b. 'Umar -Anṭākī -Ḍarīr (d. 1008).	<i>Majma' -Manāfi' al-Badanīya</i>	..	406
-Dawlatābādī v. Shihāb -Dīn b. Shams -Dīn -Dawlatābādī.			
-Dawwānī v. Muḥammad b. As'ad -Dawwānī.			
Derenbourg, H.	..	..	478
-Dhahabī v. Muḥammad b. Aḥmad -Dhahabī.			
Dieterici, F. H.	..	..	339, 360
Dildār 'Alī Mawlānā (d. 1235)	..	..	335
Diyānat Khān (d. 1983)	..	..	245, 288
Dominicus, G.	..	..	315, 317
Ellis, A. G.	..	..	11, 370, 445, 453, 462, 474
Enoch	..	..	94
Erhardum ratdolt de Augusta	..	..	387
Euclid	..	..	374, 519
a. -Faḍl 'Allāmī (d. 1011)	..	..	337
-Faḍl b. -Ḥasan -Ṭabarsī (d. 548).	<i>Majma' al-Bayān</i>	..	16
	<i>Jawāmi' al-Jāmi'</i>	..	18
Faḍl b. Rūzbahān	..	..	127
Faḍlallāh -Jawnpūrī	..	..	513
Faḍl -Raḥmān -Mawlavī	..	..	469, 470
Faiḍ v. Muḥammad b. Murtaḍā Muḥsin -Kāshī.			
Faiḍallāh Khān Nawwāb (d. 1203)	..	..	336
Faiḍī a. -Faiḍ (d. 1004)	..	..	337
Faḥṣūf -'Arab v. Ya'qūb b. Ishāq -Kindī.			
Faiyūḍ v. 'Abd -Razzāk b. 'Alī -Lāhijī.			

Fakhr -Dīn ..	..	..	..	..	425
„ -Dīn-Rāzī v. Muḥammad b. ‘Umar-Rāzī.					
-Fārābī v. Muḥammad b. Muḥammad b. Tarkhān -Fārābī.					
-Farazdaq (Hammām b. Ghālīb, d. 110).					
<i>Ḳaṣīdat al-Farazdaq</i> ..					472, 505
b. -Fārid (‘Umar b. -Fārid, d. 632) ..					479, 480
Farid -Dīn Mas‘ūd Ganjshakar (d. 664) ..					88
Farrukh Siyar (1124-1131) ..					118
Fath ‘Alī Khān Zafar -Dawla <i>Kaptān</i> ..					530
„ „ Shāh Ḳāchār (1212-1250) ..					491
a. -Fath Ḥakīm (d. 997) ..					124
-Fīrūzābādī v. Muḥammad b. Ya‘qūb -Fīrūzābādī.					
Fīrūz Shāh b. Rajab (752-790) ..					180
Fleischer, H. L. ..					4
Forget, J. ..					345
Ganjshakar v. Farid Dīn Mas‘ūd Ganjshakar.					
-Ghawth -A‘zam v. ‘Abd -Ḳādīr (Muḥī -Dīn) b. a. Šālīḥ Mūsā -Jilī -Baḡhdādī.					
-Ghazālī v. Muḥammad b. Muḥammad -Ghazālī.					
(Gh)āzī -Dīn Ḥaidar, King of Oude (1229-1243) ..					468
Ghiyāth -Dīn Jamshaid -Kāshī.					
<i>Miftāḥ al-Hussab</i> ..					372
„ „ (Muḥammad) b. Rashīd -Dīn. Vazīr of a. Sa‘īd (d. 736) ..					318, 322
„ „ Tuḡlak (752-752) ..					180
„ „ Sultān ..					524
Ghulām Akbar Nāranjāmī, <i>scribe</i> ..					132
„ Ghawth ..					65
„ Ḥaḍrat -Mawlavī ..					471
„ Ḥusain.					
<i>Risālat al-Jarī</i> ..					335
„ Muḥammad b. ‘Abd -Ḥakīm, <i>scribe</i> ..					74
„ Muḥī -Dīn „ Muḥammad Šādīḳ, <i>scribe</i> ..					300
„ Yahyā „ Najm -Dīn -Bihārī (d. 1180).					
<i>al-Ḥaṣḥiya li Ghulām Yahyā</i> ..					335
Golius, J. ..					474
Ḥādhīḳ Saiyid Mawlavī ..					295
-Ḥādī b. Mahdī -Sabzawārī (c. 1280) ..					358
b. a. -Ḥadīd v. ‘Abd -Ḥamīd b. Hibatallāh b. a. -Ḥadīd.					
-Ḥafarī v. Muḥammad b. Aḥmad -Ḳhidrī.					
-Ḥafid v. Aḥmad b. Yahyā Ḥafid -Taftāzānī.					
Ḥāfiḳ Dar‘az v. Muḥammad Aḥsan b. Muḥammad Šiddīḳ Pišūzavārī, Ḥāfiḳ Dar‘az.					
Ḥaidar ‘Alī b. Mīrzā Muḥammad -Shirwānī.					
<i>Manāḳib Ahl Bait</i> ..					259
<i>Ḳitāb al-Majālis</i> ..					251
Ḥaidar b. ‘Alī -‘Ubaidī -Ḥusainī.					
<i>al-Kaṣḥkūl fī mā Jarā ‘Alā ‘Al ar-Rasūl</i> ..					242

	<i>Jāmi' al-Asrār</i>	..	..	..	242
	<i>Jāmi' al-Hakā'ik</i>	..	..	..	242
Haidar -Baḡdādī Fakhr -Tujjār	..	..	..	..	468
.. b. -Muṣṭafā, scribe	..	..	..	..	209
b. Haiyān (Jābir b. Haiyān, d. 160)	..	..	..	..	404
b. Hajar -'Aṣḡalānī c. Aḥmad b. 'Alī b. Muḥammad b. Hajar -'Aṣḡalānī.					
.. , - Haitamī c. , .. Muḥammad b. 'Alī b. Hajar -Haitamī.					
Hājī -Bihishtī Mawlānā	..	..	..	..	179
b. Hājib ('Uṭhmān b. 'Umar, d. 646)	157, 158, 159, 418, 419, 422, 423, 424, 426,				
	427, 428, 429, 430, 513				
Ḥamdallāh -Sandilī (d. 1160)	..	..	..	331, 332, 334, 337, 362	
Ḥamid b. 'Abd -Raḥīm -Jawnpūrī.					
	<i>al-Hāshiya 'Alā Anwār -Tanzīl</i>	..	..	..	8
Ḥamīd , Muḥammad b. Sa'idallāh, scribe	..	..	..	..	35
Hāmidallāh Kāfī -Ḳuḍāt	..	..	31, 171, 178, 188, 193, 424		
.. - Naḡavī	..	..	..	..	63
Ḥammām b. (Ḥālīb -Farazdaq (d. 110).					
	<i>Ḳaṣīdat -Farazdaq</i>	..	..	472, 505	
-Ḥana'ī c. Muḥammad -Ḥana'ī -Tabrizī.					
Haneberg	..	..	..	..	343
a. Ḥanīfa (-Nu'mān b. Ṭḡābit, d. 159)	..	..	178, 181, 289, 291		
	<i>al-Fikḥ al-Akbar</i>	..	..	..	505
Ḥannā b. Jirjīs, scribe	..	..	..	..	486
-Ḥarīrī c. -Ḳasīm b. 'Alī -Ḥarīrī.					
Hārith b. Hilliza	..	..	..	..	476
Hārūn -Raṣḥīd (170-193)	..	..	..	..	482
-Ḥasan b. 'Abdallāh -'Askarī, d. 395	..	..	..	..	504
	<i>Kitāb al-Awā'il</i>	..	..	..	266
.. , .. Bāḥamīd -Anṣārī.					
	<i>al-Hujjat bilā Jidāl</i> (1279)	..	..	..	201
	<i>al-Kaṣh shāf</i>	..	..	..	202
.. , .. 'Alī b. Muḥammad -'Askarī -Imām (d. 260).					
	<i>Tafsīr al-Imām al-'Askarī</i>	..	..	..	15
Ḥasan 'Alī -Ḥāshimī -Lakḥnavī	..	..	..	..	469
Ḥasan b. 'Alī -Mudābiḡhī (d. 1170)	..	..	..	..	46
Ḥasan 'Alī Mullā (d. 1065)	..	..	..	..	439
.. b. 'Alī b. Ṣḥadḡam -Madanī.					
	<i>Zahr ar-Riyāḍ</i> (992)	..	..	..	299
.. , .. 'Ammār -Wafā'ī -Shurunbulālī (d. 1069).					
	<i>al-Iḡd al-Farīd</i>	..	..	..	190
-Ḥasan b. Buwaih -Dailamī Rukn -Dawla (320-366)	..	..	..	..	449
.. Ḥalabī b. Muḥammad Ṣḥāl -Fanārī (d. 886).					
	<i>Hāshiya Ṣḥarḡ al-Mawāḡij</i>	..	..	..	109
	<i>Hāshiya al-Muṭawwal</i>	..	..	..	440
Ḥasan b. Ḡḥulām Muṣṭafā -Lakḥnavī (d. 1198).					
	<i>al-Hāshiya 'Alā' l Hāshiyat az-Zāhidīya</i>	..	..	..	336
	<i>al-Hāshiya 'Alā' sh Ṣḥams al-Bū'igha</i>	..	..	..	360

Hasan b. Hasan b. -Haitham -Biṣrī (d. c. 430).	<i>Risāla fī Tarbī' al-Dā'ira</i>	378
.. .. Maṣṣūr -Hallāj (d. 309) .. ..	.. ..	347
.. .. Muḥammad -Naḥvī (d. 791) .. ..	.. ..	225
.. .. -Nizām -A'raj .. ..	.. ..	371
.. .. <i>ash-Shamsiya</i> .. ..	.. ..	370
.. .. -Ṣaḡhānī -Hindī (d. 650).	<i>Mashāriḳ al-Anwār</i>	31
.. .. b. Ṣharafshāh -Astrābādī (d. 715).	<i>al-Wāfiya fī Sharḥ al-Kāfiya</i>	423
Hasan Sa'dī Shāikh -Islām .. ..	.. ..	199
.. .. -Shādhilī r. 'Alī b. 'Abdallāh -Shādhilī.	.. ..	..
Hasan Sultān (of Golkonda, 1083-1098) .. ..	.. ..	72
Hasan b. Yūsuf b. -Muṭahhar -Hillī (d. 726) .. ..	.. ..	76, 206
.. .. <i>Sharḥ Tajrīd al-Aḥḍid</i> (694) .. ..	.. ..	99
.. .. <i>Nahj al-Mustashhidīn</i> .. ..	.. ..	105
.. .. <i>Anwār al-Malakūt</i> .. ..	.. ..	106
.. .. <i>Muntahā al-Uṣūl</i> .. ..	.. ..	106
.. .. <i>al-Manālij</i> .. ..	.. ..	106
.. .. <i>Kashf al-Haḳḳ</i> .. ..	.. ..	127
.. .. <i>Tadhkirat al-Fuḳahā'</i> .. ..	.. ..	204
.. .. <i>Khulāṣat al-Aḳwāl</i> .. ..	.. ..	307, 527
.. .. <i>ar-Risālat as-Sa'diyya</i> .. ..	.. ..	495
.. .. Zain -Dīn -'Āmilī (d. 1011) .. ..	.. ..	167
Hasib -Dīn Aḥmad, scribe	42, 99, 134, 263, 275, 290, 331	..
Hassān b. Kaīs r. -Nābiḡha -Ja'dī.	.. ..	..
.. .. Tḥābit -Anṣārī (d. 54) .. ..	.. ..	506
Hātim .. Aḥmad Ahdal (d. 1012) .. ..	.. ..	459
Hibatallāh b. 'Abd -Raḥīm b. -Bārizī (d. 738).	<i>Tajrīd al-Uṣūl</i>	28
b. Hija -Ḥamavī r. a. Bakr b. 'Alī b. Hija -Ḥamavī.	.. ..	..
-Hillī r. Hasan b. Yūsuf b. -Muṭahhar Hillī.	.. ..	..
Hishām (Umayyad Caliph, 105-125) .. ..	.. ..	472, 505
Hispalensis, J. .. ..	.. ..	387
Hochheim, A. .. ..	.. ..	383
Hujjat -Islām r. Muḥammad b. Muḥammad -Ghazālī.	.. ..	..
Hūlākū Khān (654-663) .. ..	.. ..	334
Hunain b. Ishāḳ -'Ibādī (d. 260) .. ..	.. ..	313
.. .. <i>Kūūb Kūfīghūas</i> .. ..	.. ..	312
-Hurr -'Āmilī r. Muḥammad b. -Hasan -Hurr -'Āmilī.	.. ..	..
Husain b. 'Abdallāh, scribe .. ..	.. ..	460
Husain b. 'Abdallāh b. Sīmā (d. 428)	341, 342, 344, 345, 351, 522, 523	..
.. .. <i>Kūūb ash-Shifā'</i> .. ..	.. ..	315
.. .. <i>Kūūb an-Najāṭ</i> .. ..	.. ..	340
.. .. <i>Kulliyāt al-Ḳānūn</i> .. ..	.. ..	404

Husain b. 'Abdallāh -Ṭaiyibī (d. 743)	..	..	35, 36
	<i>Sharḥ Miṣḥkāt al-Maṣābiḥ</i>	..	34
„ „ 'Abd -Ṣamad -'Āmilī (d. 984)	..	..	299
„ „ Aḥmad -'Alamī.	<i>Ḥudūdih al-Ādāb</i>	..	460
„ „ „ -Zawzanī (d. 486)	..	..	479
„ „ „ 'Alī (-Imām, d. 61)	..	..	250, 479
-Husain b. „ -Ṭuḡhrā'ī (d. 513)	..	..	464, 477
	<i>Lāmīyat al-'Ajam</i> (505)	..	473
Husain Baiḡarā v. Sulṭān Husain Baiḡarā.			
-Husain b. a. Bakr -Narīlī.	<i>al-'Alam aṣḥ-Shūmīkh</i>	..	526
	<i>Tanḥīḥ al-Laḥīb</i> (939)	..	527
Husain „ „ „ -Ramīlī	..	..	29
„ „ „ Didār 'Alī -Naṣīrābādī (d. 1271).	<i>al-Majālis al-Muḥī'a</i>	..	254
„ „ „ Husain -'Āmilī (d. 1076).	<i>'Uḡḡat al-Durur</i>	..	442
„ „ „ -Khalkhālī (d. 1014)	..	..	114
-Husain b. Mas'ūd -Farrā' -Baḡhavī (d. 516)	<i>Sharḥ as-Sunna</i>	..	23
	<i>Maṣābiḥ as-Sunna</i>	..	33
Husain (Āḡā) b. Muḥammad -Khurāsānī (d. 1098)	..	..	251
„ b. Mu'īn -Dīn -Maibidī (d. 912)	..	..	351
	<i>Sharḥ Hidāyat al-Hikma</i>	..	350
„ „ „ Ṣafavī Sulṭān (1105-1135)	..	..	72
„ „ b. Yahyā -Zandavaisatī	..	..	134
Husām -Dīn -Bukḡārī v. 'Umar b. 'Abd -'Azīz -Bukḡārī.			
„ „ „ -Māzandarānī v. Muḥammad Ṣāliḥ b. Aḥmad -Māzandarānī.			
Ibrāhīm ..	..	..	468
„ b. 'Abdallāh -Waṣṣabī.	<i>al-Iktifā' fī Fuḡl al-Arba'at al-Khulafā'</i> (97)	..	231
„ „ „ 'Abd -Raḥmān -Ḳaisī (d. c. 570).	..	..	449
„ „ „ 'Ādil Ṣḡāḥ of Bījāpūr (941-965)	..	..	184
„ „ b. 'Alī -Ḳaf'amī.	<i>Muḡāsabat an-Nafs al-Lawwāma</i>	..	487
	<i>al-Junnat al-Wāḡiya</i> (895)	..	487
	<i>al-Balad al-Amin</i>	..	487
„ „ „ Khān Nawwāb	..	..	127
„ b. Muḥammad b. 'Arabshāh -Isfārā'īmī (d. 944).	<i>al-Hūshīya 'Alā Anwār at-Tanzīl</i>	..	5
	<i>Sharḥ al-Kāfiya</i>	..	424
	<i>al-Hūshīya 'Alā Sharḥ al-Jāmī</i>	..	426
„ „ „ „ -Ḥalabī (d. 956)	..	..	181
	<i>Multaḡal Abḡur</i> (929)	..	182
„ „ „ Naw Bakht	..	..	106

Ibrāhīm b. Ṣadr -Dīn -Shīrāzī (d. 1070).

at-Ta'likāt 'Ala'l Hāshiyat al-Khāḍirīya .. 103

„ „ Wāṣiṭ Shāh -Miṣrī (c. 600).
'Urwat al-Wuthqā 103

Jawāhīr al-Buḥār 264

Zubad Maḥūsīn Mir'at az-Zamān 264, 311

Kitāb al-'Ajā'ib al-Kabīr 264

Ihsānallāh 470

I'jāz Ḥusain b. Muḥammad Kulī (d. 1282).

Shuḍhūr al-'Ikyyān 308

-Ijī v. 'Abd -Raḥmān ('Aḍud -Dīn) b. Aḥmad -Ijī.

Ikhṭiyār -Dīn b. Ghīyāth -Dīn -Ḥusainī (d. 928).

Asās al-Ikhtibās 456

Ikhwān -Ṣafā 363

Ilāhī Bakbsh, *scribe* 140

Il Arsalān (551-568) 446

Imād b. Jamāl, *scribe* 61

„ „ Muḥammad -Fārisī (d. c. 900) 324

al-Hāshiyā 'Alā Mir Kuthbī 323

„ -Dīn -Labkanī 324

Hāshiyā Sharḥ Sullam al-'Ulūm 332

„ -Tarīmī 188

Imām 'Alī -Mawlavī 470

„ -Ḥaramain v. 'Abd -Malik a. -Ma'ālī -Juwaynī Imām -iḤaramain.

„ Kāẓim v. Mūsā b. Ja'far -Imām.

Imād Ḥasan, *scribe* 200

Imru' -Kais b. Ḥujr 476

'Isām -Dīn Mawlā 183

„ „ -Isfarā'īnī v. Ibrāhīm b. Muḥammad b. 'Arabshāh -Isfarā'īnī.

„ -Isfarā'īnī v. Ibrāhīm b. Muḥammad b. 'Arabshāh -Isfarā'īnī.

„ „ Muḥammad b. Muḥammad.

Isfندیār.

Risāla Dastbūai 348

Ishāq b. Ḥunain (d. 298) 313, 314, 376, 378

a. Ishāq -Kādī 135

Iskandar Abkarius 478

Ismā'il Ṣafavide Shāh (907—930) 101, 350

„ b. a. Bakr b. -Muḥrī (d. 837) 196

al-Ḥaṣīdat al Lāmīya 475

„ -Jazarī.

Kitāb al-Banākīm 394

„ Khlān Mawlavī 263

„ Saiyid 468

'Ismatallāh b. A'zam -Sahāranpūrī.

Sharḥ Taḥrīr al-Mijisī 381

'Iyād b. Mūsā -Yaḥṣūbī (d. 544) 25

ash-Shi'ā' fī Ḥuḳūk al-Mustaḥjā 24

‘Izz -Dīn (‘Abd -Walḥāb b. Ibrāhīm -Zanjānī, c. 655)	283
Jābir b. Ḥayyān (d. 160)	404
Ja‘far b. -Ḥasan -Ḥillī (d. 676)	207, 216
.. .. . Muḥammad -Ṣādiq -Imām (d. 148).. .. .	14, 49
<i>Tafsīr al-Imām Ja‘far aṣ-Ṣādiq</i>	13
.. .. . -Ṣādiq v. Ja‘far b. Muḥammad -Ṣādiq -Imām.	
Jahāngīr (1014-1037)	6, 97, 124
-Jāḥiḡ (a. Uṭhmān ‘Amr b. Baḡr, d. c- 255)	446
.. .. . -Ṭḥānī v. Muḥammad b. -‘Amīd -Kātib.	
Jalāl -Bihishtī Mawlānā	179, 180
.. .. . -Dīn -Dawwānī v. Muḥammad b. As‘ad -Dawwānī.	
.. .. . -Rūmī (d. 672)	112
.. .. . -Suyūṭī v. ‘Abd -Raḥmān b. a. Bakr -Suyūṭī.	
.. .. . -Ḥillī v. Ḥasan b. Yūsuf b. -Muṭahhar -Ḥillī.	
.. .. . -Kirmānī	5
.. .. . -Muṭahhar v. Muṭahhar b. ‘Alī b. -Ḥusain.	
Jamāl b. Naṣīr -Dīn.	
<i>al-Ḥāshiyā ‘Alā Ṣhaḡḡ al-Jāmī</i> (1019)	428
.. .. . -Saiyid	36
James, Anderson	359
-Jāmī v. ‘Abd -Raḥmān b. Aḥmad -Jāmī.	
Jamshaid -Kāshī v. Jamshaid b. Mas‘ūd -Kāshī.	
.. .. . b. Mas‘ūd -Kāshī.	
<i>Miftūḡ al-Ḥussāb</i>	372
-Jārabardī v. Aḥmad b. -Ḥasan -Jārabardī.	
Jāralāh v. Maḥmūd b. ‘Umar -Zamakḡsharī.	
Jawād Sābāḡ	469
b. -Jawzī v. ‘Abd -Raḥmān b. ‘Alī b. -Jawzī.	
b. -Jazarī v. Muḥammad b. Muḥammad b. -Jazarī.	
-Jazūlī v. Muḥammad b. Sulaimān -Jazūlī.	
-Jildakī v. Aidamīr b. ‘Alī -Jildakī.	
Joannes, Hispalensis	387
-Jumaid (d. 297)	136
-Jurjānī v. ‘Alī b. Muḥammad -Jurjānī.	
Ka‘b b. Zuhair (d. 41)	473, 514
Kādan -Shāikh	188
-Kāḡī Chakan -Hindī (d. 900).	
<i>Khiṣṣnat ar-Rawāḡāt</i>	181
.. .. . ‘Iyāḡ v. ‘Iyāḡ b. Mūsā -Yaḡṣūbī.	
Kāḡī Mīr Ḥusain -Maibidḡī v. Ḥusain b. Mu‘īn -Dīn -Maibidḡī.	
.. .. . Mubārak v. Mubārak b. Muḥammad Dā‘im Ḡūpāmū‘ī.	
Kāḡī Nūrallāh -Shūstarī v. Nūrallāh b. -Saiyid Sharīf -Ḥusainī -Shūstarī.	
.. .. . Kāḡī Shuhba v. a. Bakr b. Aḥmad b. Kāḡī Shuhba.	
Kāḡīzāda -Rūmī v. Mūsā b. Muḥammad Kāḡīzāda -Rūmī.	
Kāḡīzillāh Aḥmad -Abbāsī (381-422)	391
Kafavī v. Maḥmūd b. Sulaimān -Kafavī.	

b. - <u>Kaisarānī</u> v. Muḥammad b. Tāhir -Maḳdisī.			
- <u>Kalābādī</u> (Aḥmad b. Muḥammad -Kalābādī, d. 389)	..	..	274
Kalb 'Alī - <u>Kāzimī</u> , <i>scribe</i>	..	..	76
Kamāl -Dīn - <u>Kashmīrī</u> Mawlānā ..	..	..	6
,, ,, - <u>Sahāli</u> Mullā (d. 1175)	..	..	362
Ḳamr -Dīn b. Munīballāh -Aurangābādī (d. 1193).			
<i>Maḡhar an-Nūr</i>	..	..	117
- <u>Ḳarābāghī</u> v. Yūsuf b. Muḥammad Jān - <u>Ḳarābāghī</u> .			
- <u>Ḳāsim</u> b. 'Alī - <u>Ḳarīrī</u> (d. 516).			
<i>al-Maḳāmāt</i>	..	..	452
<i>Durrat al-Ḡhawwā</i>	..	..	452, 453
<i>Mulḡat al-I'rāb</i>	..	..	452
<i>ar-Risālat as-Sinīya</i>	..	..	453
<i>ar-Risālat ash-Shīnīya</i>	..	..	453
a. <u>Ḳāsim</u> b. -Ḥasan - <u>Chāplākī</u> .			
<i>al-Ḳawānīn al-Muḡkama</i>	..	..	169
<u>Ḳāsim</u> - <u>Ṭabasī</u> , <i>scribe</i> ..	..	..	108
,, b. 'Ubaid wazīr	..	..	313
- <u>Ḳātībī</u> v. 'Alī b. 'Umar - <u>Ḳātībī</u> - <u>Ḳazvinī</u> .			
- <u>Ḳāzim</u> - <u>Imām</u> v. Mūsā b. Ja'far - <u>Imām</u> - <u>Ḳāzim</u> .			
- <u>Ḳazvinī</u> v. Muḥammad b. 'Abd -Raḥmān - <u>Ḳazvinī</u> <u>Ḳhaṭīb</u> Dimashḡ.			
- <u>Ḳhabīṣī</u> (Muḥammad b. a. Bakr, c. 700)	..	..	429, 430
<u>Ḳhādīm</u> Ḥusain Mawlavī	..	..	3, 134, 264, 275
- <u>Ḳhafarī</u> v. Muḥammad b. Aḥmad - <u>Ḳhidrī</u> .			
<u>Ḳhairallāh</u> Muhandis Sahāranpūrī	..	..	404
<u>Ḳhair</u> , -Dīn -Jawnpūrī (d. c. 1243).			
<i>Naḡd al-Jawāhir</i>	..	..	359
<u>Ḳhājigī</u> Mawlānā ..	..	..	432
<u>Ḳhālīd</u> - <u>Azhārī</u> (<u>Ḳhālīd</u> b. 'Abdallāh - <u>Azhārī</u> , d. 905)	..	..	409
<u>Ḳhalīfa</u> Ismā'īl <u>Tattī</u> , <i>scribe</i>	..	..	186
<u>Ḳhalīl</u> b. Aibak - <u>Ṣafadī</u> (d. 764)	..	..	481
<i>Sharḡ Lāmīyat al-'Ajam</i>	..	..	464
<i>al-Ḳaṣīdat al-Lāmīya</i>	..	..	474
- <u>Ḳhalīl</u> b. - <u>Ḳhāzī</u> - <u>Ḳazvinī</u> (d. 1089)	..	..	169
<u>Ḳhalīlallāh</u> a. Ḥāmid ..	..	..	113
- <u>Ḳhalīkhālī</u> (Ḥusain, d. 1014)	..	..	114
b. <u>Ḳhallikān</u> (Aḥmad b. Muḥammad, c. 681)	..	..	2, 299
<u>Ḳhān</u> A'zam Tātār <u>Ḳhān</u>	..	..	180
b. - <u>Ḳhashshāb</u> v. Muḥammad b. Aḥmad - <u>Jawzī</u> .			
<u>Ḳhaṭā'ī</u> (d. 901)	..	..	439
- <u>Ḳhaṭīb</u> - <u>Baghdādī</u> (Aḥmad b. 'Alī, d. 463)	..	..	120, 281
<u>Ḳhaṭīb</u> Dimishḡ v. Muḥammad b. 'Abd -Raḥmān - <u>Ḳazvinī</u> <u>Ḳhaṭīb</u> Dimishḡ.			
- <u>Ḳhayālī</u> (Aḥmad b. Mūsā, d. 860)	..	..	119
<u>Ḳhidr</u> b. Muḥammad - <u>Rāzī</u> (c. 840).			
<i>at-Tawḏīḡ al-Anwar</i> (840)	..	..	123
<u>Ḳhidrī</u> v. Muḥammad b. Aḥmad - <u>Ḳhidrī</u> .			

Khudā Bakḥsh Khān Bahādur	294, 466
-Kindī v. Ya'qūb b. Ishāq -Kindī.	
-Kisā'ī v. 'Alī b. Ḥamza -Kisā'ī.	
.. v. Muḥammad b. 'Abdallāh -Kisā'ī.	
Kremer, Alfred	414
Kubād Beg (Diyānat Khān, d. 1083)	245, 288
-Kūhistānī v. Muḥammad -Khurāsānī -Kūhistānī.	
-Kulainī v. Muḥammad b. Ya'qūb -Kulainī.	
Kūmukī Ḥāfiẓ.	
<i>al-Hāshiyā 'Alā Sharḥ al-Jāmī</i>	428
-Kūshjī v. 'Alī b. Muḥammad -Kūshjī.	
Kuṭb -Dīn Bakhtiyār (d. 633)	88
.. .. -Rāwandī v. Sa'īd b. Hibatallāh -Rāwandī.	
.. .. -Rāzī v. Muḥammad b. Muḥammad -Rāzī Kuṭb -Dīn.	
.. .. -Shamsābāfi	160
.. .. -Shīrāzī v. Maḥmūd b. Mas'ūd -Shīrāzī.	
.. Shāh Ibrāhīm (957-989)	108
Labīd b. Rabī'a	476
a. Laith -Samrḳandī v. Naṣr b. Muḥammad -Fakīh.	
Laue, E. W.	482
Lees, W. N.	3
Loth, Otto	14, 325
Lumsden, Matthew	438
Lutfallāh, scribe	342
Maḥbūb 'Alī b. 'Ināyatallāh, scribe	31
Mahdī -Imām	246
Maḥmūd	193
.. b. Aḥmad -'Ainī (d. 855).	
<i>'Umdat al-Kārī</i>	38
.. .. -Bukhārī	181
.. .. a. Bakr -Urmavī (d. 682)	318, 319, 321
.. -Ghaznavī (388-421)	260, 475
.. -Jawnpūrī Mullā (d. 1002)	360, 410, 513
.. b. Mas'ūd -Shīrāzī (d. 710)	318, 353, 379
<i>Sharḥ Hikmat al-Ishrāf</i>	346
<i>at-Tuḥfat ash-Shāhīya</i>	382
.. .. Muḥammad -Chaghmini (d. 745)	383
<i>al-Qānūnja</i>	523
.. .. -Rāzī v. Muḥammad b. Muḥammad -Rāzī.	
.. .. Sulaimān -Kafavī (d. 990).	
<i>I'lām al-Akḥyār</i>	289
.. .. 'Umar -Zamakhsharī (d. 538)	18, 416, 452, 457
<i>al-Kashshāf</i> (528)	2, 4, 18
<i>Rabī' al-Abrūr</i>	454
-Maibidhī v. Ḥusain b. Mu'in -Dīn -Maibidhī.	
b. Māja (Muḥammad b. Yazīd, d. 273)	27

Majd -Dīn -Fīrūzābādī v. Muḥammad b. Ya'qūb -Fīrūzābādī.					
-Majlisī v. Muḥammad Bāqir b. Muḥammad Taqī -Majlisī.					
-Maḳḍisī v. Muḥammad b. Ṭāhīr -Maḳḍisī b. -Kaisarīnī.					
Maḳḍūm -Ḥusain v. Ashraf Mu'īn -Dīn Mīrzā Maḳḍūm -Shīrazī.					
b. Mālik v. Muḥammad b. 'Abdallāh b. Mālik.					
-Malik -Nāṣir (Nāṣir Naṣīr -Dīn Ḥasan, Mamūk Sulṭān, 748-752)	..	..	..	..	481
Malik -'Ulamā' v. 'Abd -'Alī Muḥammad b. Nizām -Dīn Baḥr -'Uḥmā.					
.. .. v. Shihāb -Dīn b. Shams -Dīn -Dawlatābādī.					
-Māmūn (198-218)	..	..	..	..	219, 489
-Maṣṣūr (136-158)	..	..	..	..	13
Maṣṣūr b. Mu'īn -Dīn -Kāshī	..	..	..	..	271
Mantiqī v. Ḥusain b. Mu'īn -Dīn -Maibidī.					
Marghīnānī v. 'Alī b. a. Bakr -Marghīnānī.					
Margoliouth, D. C.	..	..	..	..	5, 314
Marre, M. A.	..	..	..	..	386
Maṣīḥ -Dawla 'Alī Ḥasan Khān	..	..	..	..	101
Maṣ'ūd b. Ḥusain -Shīrwānī (d. 905).					
		<i>Sharḥ Risāla Ādāb Baḥth</i>	..	..	526
.. .. Mawdūd	..	..	..	..	26
.. .. Muḥammad -Bukhārī (d. 461).					
		<i>Mukhtaṣar Tārīkh Baghdād</i>	..	..	281
.. I. Saljūk (510-551)	..	..	..	..	473
.. b. 'Umar -Taftāzānī (d. 792)	..	119, 319, 327, 336, 337, 420, 438,			
		439, 441, 512			
		<i>as-Sa'ā'iya Sharḥ ash-Shamā'iya</i> (757)	323, 326, 437		
		<i>Sharḥ Taṣrīf az-Zanjānī</i> (737)	..	420, 437	
		<i>Mukhtaṣar al-Ma'ānī</i> (756)	..	..	436
		<i>al-Muṭawwal</i> (748)	..	..	437
		<i>al-Talvīḥ</i> (758)	..	..	437
		<i>Sharḥ al-'Aḳā'id an-Nasafīya</i> (768)	..	..	437
		<i>Hāshīya 'Alā Sharḥ Mukhtaṣar al-Uṣūl</i> (770)	..	..	437
		<i>Risālat al-Irshād</i> (774)	..	..	437
		<i>Maḳāṣid al-Kalām</i> (784)	..	..	437
		<i>Tahdhīb al-Mantiq wa'l Kalām</i> (789)	..	..	437
		<i>Sharḥ al-Miftāḥ</i> (789)	..	..	438
		<i>al-Fatāwā al-Ḥanafīya</i>	..	..	438
		<i>Miftāḥ al-Fiqh</i>	..	..	438
		<i>Sharḥ Talkhīṣ al-Jāmi' al-Kabīr</i>	..	..	438
		<i>Sharḥ al-Kashshāf</i>	..	..	438
Matta b. Yūnus -Kannā'ī (d. 328)	..	..	..	..	314
Matthews, A. N.	..	..	..	..	33
Mazhar 'Alī, <i>scribe</i>	..	..	..	..	338
Mehren, A. F. M.	..	..	..	..	345
Miḳḍād b. 'Abdallāh -Hillī.					
		<i>Kanz al-'Irjān</i>	..	..	19
		<i>Sharḥ Nahj al-Mustarshidīn</i> (792)	..	..	19

- Mīr Bākīr -Dāmād v. Muḥammad Bākīr b. Muḥammad -Ḥusainī -Dāmād.
 .. Ḥusain -Maibidhī v. Ḥusain b. Mu'īn -Dīn -Maibidhī.
 .. Ṣadr -Dīn -Shīrāzī v. Muḥammad b. Mīr Ghīyāth -Dīn Maṣṣūr -Shīrāzī.
 .. Zāhid v. Muḥammad Zāhid Mīr b. Muḥammad Aslam -Harawī.
 Mīrak Shams -Dīn -Bukhārī v. Muḥammad b. Mubārak Shāh -Bukhārī.
 Mīrzā Jān Ḥabīballāh -Shīrāzī (d. 994).

Hāshīya Mīrzā Jān Ala'l Hāshīyat al-Qadīma 103

Minhāyat Ala'l Hāshīyat al-Qadīma .. 104

-Mizzī v. Yūsuf b. 'Abd -Raḥmān -Mizzī.

-Mu'allif -Jadīd -Ṣārūkhānī.

Daḡā'iq al-Mīzān 388

as-Sirr ar-Rabbānī 389

-Mu'allim -Tūānī v. Muḥammad b. Muḥammad b. Tarkhān -Fārābī.

Mu'aẓẓam Ḥusain -Mawlavī 471

Mubārak Kāḍī Gūpāmū'ī 337

.. b. Muḥammad b. -Athīr (d. 606).

Jāmī' al-Uṣūl 23

an-Nihāya 415

.. .. Dā'im Gūpāmū'ī (d. 1162) 333

al-Hāshīya Ala'l Hāshīyat az-Zāhidīya (1143) 337

.. Sa'īd -Shu'aib, scribe 206

.. Shāikh Nāgūrī (d. 1001) 337

-Mudābiḡhī (Ḥasan b. 'Alī -Mudābiḡhī, d. 1170) 46

-Mufaḍḍal b. 'Umar -Abharī (d. 662) .. 349, 350, 351, 352, 361, 382

Muḡhīth -Dīn a. Sa'īd Gūrgān (855-872) 497

-Muḥaḡḡīk -Ḥillī v. Ja'far b. -Ḥasan -Ḥillī.

.. -Ṭūsī v. Muḥammad b. Muḥammad -Ṭūsī.

Muḥammad II ('Uthmānī Sultān, 855-886) 182, 496

Muḥammad, scribe 124

.. 'Abbās 215

.. .. Mīrzā, scribe 257

.. .. "Raf'at" 468, 469

.. b. 'Abdallāh -Ḥimyarī -Ḥunmī 48

.. .. -Khaṭīb -Tabrīzī 34

Mishkāt al-Maṣābiḡ (737) .. 33, 34

.. .. -Kisā'ī.

Kitāb Bad' ad-Dunyā 230

.. .. b. Mālīk (d. 672) 421, 422, 433

.. 'Abd -'Aẓīm -Makkī.

Nabdhāt Tawḡūl 187

.. b. 'Abd -Ḥai, scribe 528, 529

.. .. -Jabbār -'Utbī (d. 427).

Tārīkh al-Yamīnī (411) 260

.. .. -Jalīl -Waṭwāṭ (d. 578) 446

.. .. -Karīm, scribe 271

.. 'Abd -Majīd 6

Muḥammad, b. ‘Abd Mun‘im -Jaujārī (d. 889)	..	..	..	190
„ ‘Abd -Raḥmān, <i>scribe</i>	..	..	..	40
„ b. ‘Abd -Raḥmān -Dimīshqī (d. 870)	..	..	..	199
„ „ „ „ -Kāzvinī Khāṭib -Dimīshqī (d. 739)	436, 438, 439,			440, 441
„ „ „ „ Kurashī	..	..	..	199
„ „ „ „ -Sakḥāwī (d. 902)	..	..	..	30
„ ‘Ābid, <i>scribe</i>	..	..	..	351
„ b. Aḥmad -Būzjānī	..	..	..	382
„ „ „ -Dhahabī (d. 748)	..	..	..	44, 120, 236
	<i>Tārīkh Duwal al-Islām</i>	..	..	227
	<i>al-Kāshif</i>	..	..	275
	<i>al-Mu‘jam</i>	..	..	275
„ „ „ -Ghīṭī (d. 981).				
	<i>al-Itihāj</i>	..	..	502
„ „ „ -Jawzī b. -Khaṣṣhīb (c. 650).				
	<i>al-Durr an-Nāzim</i>	..	..	11
„ „ „ -Khidrī.				
	<i>Hāshiyat al-Khidrī</i>	..	..	101
	<i>at-Takmila fī Sharḥ at-Tawḥīd</i>	..	..	384
	<i>Risāla fī Itihāt al-Wāḥib</i>	..	..	518
„ „ „ -Ramī (d. 1004)	..	..	..	7
„ „ „ -Sarakhsī.				
	<i>al-Mabsūṭ</i>	..	..	171
„ Aḥsan b. Muḥammad Šiddīk Ḥāfiẓ Darāz.				
	<i>al-Hāshiya ‘Alā Sharḥ al-Kāfī</i>	..	..	333
„ ‘Ākil.				
	<i>Ḥadā’ik Dhāt Bahja</i>	..	..	510
„ A‘lam b. Muḥammad Shākir -Sandilī (d. 1200).				
	<i>al-Hāshiya ‘Alā Sharḥ Šadrā</i>	..	..	361
„ ‘Alī	..	..	..	162
„ „ „	..	..	..	491
„ „ <i>scribe</i>	..	..	..	324, 418
„ „ b. Ākā Muḥammad Bākir Bahbahānī (c. 1205)	..	..	..	216
„ b. ‘Alī b. -‘Arabī Muḥī -Dīn (d. 638)	..	..	..	513
„ „ „ b. Bābūya -Kummī (d. 381)	..	..	..	15
	<i>Man lā Yaḥqurulu‘l Faḳīh</i>	..	..	51
„ „ „ -Ḥuṣṣaibarī.				
	<i>Tārīkh Ḥuṣṣaibarī</i>	..	..	265
„ „ „ -Iḥsā’ī.				
	<i>al-Mujlī Mir‘at al-Munjī</i> (895)	..	..	107
	<i>Masālik al-Aḥām</i>	..	..	108
	<i>an-Nūr al-Munjilī</i>	..	..	108
„ „ „ -Jab‘ī ‘Āmilī (d. 1009).				
	<i>Madārik al-Aḥām</i> (998)	..	..	207
„ ‘Alī Khān	..	..	..	468

Muḥammad b. 'Alī -Samarḳandī (c. 619)	..	..	..	405
„ „ „ - <u>Shirāzī</u> , <i>scribe</i>	..	..	..	386
„ 'Alī -Ṭabātabā'ī	..	..	..	469
„ 'Alīm Kāfī	..	..	..	404
„ b. 'Amīd -Kātib (d. 360).				
	<i>Rasū'ul Ibn al-'Amīd</i>	..	..	449
„ „ Amīn Ṭājj -Sa'īdī -Ardabīlī (d. c. 875).				
	<i>al-Ḥāshīya 'Alā Sharḥ al-Aḥudīya</i>	..	..	413
„ Amīnallāhī -Mawlawī	..	..	..	470
„ b. As'ad -Dawwānī (d. 908)	.. 100, 103, 104, 113, 122, 336, 337, 518			
	<i>Sharḥ al-'Aḳā'id al-Aḥudīya</i> (905)	..	..	111
	<i>Risāla fī Ithbāt al-Wājib (al-Ḳadīma)</i>	..	..	121
	<i>Sharḥ Ḥayākil an-Nūr</i> (872)	..	..	136
	<i>Risāla fī Ithbāt al-Wājib (al-Jadīda)</i>	..	..	516
	<i>Risāla fī Bayān al-Māhiyat</i>	..	..	521
	<i>'Ain al-Ḥikma</i>	..	..	521
„ Aḥraf b. a. Muḥammad -Bardawānī.				
	<i>Sharḥ Sullam al-'Ulūm</i> (1150)	..	..	330
„ b. Aḥraf -Samarḳandī (c. 690)	..	..	..	526
„ 'Askarī Mawlānā	..	..	..	359
„ b. Bahran	..	..	..	474
„ Bākir -Bahbahānī Āḳā (d. 1205)	..	..	..	170
„ „ -Imām (d. 113)	..	..	..	14, 49
„ „ -Majlisī v. Muḥammad Bākir b. Muḥammad Ṭaḳī -Majlisī				
„ „ b. Muḥammad -Ḥusainī -Dāmād (d. 1040)	..	..	..	100, 358
	<i>Sharḥ Saḥīfat al-Kāmila</i>	..	..	70
	<i>at-Taḳrīmāt</i>	..	..	115
	<i>at-Taḳdīsāt</i>	..	..	116
	<i>Nibrās al-Diyā'</i>	..	..	116
	<i>as-Sub' ash-Shidūd</i>	..	..	165
	<i>Shar'at at-Tasmiya</i>	..	..	211
	<i>al-Ufuḳ al-Mubīn</i>	..	..	354
	<i>al-Ḳabasūt</i>	..	..	355, 520
	<i>aṣ-Ṣirāt al-Mustaḳīm</i>	..	..	356
	<i>al-Imāzāt wa't Tashrīḳāt</i>	..	..	357
„ „ „ „ Ṭaḳī -Majlisī (d. 1110)	..	..	..	14, 15, 84, 461
„ b. a. Bakr -Madanī, <i>scribe</i>	..	..	..	448
„ -Bikrī.				
	<i>al-Ḳaṣā'id</i>	..	..	480
„ b. Dildār 'Alī, Sulṭān -'Ulamā' (d. 1235)	..	..	..	254
	<i>Risāla fī Lafẓ Ḥawl</i>	..	..	495
„ Firūz b. Muḥabba				
	<i>Sharḥ Sullam al-'Ulūm</i>	..	..	328
„ Ghawṭh Gūwālyārī (d. 970)	..	..	..	188
„ b. Ghīyāth -Dīn Manṣūr -Shīrāzī v. Muḥammad b. Mīr Ghīyāth				
„ -Dīn Manṣūr -Shīrāzī.				

Muḥammad Ghīyāth b. Nu'mān Beg -Hārithī, scribe	250
„ Hādī Ḥusain	205
„ Ḥaidar 'Alī	470
„ b. Ḥamza -Fanārī (d. 834).	
<i>Sharḥ Miṣṭāḥ al-Ghaib</i>	135
„ „ -Ḥanafī -'Aintāb (d. 1111)	63
„ -Ḥanafī v. Muḥammad b. Ḥamza -Ḥanafī -'Aintāb	
„ „ -Tabrizī (d. c. 900)	413
<i>Sharḥ al-Hiṣn al-Ḥaṣīn</i>	62
<i>Sharḥ Risāla Iṭḥāt al-Wāḥib</i>	122
„ b. -Ḥasan b. -Haitḥam Biṣrī v. -Ḥasan b. -Ḥasan b. -Haitḥam	
-Biṣrī.	
„ „ -Ḥasan -Ḥurr -'Āmilī (d. 1099)	212, 461
„ „ „ -Mashhadī.	
<i>al-Fawā'id ar-Raḥviya</i> (1217)	489
„ „ „ Mullā Mirzā	251
„ „ „ -Muṭahhar Ḥillī (d. 771)	204
„ Ḥasan Pishāwarī v. Muḥammad Aḥsan b. Muḥammad Ṣiddīq	
Pishāwarī Ḥāfiẓ Darāz.	
„ b. -Ḥasan -Ṭūsī (d. 458 or 460)	16, 18, 20
<i>al-Istibṣār</i>	51, 54
<i>Tahdhīb al-Aḥkām</i>	51
<i>Miṣbāḥ al-Muthajjid al-Kabīr</i>	74
<i>'Uddat al-Uṣūl</i>	169
<i>Fihrist Kutub aḥl-Shi'a</i>	486
„ „ „ -Ustrābādī (d. 686).	
<i>Sharḥ al-Kāfiya</i> (683)	422
„ Ḥāshim -Ḥusainī.	
<i>Ḥāshiya Sharḥ Hikmat al-'Ain</i>	354
„ Ḥusain Akbarī, scribe	421
„ „ -Aurangābādī (d. 1185)	359
„ „ -Beg	52
„ „ known as Ghulām Ḥusain, scribe	352
„ (Bahā' -Dīn) b. -Ḥusain -Hārithī -'Āmilī (d. 1030)	119, 167, 168, 391
<i>Miṣṭāḥ al-Falāḥ</i> (1025)	208
<i>Risāla Iṭhnā 'Ashariya</i>	210
<i>Tashriḥ al-Aḥkām</i>	374, 385
<i>Khulāṣat al-Hisāb</i>	385
<i>al-Wajīza</i>	528
„ Ḥusain Mirzā	468
„ „ -Mūsavī, scribe	335
„ b. -Ḥusain -Sharīf -Raḍī (d. 406)	451
<i>Nahj al-Balāgha</i>	450
„ Ibrāhīm	206
„ b. Ibrāhīm -Nu'mānī	14
„ „ „ -Shirāzī Ṣadr -Dīn (d. 1050)	100, 102, 103, 352, 361
<i>al-Aṣfār al-Arba'a</i>	358

Muḥammad b. Ibrāhīm -Waṭwāt (d. 718).

	<i>Mabāhiḡ al-Fikar</i>	..	..	..	310
,,	,, Idrīs - <u>Shāfi'</u> (d. 204)	..	..	..	201
,,	,, 'Isā -Tirmidhī (d. 279)	..	..	..	22, 27, 29
	<i>Shamā'ī' an-Nabī</i>	..	..	..	21
,,	,, Iṣḥāq -Kūnavī (d. 672).				
	<i>Risālat al-Kūnavī</i>	..	..	..	515, 516
,,	,, Ismā'il -Bukhārī (d. 256)	..	..	27, 29, 31, 38, 39, 274, 501	
	<i>at-Tārīkh aṣ-Ṣaḡhīr</i>	..	..	..	267
,,	Jawād 'Alī Mīrzā	..	..	..	530
,,	-Jawnpūrī	..	..	..	46
,,	Kāsim b. Ibrāhīm, scribe	..	..	..	15
,,	,, , Muḥammad Ḥusain, scribe	..	..	..	68
,,	b. Kāsim b. Ya'qūb (d. 940)	..	..	..	454
	<i>Rawḡ al-Akḡyār</i> (926)	..	..	..	457
,,	Katīl Mīrzā (d. 1233)	..	..	..	529
,,	Kāzim -Mūsavī.				
	<i>Nafḡat al-'Anbarīya</i> (1074)	..	..	..	250
,,	Khair -Dīn Jawnpūrī (d. c. 1243).				
	<i>Naḡd al-Jawāhīr</i> (1212)	..	..	..	359
,,	b. -Khaṭīb (d. 991).				
	<i>Hāshīya Sharḡ al-Aḡ'īd al-Jalāliya</i>	..	..	..	114
,,	-Khidrī c. Muḥammad b. Aḡmad al-Khidrī.				
,,	-Khurāsānī -Kūhistānī (d. 950 or 962).				
	<i>Jāmī' ar-Rumūz</i> (941)	..	..	..	183
,,	Kudsi b. Zahr (d. 888).				
	<i>al-Faḡ'īl al-Bāhira</i>	..	..	..	262
,,	Mahdi b. Murtaḡā -Ḥasanī (d. 1212).				
	<i>al-Maṣābīḡ</i>	..	..	..	215
,,	b. Maḡmūd -'Alawī	..	..	..	137
,,	,, , -Bābartī (d. 786)	..	..	..	319
,,	,, Maḡkī -'Āmilī (d. 786)	..	..	..	19, 529
,,	-Mawlavī	..	..	..	470
,,	b. Mīr Ghīyāth -Dīn Maṣūr -Shīrāz (d. 903)	..	..	..	101
	<i>al-Hāshīyat al-Jadīdat aṣ-Ṣadarīya</i>	..	..	..	100
	<i>Risāla fī Ithbāt al-Wājīb</i>	..	..	..	517
,,	b. Mīr Mahdī Maṣḡhadī, scribe	..	..	..	55
,,	Miṣbāḡ -Dīn, scribe	..	..	..	336, 337
,,	b. Mubārak Shāh -Bukhārī	..	..	..	354
	<i>Sharḡ Hidāyat al-Ḥikma</i>	..	..	..	349
	<i>Sharḡ Ḥikmat al-'Ain</i>	..	..	..	353
,,	,, Muḥammad -Aḡṣarā'ī (d. c. 770).				
	<i>Ḥall al-Mūjiz</i>	..	..	..	522
,,	,, , -Baḡhdādī -Shaikh -Muṡīd (d. 413).				
	<i>Kī'āyat al-Aḡhar</i>	..	..	..	53
,,	,, , -Burī -Mālikī.				
	<i>Mawāḡib al-Faṡāḡ</i>	..	..	..	200

Muḥammad b. Muḥammad -Farrā' -Ḥanbalī (d. 526)	..	..	297
<i>Ṭabaḳāt al-Ḥanbalīya</i>	..	..	296
.. .. -Ḥazālī (d. 505)	..	..	60, 143
<i>Tafsīr Sūrat Yūsuf</i>	..	..	9
<i>Ḥiyā' 'Ulūm ad-Dīn</i>	..	..	129
<i>Sirr al-'Ālamain</i>	..	..	139
<i>al-Manḳhūl</i>	..	..	156
.. .. -Isfarā'īnī (d. 684)	..	..	431
.. .. Ja'marī (d. 734)	..	..	266
.. .. -Jawzī.	..	..	..
<i>Kūṭab al-Manāḳib</i>	..	..	260
.. .. b. Jazarī (d. 832)	..	..	..
<i>al-Ḥiṣn al-Ḥaṣīn</i> (791)	..	..	69
<i>Miftāḥ al-Ḥiṣn al-Ḥaṣīn</i> (831)	..	..	61
.. .. -Jazarī, scribe	..	..	311
.. .. -Khuḡandī.	..	..	..
<i>al-Talvīḥ</i>	..	..	525
.. .. -Murtaḏā (d. 1205)	..	..	129
.. .. -Rāzī Ḳuṭb -Dīn (d. 766)	..	319, 322, 323, 325, 335.	..
	..	345, 346, 431, 437	..
<i>Lawāmī' al-Asrār</i>	..	..	318
<i>al-Ḳuṭbī</i>	..	..	321
.. .. b. Ṭarkḡān -Fārābī (d. 339)	..	313, 314, 315, 340	..
<i>Risāla fī Jam' Bain Ra'yai Ajlāḡun wa Arasḡū</i>	..	..	514
.. .. -Ṭūsī Naṣīr -Dīn (d. 672)	..	99, 100, 101, 103, 104,	..
	..	318, 345, 346, 362, 370, 380, 381, 384, 516	..
<i>Sharḥ al-Iṣḡūrāt</i> (644)	..	..	344
<i>Kūṭab al-Munāẓar</i>	..	..	374, 375
<i>Risāla In'ikās ash-Shu'ā'</i>	..	..	375
<i>Kūṭab al-Mu'aṭṭiyāt</i>	..	..	376
<i>Kūṭab al-Kurat al-Mutaḡarriku</i>	..	..	376
<i>Kūṭab al-Maḡrūḡāt</i>	..	..	377
<i>Kūṭab al-Māḡḡadhāt</i>	..	..	377
<i>Kūṭab al-Kurat wa'l Usṡuwāna</i>	..	..	378
<i>Kūṭab Masāḡhat al-Aṡḡkāl</i>	..	..	379
<i>Ṭaḡrīr al-Mijāsī</i>	..	..	379
<i>Risālat aṡ-Ṭūsī</i>	..	..	515
<i>Ṭaḡrīr Uḡlīdas</i>	..	..	519
.. .. Mukarram -Anṡārī (d. 711)	..	..	449
.. .. Murtaḏā, scribe	..	..	145
.. .. -Kāṡḡī.	..	..	..
<i>Maḡātīḡ ash-Sharā'ī'</i>	..	..	213
.. .. Mūsā -Damīrī (d. 898)	..	..	477
.. .. Mu'tamad Ḳḡn -Badaḡḡḡī	..	..	510
<i>Miftāḡ an-Najā'</i> (1124)	..	..	245
<i>Ṭuḡfat al-Muḡibbīn</i>	..	..	245
<i>Ṭarḡjīm al-Ḥuḡḡāz</i> (1146)	..	..	245, 285

Muḥammad Naḳī, <i>scribe</i>	..	..	..	77
„ b. Naṣr -Bustī -Muḥaddasī	..	..	..	363
„ „ Ni'matal-lāh -Lakḥnavī	..	..	..	469
„ Pāshā ..	..	..	..	458
„ b. Pīr 'Alī -Birkavī (d. 981).				
	<i>at-Ṭarīḳat al-Muḥammadīya</i>	..	..	137
„ Rafī', <i>scribe</i>	..	..	..	167
„ Rāḳim Ṣāḥibzāda ..	..	..	..	114
„ -Ramī v. Muḥammad b. Aḥmad -Ramī.				
„ b. Rāshid -Dīn Khājā, vazīr of a. Sa'īd (d. 736)	..			318, 322
„ Rāshid Kāḍī -Ḳuḍāt ..	..	..	..	470
„ Riḍā ..	..	..	..	212
„ b. Riḍwān b. Minūchīhr ..	..	..	..	343
„ Ṣādiḳ b. Hājī Muḥammad, <i>scribe</i>	..	..	..	52
„ „ Khān " Akhtar "	..	..	..	469, 470
„ Ṣafdar 'Alī Khān Bahādur ..	..	..	..	331
„ Ṣājid ..	..	..	..	470, 471
„ b. Salāma -Ḳuḍā'ī (d. 454) ..	..	..	..	444
„ Ṣāliḥ b. Aḥmad -Māzandarānī.				
	<i>Sharḥ Zubdat al-Uṣūl</i> (1038)	..	..	167
„ „ „ „ -Miṣrī.				
	<i>Tarjuma Majma' al-Baḥra'in</i>	..	..	150
„ Ṣāliḥ -Lakḥnavī ..	..	..	..	330
„ Ṣūḥ of Dehlī (1131-1161) ..	..	..	75, 199, 330, 381	
„ Ṣharīf b. 'Abd -'Azīz, <i>scribe</i> ..	..	..	..	317
„ „ Haravī, <i>scribe</i> ..	..	..	..	68
„ „ Khān b. Akmal Khān (d. 1231).				
	<i>Hāshiyā Sharḥ Sullam al-'Ulūm</i>	..	..	332
„ b. a. Ṣharīf -Muḥaddisī (d. 930) ..	..	..	..	196
„ -Shirwānī ..	..	..	..	468
„ -Ṣiddīqī ..	..	..	..	480
„ b. Sulaimān -Jazūlī (d. 870).				
	<i>Dal'āl al-Kh̲irāt</i>	..	..	63
„ a. Su'ūd -Jamāl -Miṣrī, <i>scribe</i> ..	..	..	..	109
„ b. Ṭāhir -Fatanī (d. 986).				
	<i>Tadhkirat al-Mawḍū'āt</i>	..	..	46
	<i>al-Mughnī</i> ..	..	..	280
„ „ „ -Maḳdisī b. -Ḳaisarānī (d. 507).				
	<i>al-Jam' Bain Riḳāl aṣ-Ṣaḥīḥain</i>	..	..	274
„ „ Ṭāj -Dīn 'Alī -Sāyī ..	..	..	..	419
„ Taḳī b. Maḳṣūd 'Alī -Majlisī (d. 1070).				
	<i>Risāla dar Ādāb Hajj</i> ..	..	..	509
„ „ Mīrzā ..	..	..	..	468
„ II. b. Tuḡlaḳ (725-752) ..	..	..	..	180
„ b. 'Umar -Rāzī Faḳḥr -Dīn ..	..	..	94, 341, 345, 388	
	<i>Sharḥ 'Uyūn al-Hikma</i>	..	..	342

Muḥammad b. 'Uṭmān b. a. <u>Shāiba</u> (d. c. 235)	..	..	..	120
„ <u>Wārith</u> , <i>scribe</i>	..	..	..	419
„ b. Ya'qūb - Fīrūzābādī (d. 817).				
<i>al-Kūmās</i>	..	..	..	417
„ „ „ - Kulainī (d. 328)	..	..	..	14, 51, 55
„ „ a. Ya'lā v. Muḥammad b. Muḥammad - Farrā' - Ḥanbalī.				
„ „ Yūsuf - Nāḳī (c. 460)	..	..	..	524
„ „ „ - Kirmānī (d. 786).				
<i>Sharḥ Mukhtaṣar al-Muntahā</i>	..	..	..	158
„ „ „ - Samarkandī (d. 556)	..	..	..	192
„ Zāhid Mīr b. Muḥammad Aslam - Harawī (d. 1101)	..	335, 336, 337		
<i>Hūshīya Sharḥ al-Mawāḳif</i>	..	..	..	110
„ Zamān b. Muḥammad <u>Shafi'</u> , <i>scribe</i>	..	..	..	79
„ „ - Tabrizī, <i>scribe</i>	..	..	..	462
Muḥibballāh, <i>scribe</i>	..	..	..	26
„ b. 'Abd - <u>Shūkūr</u> - Bilḥārī (d. 1119)	..	161, 162, 164, 328, 329, 330, 331, 332, 333, 334		
<i>Minḥiyāt Musallam ath-thaḥibūt</i>	..	..	..	159
<i>Risāla Jus' lā Yatajazzā</i>	..	..	..	522
Muḥī - Dīn 'Abd - <u>Qādir</u> - Jilānī v. 'Abd - Qādir (Muḥī - Dīn) b. a. Ṣāliḥ Mūsā				
- Jilī - Baḡhdādī.				
„ „ - 'Arabī v. Muḥammad b. 'Alī - 'Arabī Muḥī - Dīn.				
„ „ - Jilānī v. 'Abd - Qādir (Muḥī - Dīn) b. a. Ṣāliḥ Mūsā - Jilī - Baḡhdādī.				
„ „ Makkī b. 'Abd - Qādir	..	..	..	425
Muḥsin - <u>Kāshī</u> v. Muḥammad b. Murtaḍā - <u>Kāshī</u> .				
Mu'in - Dīn Muḥammad a. Naṣr (Akbar II, 1221-1253)	..	..	..	8
„ „ Ṣaṇṭarānī	..	..	..	476
- Mu'izz b. Ismā'il - Rāzī	..	..	..	394
<i>Kūṭab al-Ḥiyāl</i>	..	..	..	393
Mujāhid - Dīn <u>Kā'imāz</u>	..	..	..	26
b. - Muḳrī v. Ismā'il b. a. Bakr b. - Muḳrī.				
- Muḳtaḥibillāh (530-535)	..	..	..	94, 97
Mullā 'Abd - Ḥakīm v. 'Abd - Ḥakīm b. Shams - Dīn - Siyālkūtī.				
„ Bāḳir Dāmād v. Muḥammad Bāḳir b. Muḥammad - Ḥusainī - Dāmād.				
„ Ḥasan v. Ḥasan b. (Ḥulām Muṣṭafā - Lakhnawī.				
„ 'Imād - Dīn - Labkanī v. 'Imād - Dīn - Labkanī.				
„ Kamāl - Dīn - Sahālī (d. 1175)	..	..	..	362
„ Maḥmūd - Jawnpūrī (d. 1062)	..	..	..	360, 410, 513
„ Mīrzā v. Muḥammad b. - Ḥasan Mullī Mīrzā.				
„ Muḥsin - <u>Kāshī</u> v. Muḥammad b. Murtaḍā - <u>Kāshī</u> .				
„ Nizām - Dīn v. Nizām - Dīn Mullā b. Mullā Kuṭb - Dīn - Sahālī.				
„ Ṣadrā v. Muḥammad b. Ibrāhīm - <u>Shīrāzī</u> Ṣadr - Dīn.				
Müller, D. H.	..	..	..	414
Mun'im <u>Khān</u> Nawwāb	..	..	..	118
Muntajab - Dīn - <u>Ḳummi</u> v. 'Alī b. 'Ubaidallāh - <u>Ḳummi</u> Muntajab - Dīn.				

Murād I. 'Uthmānī Sultān (761-792)	..	..	..	417
.. III. .. (982-1003)	..	..	..	289
.. IV. .. (1032-1049)	..	..	..	7
Murtadā -Anṣārī ..	..	..	..	490
.. Saiyid ..	..	..	..	361
Mūsā b. Ja'far -Imām Kāzīm (d. 183)	..	..	..	49, 203
.. .. <i>Du'ā' al-Jawshan as-Ṣaghīr</i> ..	..	..	..	80, 86
.. .. Muḥammad Kāfīzāda -Rūmī (d. 815).	..	..	..	..
.. .. <i>Sharḥ Ashkāl at-Ta'sīs</i> ..	..	..	..	373
.. .. <i>Sharḥ Chaghminī</i> (815) ..	..	..	..	383
.. .. Yūsuf -Māzandarānī. scribe ..	..	..	..	205
Mushkīn Bānū.	..	..	..	..
.. .. <i>Risāla Mushkīn Bānū</i> ..	..	..	..	348
Muslim b. -Hajjāj -Kūshairī (d. 261)	..	..	..	29, 30, 31, 274
Muṣṭafā b. Faṭḥallāh -Ḥamavī, scribe ..	..	..	..	136
Mustaḳīm Zāda ..	..	..	..	461
Mustamsik Billāh ..	..	..	..	235
Mustarshid .. (512-529) ..	..	..	..	452
Murṭaḍid ('Abbaside Caliph. 279-289)	..	..	..	313
-Muṭahhar b. 'Alī b. -Ḥusain ..	..	..	..	225
b. -Muṭahhar -Ḥillī v. Ḥasan b. Yūsuf b. -Muṭahhar -Ḥillī.	..	..	..	..
.. .. Mutanabbī (a. Ṭayīb Aḥmad b. -Ḥusain, d. 354) ..	..	..	..	481
Murṭaṣīm ('Abbaside Caliph. 218-227)	..	..	..	338
-Mutawakkil (.. 232-247) ..	..	..	..	313
Mutawakkil b. Ḥārūn ..	..	..	..	67
Muzaḥḥar Ḥusain b. Masīḥ -Dawla ..	..	..	..	57, 102, 199, 210, 254, 321, 343,
.. ..	..	..	..	349, 351, 383, 418, 428
-Nābiḡha -Dhubyānī (Ziyād b. Mu'āviya, d. A. D. 604)	..	..	..	476, 477
.. -Ja'dī (a. Lailā Ḥassān b. Kais, d. 61)	..	..	..	478
.. Shaiḡbānī ('Abdallāh b. -Mukḥarrīk)	..	..	..	478
Nādir Shāh (1148-1160) ..	..	..	..	468
b. -Nafīs v. 'Alī b. a. Ḥaram b. -Nafīs -Kūrashī (d. 687).	..	..	..	..
Nafīs b. 'Iwād -Kirmānī	..	..	..	..
.. .. <i>Sharḥ al-Asbāb wa'l 'Alāmāt</i> ..	..	..	..	405
Najaf 'Alī -Mawlawī ..	..	..	..	471
a. -Najīb a. -Kḡhair (d. 563) ..	..	..	..	98
Najjāḡhī (Aḥmad b. 'Alī, d. 405) ..	..	..	..	461
-Nasafī ('Umar b. Muḥammad -Nasafī, d. 537) ..	..	..	..	119
Nasā'ī (Aḥmad b. 'Alī -Nasā', d. 303) ..	..	..	..	27, 29
Nashwān b. Sa'īd -Ḥimyarī (d. 573).	..	..	..	..
.. .. <i>Shams al-'Ulūm</i> ..	..	..	..	414
Nasīr b. 'Abd -Saiyid -Muṭarrizī (d. 610).	..	..	..	..
.. .. <i>al-Mughrib</i> ..	..	..	..	416
Nasīr b. Fattāḡ ..	..	..	..	459
Nasīr -Dīn -Baiḡāwī v. 'Abdallāh b. 'Umar -Baiḡāwī.	..	..	..	..
Nasīr .. -Ṭūsī v. Muḥammad b. Muḥammad -Ṭūsī Nasīr -Dīn.	..	..	..	..

Nāṣir Ḥusain Shams -'Ulamā'	..	..	..	..	51
.. li. Dīnallāh (575-622)	..	..	..	..	394
Nāṣir Maḥmūd b. Muḥammad -Jilānī, scribe	..	..	..	..	132
a. Naṣr -Fārābī v. Muḥammad b. Muḥammad b. Ṭarkhān -Fārābī.	..	..	..	..
.. .. b. Ḥasan.	..	..	..	..
	<i>al-Fawā'id al-Khāṭṭānīya</i>	..	..	..	112
.. .. -Ḥusainī	..	..	..	..	18
Naṣr a. -Laiṭī -Ḥāfiḡ -Samarḡandī (d. 294)	..	..	..	..	171
.. b. Muḥammad -Fākīh a. Laiṭī -Samarḡandī.	..	..	..	..
	<i>Khizānat al-Fikḥ</i>	..	..	..	170
.. .. Ya'kūb -Dīnawarī (c. 400)	..	..	..	..	391
Naṣrallāh b. Muḥammad b. -Athīr (d. 637)	..	..	..	..	27, 455
.. ..	<i>-Khalkhālī.</i>	..	..	..
	<i>Hāshīya Sharḥ Hidāyat al-Ḥikma</i>	..	..	..	351
-Nawawī v. Yaḥyā b. Sharaf -Nawawī.	..	..	..	..
Ni'mat b. Karamallāh, scribe	..	..	..	..	211
Nix, L.	..	..	..	..	376
Nizām -A'raj v. -Ḥasan b. Muḥammad -Nizām -A'raj.	..	..	..	..
Nizām -Dīn Amaitahvī	..	..	..	..	337
.. .. Mullā b. Mullā Ḳuṭb -Dīn -Sahālī (d. 1161)	..	..	..	..	336
	<i>Sharḥ Musallam ath-Thubūt</i>	..	..	..	161
	<i>Hāshīya Sharḥ Hidāyat al-Ḥikma</i>	..	..	..	352
.. -Jilānī v. Aḥmad b. Muḥammad Nizām -Jilānī.	..	..	..	..
.. -Mulk (d. 485)	..	..	..	..	10, 476
.. -Nisābūrī v. -Ḥasan b. Muḥammad -Nizām -A'raj.	..	..	..	..
.. Shāh of Aḥmadnagar (896-914)	..	..	..	..	300
b. Nujaim -Miṣrī v. Zain -'Ābidīn b. Ibrāhīm b. Nujaim -Miṣrī.	..	..	..	..
Nuḡrakār v. 'Abdallāh b. Muḥammad Nuḡrakār -Ḥusainī.	..	..	..	..
-Nu'mān c. a. Ḥanīfa -Nu'mān b. Ṭhābit.	..	..	..	..
Nūr 'Alī	..	..	..	..	117
Nūrallāh b. -Saiyid Sharīf -Ḥusainī -Shūstārī (d. 1019).	..	..	..	..
	<i>aṣ-Ṣawārim al-Muḥriḡa</i>	..	..	..	124
	<i>Maṣā'ib an-Nawāṣib</i>	..	..	..	125
	<i>Iḡkāk al-Haḡḡ (1014)</i>	..	..	..	127
	<i>Sharḥ Tahdhīb al-Mantiḡ</i>	..	..	..	327
Nūr -Ḥaḡḡ Mawlavī	..	..	..	..	13
.. -Hudā	..	..	..	..	117
Plato	..	..	..	..	338
Prideux, W. F	..	..	..	..	414
Ptolemy	..	..	..	..	379, 387
Rabī' b. Ziyād -'Absī	..	..	..	..	478
Raḡī -Dīn	..	..	..	..	425
.. .. -Ustrābādī v. Muḥammad b. -Ḥasan -Ustrābādī.	..	..	..	..
b. Rajab v. 'Abd -Raḥmān b. Aḥmad b. Rajab -Baḡhdādī.	..	..	..	..
Ramaḡān 'Alī, scribe	..	..	..	..	424
Rasūl Bakhsh,	..	..	..	..	133

Ratan Singh Hushyār Jang	..	..	..	..	200
Rāwandī v. Sa'īd b. Hibatallāh -Rāwandī.					
-Rāzī v. Muḥammad b. Muḥammad -Rāzī Kuṭb -Dīn.					
„ v. „ „ „Umar -Rāzī Fakhr -Dīn.					
Riḍā'ī b. Muḥammad, <i>scribe</i>	..	..	..	..	60
Rudloff	..	..	..	..	383
Rukn b. Ḥusām -Nāgūrī.					
	<i>al-Fatāwā al-Ḥammādiyya</i>	..	..	..	186
„ -Dīn Dailamī (320-366)	..	..	..	..	51
Sa'ādat 'Alī Khān Bahādur Nawwāb	..	..	..	..	529
Sa'dallāh b. Mas'ūd b. 'Umar -Taftāzānī	..	..	..	..	420
Sacy v. Silvestre De Sacy.					
Sa'd -Dīn	..	..	..	..	101
„ „ Khāja	..	..	..	..	495
„ „ -Taftāzānī v. Mas'ūd b. 'Umar -Taftāzānī.					
Şadiḳ b. Aḥmad	..	..	..	..	84
„ Mullā, <i>scribe</i>	..	..	..	..	506
Şadr -Dīn Aḥmad -Mūsavī	..	98, 131, 134, 163, 182, 199, 203, 237, 245, 263,			
		290, 291, 295, 404, 454, 466			
„ „ -Kūnavī v. Muḥammad b. Ishāḳ -Kūnavī.					
„ „ -Shīrāzī v. Muḥammad b. Ibrāhīm -Shīrāzī Şadr -Dīn.					
-Şadr -Şahīd -Bukhārī v. 'Umar b. 'Abd -'Azīz -Şadr -Şahīd -Bukhārī.					
Şadr -Sharī'a -Akbar v. Aḥmad b. 'Ubaidallāh -Maḥbūbī Şadr -Sharī'a -Akbar.					
„ „ -Aşghar (or -Tlānī) v. 'Ubaidallāh b. Mas'ūd Şadr -Sharī'a					
„ „ -Aşghar.					
-Şafadī v. Khalīl b. Aibak -Şafadī.					
Şafī -Dīn b. Naşīr -Dīn	..	..	..	..	425
	<i>Ghāyat at-Taḥkīḳ</i>	..	..	..	424
	<i>Dastūr al-Mubtadī</i>	..	..	..	425
	<i>Hall Tarkīb Kāfiya</i>	..	..	..	425
Sāfī b. Muḥammad Amīn -Sānī, <i>scribe</i>	..	..	..	..	112
-Şagḥānī v. Ḥasan b. Muḥammad -Şagḥānī -Hindī.					
Sahl b. Aḥmad Bāḥasan	..	..	..	..	142
Sa'īd b. 'Alī -Ḥaddādī, <i>scribe</i>	..	..	..	..	527
a. Sa'īd Gūrgān Muḡhīth -Dīn Gūrgān (855-872)	..	..	..	..	497
Sa'īd b. Hibatallāh -Rāwandī (d. 573)	..	..	..	..	461
Saif -Dīn Aḥmad -Abharī.					
	<i>Hāshiya 'Alā Sharḥ Mukhtaṣar al-Muntahā</i>	159			
„ „ „ -Taftāzānī (d. 916)	..	..	..	..	371
-Saiyid 'Alī Khān Madanī v. 'Alī b. Aḥmad -Shīrāzī -Saiyid 'Alī Khān					
„ -Madanī.					
Saiyid „ -Ṭabāṭabā'ī v. 'Alī b. Muḥammad 'Alī -Ṭabāṭabā'ī.					
-Saiyid Bāḳir -Dāmād v. Muḥammad Bāḳir b. Muḥammad -Ḥusainī -Dāmād.					
„ -Murtaḍā v. 'Alī b. Ḥusain -Saiyid -Murtaḍā.					
Saiyid „ Khulāṣat -'Ulamā'	..	..	..	..	170
-Saiyid -Sharīf -Jurjānī v. 'Alī b. Muḥammad -Jurjānī.					

-Sajjād v. Zain -'Ābidīn.					
-Sakḥāwī v. Muḥammad b. 'Abd -Raḥmān -Sakḥāwī.					
-Sākī b. Muḥammad Amīn, <i>scribe</i>	114				
-Sakkākī (Yūsuf b. a. Bakr -Sakkākī, d. 626)	435				
Ṣalāḥ -Dīn -Ṣafadī v. Kḥalīl b. Aibak -Ṣafadī.					
.. .. . Yūsuf b. Aiyūb (564-589)	261				
Sālim b. Aḥmad Bā'alavī (d. 1085)	142				
<i>Miftāḥ as-Sarā'ir</i>	141				
.. .. . Muḥammad -Sanḥūrī (d. 1015).					
<i>Risāla fī Lailat an-Niṣf min Sha'bān</i>	503				
Salmān -Fārisī (d. 33)	81				
-Sam'ānī v. 'Abd -Karīm b. Muḥammad -Tamīmī -Sam'ānī.					
Sanjar Sultān (b. Malik Shāh, 511-552)	175				
Sāsān II	347				
Sauvaire	182				
b. Shaddād -Ḥalabī v. Yūsuf b. Rāfi' b. Shaddād -Ḥalabī.					
-Shādhilī v. 'Alī b. 'Abdallāh -Shādhilī.					
b. Shadqam -Madanī v. Ḥasan b. 'Alī b. Shadqam -Madanī.					
-Shāfi'ī -Imām v. Muḥammad b. Idrīs -Shāfi'ī.					
Shāh 'Ālam I. Kutb -Dīn (1119-1124)	245				
.. .. . II. (1173-1221)	8, 328, 385				
.. .. . Jahān (1037-1069)	6, 110, 119, 325, 328, 513				
Shāh Muḥammad	382				
-Shahīd -Thānī v. Zain -Dīn b. 'Alī -Shāmī -Shahīd -Thānī.					
Shāhrukh Mīrzā (son of Tīmūr, 807-850)	5				
Shaiḫ -Islām -Haravī	183				
.. .. . -Sughdī	172				
-Shaiḫ -Maqtūl v. Yahya b. Ḥabash -Suhrawardī.					
Shaiḫ Mubārak Nāgūrī	337				
-Shaiḫ -Mufid v. Muḥammad b. Muḥammad -Baghdādī -Shaiḫ -Mufid.					
Shaiḫ -Ṣadūq v. Muḥammad b. 'Alī b. Bābūya -Kummī.					
.. .. . -Siwāsī	144				
.. .. . -Ra'īs v. -Ḥusain b. 'Abdallāh b. Sīnā.					
.. .. . -Ṭā'ifa v. Muḥammad b. -Ḥasan -Ṭūsī.					
Shaiḫzāda (Muḥammad b. Muṣṭafā, d. 950)	4				
a. Shāma ('Abd -Raḥmān b. Ismā'īl, d. 665)	194				
Shams -A'imma -Ḥalwānī v. 'Abd -'Azīz b. Aḥmad -Ḥalwānī.					
.. .. . -Sarakhṣī v. Muḥammad b. Aḥmad -Sarakhṣī.					
.. .. . -Dīn -Kūhistānī v. Muḥammad -Kḥurāsānī -Kūhistānī.					
.. .. . Nawwāb -Majlis -'Alī	508				
.. .. . Shaharzūrī	379				
Shamsī v. 'Abd -Rashīd b. Muṣṭafā -Jawnpūrī.					
-Shanfarā	473, 477				
b. Shhar Ashūb (Muḥammad b. 'Alī, d. 588)	461				
Sharaf -Dīn -'Alamī v. Ḥusain b. Aḥmad -'Alamī.					
.. .. . -Bulḡīnī	185				

Sharīf Khān Ḥakīm v. Muḥammad Sharīf Khān b. Akmal Khān.				
-Sharīf-Murtaḍā v. 'Alī b. -Ḥusain -Saiyid -Murtaḍā.				
.. -Raḍī v. Muḥammad b. Ḥusain -Sharīf -Raḍī.				
Shihāb -Dīn b. Shams-Dīn -Dawlatābādī (d. 848)	..	..	..	425
.. <i>al-Irshād</i>	..	..	..	432
.. .. -Suhrawardī v. 'Umar b. Muḥammad -Suhrawardī.				
.. .. v. Yahya b. Ḥabash -Suhrawardī.				
-Shirīshī (Aḥmad b. 'Abd -Mun'im -Shirīshī, d. 619)	..	..	..	452
-Shirwānī v. Aḥmad b. Muḥammad b. 'Alī-Yamanī -Shirwānī.	..	..	..
Shujā' (Muḥammad Shāh) second son of Shāhjahān (d. 1070)	..	..	..	327
-Shumunnī v. Aḥmad b. Muḥammad -Shumunnī.				
-Shurunbulālī v. Ḥasan b. -'Ammār -Wafā'i -Shurunbulālī.				
Sibt b. -Jawzī v. Yūsuf b. Kuzughlī Sibt b. -Jawzī.				
Šiddīq Ḥasan Khān Nawwāb (d. 1307)	..	..	..	470
Silvestre De Sacy	..	..	..	476
b. Sīnā v. -Ḥusain b. 'Abdallāh b. Sīnā.				
-Sinbīsī v. 'Abd -'Azīz b. Sarāya -Sinbīsī.				
Subhān Kulī Muḥammad Bahādur Khān	..	..	..	112
-Subkī v. 'Abd -Wahhāb b. 'Alī -Subkī				
Subuktigīn (366-387)	..	..	..	260, 475
-Suhrawardī v. 'Abd -Kādir b. 'Abdallāh -Suhrawardī.				
.. v. 'Umar b. Muḥammad -Suhrawardī.				
.. v. Yahyā b. Ḥabash -Suhrawardī.				
Sulaimān I, (Uṭhmānī Sulṭān, 926-974)	..	..	..	457
.. Jāh (Naṣīr -Dīn Ḥaidar, King of Oude. 1243-1253)	..	5, 52, 71, 168,		
		205, 359, 372, 435, 464, 528, 529		
Sulṭān Aḥmād	..	..	..	358
.. Ḥusain Baīkarā (873-911)	..	..	..	5
.. -'Ulamā' v. Muḥammad b. Dildār 'Alī Sulṭān -'Ulamā'.				
-Suyūṭī v. 'Abd -Raḥmān b. a. Bakr -Suyūṭī.				
Syro	..	..	..	387
-Ṭabāṭabā'i v. 'Alī b. Muḥammad 'Alī -Ṭabāṭabā'i.				
-Tabrīzī (Yahyā b. 'Alī -Tabrīzī, d. 502)	..	..	..	476
-Taftāzānī v. Mas'ūd b. 'Umar -Taftāzānī.				
Ṭāhir b. Aḥmad -Bukhārī (d. 542).				
.. <i>Khulāṣat al-Fatāwā</i>	..	..	..	178
.. Muṭahhar -Ghazālī.				
.. <i>Risāla Awwān</i>	..	..	..	524
-Ṭahṭāvī (Aḥmad b. 'Abd -Raḥīm, d. 1302)	..	..	..	437
b. Taimiya (Aḥmad b. 'Abd -Ḥalīm, d. 728)	..	..	..	120
Ṭaiyiballāh, <i>scribe</i>	..	..	..	411
-Ṭaiyibī v. Ḥusain b. 'Abdallāh -Ṭaiyibī.				
Tāj -Dīn -Hanakī	..	..	..	112
.. .. b. Walī Muḥammad -Ḥusainī, <i>scribe</i>	..	..	..	327
Tajammul Ḥusain, <i>scribe</i>	..	..	..	496
Tāj -Sa'īd -Ardabīlī v. Muḥammad b. Amīn Tāj -Sa'īd -Ardabīlī.				
Taqī -Dīn -Ḥamavī v. a. Bakr b. 'Alī b. Hījja -Ḥamavī.				

Yaḥyā b. Aḥmad -Ruwaitī, <i>scribe</i>	..	..	..	451
„ „ ‘Alī -Zandavaisatī	..	..	..	134
„ „ Ḥabash -Suhrawardī	..	..	..	136, 137, 346
„ „ Ḥasan b. -Bītrīk -Hillī (d. 600).	..	..	..
al-‘Umda	..	..	..	238
„ „ -Ḥusain -Hādī ila’l Ḥaḳḳ (d. 298)..	..	..	..	225
„ „ Māsawaih (d. 243)	..	..	..	313
„ „ Ṣharaf -Nawawī (d. 676)	..	..	..	45
Minḥāj at-Ṭalībīn	..	..	..	193
„ „ Zakariya	..	..	..	7
Ya‘qūb b. Ishāḳ -Kindī (d. 250).’	..	..	..
Uḥṭūṭiyya	..	..	..	338
Yāḳūt b. ‘Abdallāh -Rūmī (d. 620).	..	..	..
Mu‘jam al-Buldān	..	..	..	309
„ -Musta‘simī (d. 698)	..	..	..	66
a. Ya‘lā v. Muḥammad b. Muḥammad -Farrā’ -Ḥanbalī.	..	..	..
Yūsuf b. ‘Abdallāh b. ‘Abd -Barr -Ḳurṭubī (d. 463).	..	..	..
Kiṭāb al-Isṭi‘āb	..	..	..	272
„ „ ‘Abd -Raḥmān -Mizzī (d. 742)	..	..	..	276, 280
„ „ Aḥmad Najm -Dīn (d. 832).	..	..	..
az-Zuhūr ‘Alā Kitāb al-Luma’	..	..	..	225
„ „ Aiyūb Ṣalāh -Dīn (Saladīn, 564-589)	..	..	..	261
„ „ a. Bakr -Sakkākī (d. 626)	..	..	..	435
„ -Buhrānī	..	..	..	215
„ b. Ibrāhīm -Kājūrī	..	..	..	16
„ „ Ismā‘īl -Baḡhdādī (d. 710)	..	..	..	406
„ „ Jahānshāh	..	..	..	498
„ „ Ḳuzughlī Sibṭ b. -Jawzī (d. 654).	..	..	..
Tadhkirat Khawāṣṣ al-Umma	..	..	..	236
„ „ -Makḥzūm -Maṣūri	..	..	..	123, 124
„ „ Muḥammad Jān Ḳarābāghī (d. c. 1034)	..	..	..	114
al-Ḥūshiyat al-Ḳhānḳāhīya (999)	..	..	..	113
Risūlat al-Ḳarābāghī	..	..	..	119
„ „ Rāfi‘ b. Ṣhaddūd Ḥalabī (d. 632).	..	..	..
an-Nawādir as-Sultāniyya	..	..	..	261
a. Zafar -Hindī -Saiyāh	..	..	..	459
Zāhid -Haravī v. Muḥammad Zāhid Mīr b. Muḥammad Aslam -Haravī.	..	..	..
b. Zāhīr v. Muḥammad -Ḳudsī b. Zāhīr.	..	..	..
Zaid b. Rifā‘a	..	..	..	363
Zain -‘Ābidīn v. ‘Alī b. -Ḥusain Zain -‘Ābidīn.	..	..	..
„ „ b. Ibrāhīm b. Nujaīm -Miṣrī (d. 970)	..	..	..	187, 437
al-Ashbāh wa’n Nazā’ir (969)	..	..	..	185
„ -Dīn b. ‘Alī -Ṣhāmī -Ṣhahīd -Ṭḥānī (966).	..	..	..
Sharḥ al-Bidūya	..	..	..	528
„ „ -Dallāl	..	..	..	497
Zakariya b. Muḥammad -Anṣārī (d. 926)	..	..	..	196

-Zamak ^h sharī v. Maḥmūd b. ʿUmar -Zamak ^h sharī.							
-Zanjānī v. ʿAbd -Wahhāb b. Ibrāhīm -Zanjānī.							
-Zawzanī v. -Ḥusain b. Aḥmad -Zawzanī.							
Zenker, J. T.	..	..	..	..	..	..	313
Ziyād b. Muʿāviya v. -Nābig ^h a -D ^h ubay ^h ānī.							
Zufar b. Hud ^h ail (d. 158)	..	..	..	..	..	..	291
Zuhair b. a. Sulmā (d. A. D. 631)..	..	..	..	..	..	..	476





CLASSIFIED INDEX.

THE works are here classified according to subjects, and arranged, as far as possible, in chronological order. A number within parentheses after the title of a work denotes the Hijra date of its composition, or, when preceded by 'd.' the year in which the author died. The last number refers to the page of the Catalogue.

VARIOUS READINGS AND ORTHOGRAPHY OF THE ḲUR'ĀN.

Kitāb at-Taisīr by al-Ḳurṭubī (d. 444)	1
----------------------------------------	----	----	----	----	---

COMMENTARIES ON THE ḲUR'ĀN.

Al- <u>Kaṣhshāf</u> by az-Zamakhsharī (528)	..	..	..	..	2
Anwār at-Tanzīl by al-Baiḥāwī (d. 685)	..	..	..	..	3
Al-Ḥaṣhiya 'Alā Anwār at-Tanzīl by al-Isfarā'īnī (d. 944)	..	..	..	..	5
" " " " by as-Siyālkūtī (d. 1067)	..	..	..	..	6
" " " " by al-Ḳhaṭā'jī (d. 1069)	..	..	..	..	7
" " " " by Ḥamid al-Jawnpūrī	..	..	..	..	8
Jāmi' at-Tafāsīr by Aḥmad al-Badakhshī (1057)	..	..	..	..	8
Tafsīr Sūrat Yūsuf by al-Ḡhazālī (d. 505)	..	..	..	..	9
Ad-Durr an-Naẓīm by Ibn al-Ḳhashshāb	..	..	..	..	11
Al-Itḳān by as-Suyūṭī (878)	..	..	..	..	12

COMMENTARIES ON THE ḲUR'ĀN ACCORDING TO SHĪ'A SCHOOL.

At-Tafsīr by al-Imām Ja'far aṣ-Ṣādiq (d. 148)	..	.	..	..	13
" by al-Imām 'Askarī (d. 260)	..	.	..	..	15
Majma' al-Bayān by aṭ-Ṭabarsī (d. 548)	..	..	..	..	16
Jawāmi' al-Jāmi' by " "	..	..	..	..	18
Kanz al-'Irfān by Miqdād as-Suyūṭī	..	..	..	..	19
Nūr ath-Ṭaḥkalain by 'Abd 'Alī al-Ḥuwaizī.	..	..	..	..	20
Zain al-Fatā by Aḥmad al-'Āṣinī	..	..	..	..	20

TRADITIONS.

Shamā'il an-Nabī by at-Tirmidhī (d. 217)	..	..	..	..	21
Al-Ḥulyat al-Mubāraka by " "	..	..	..	..	22
Sharḥ as-Sunna by al-Baghavī (d. 516)	..	..	..	..	23
Ash-Shifā' by al-Ḳāḍī 'Iyād (d. 544)	..	..	..	..	24
Sharḥ ash-Shifā' by al-Ḳhaṭā'jī (d. 1069)	..	..	..	..	25
Jāmi' al-Uṣūl by Ibn al-Aṭhīr al-Jazarī (d. 606)	..	..	..	..	26
Tajrīd al-Uṣūl by Ibn al-Bārīzī (d. 645)	..	..	..	..	28
Mashārīḥ al-Anwār by aṣ-Ṣaghānī (d. 650)	..	..	..	..	30
At-Tarḡīb wa't Tarhīb by al-Mundhirī (d. 656)	..	..	..	..	32
Mishkāṭ al-Maṣābih by at-Tabrizī (737)	..	..	..	..	33
Sharḥ Mishkāṭ al-Maṣābih by aṭ-Ta'yībī (d. 743)	..	..	..	..	34
" " " " by al-Jurjānī (d. 816)	..	..	..	..	35

Sharḥ Mishkāt al-Maṣābīḥ by 'Alī al-Kāri (d. 1014)	..	..	37
'Umdat al-Kāri by al-'Aini (847)	..	..	38
Mukhtaṣar al-Bukhārī	..	..	39
Al-Jāmi' aṣ-Ṣaḡhir by as-Suyūṭī (d. 911)	..	..	40
Al-Khaṣā'is al-Kubrā by .. ..	..	..	40
Al-Fauz al-'Azīm by .. (882)	..	..	41
Al-Budūr as-Sāfira by .. ..	..	..	42
Sharḥ al-Barzakḥ .. ..	..	..	42
Az-Zawājir by Ibn Ḥajar al-Haitamī (d. 973)	..	..	43
Al-Arbā'in .. ..	..	..	44
Al-Faṭḥ al-Mubīn by Ibn Ḥajar al-Haitamī (d. 973)	..	..	45
Tadhkirat al-Mawḍū'āt by al-Fatanī (d. 986)	..	..	46
.. .. by 'Alī al-Kāri (d. 1014)	..	..	47

SHĪ'A TRADITION.

Ḳurb al-Isnād by 'Abdallāh al-Ḥimyarī al-Ḳummī	..	..	48
Man Lā Yaḥduruhu'l Faḳīḥ by Ibn Bābūya al-Ḳummī (d. 391)	..	..	51
Kifāyat al-Aṭhar by 'Alī al-Khazzāz al-Ḳummī	..	..	53
Al-Istibṣār by Abū Ja'far Muḥammad aṭ-Ṭūsī (d. 458 or 460)	..	..	54
Kitāb al-Ḥadīth .. ..	..	..	55
Rawdat al-Janān .. ..	..	..	56

PRAYERS.

Ḥizb al-Barr al-Kabīr by Abū'l Ḥasan aṣh-Sha'dīlī (d. 654)	..	..	58
.. al-Luṭf by .. ..	..	..	58
Al-Fawā'id wa'ṣ Ṣalāt wa'l 'Awā'id by az-Zabīdī (d. 893)	..	..	59
Al-Ḥiṣn al-Ḥaṣīn by Muḥammad al-Jazarī (791)	..	..	60
Miftāḥ al-Ḥiṣn al-Ḥaṣīn by (831) ..	..	..	61
Sharḥ by Mullā Ḥanafī	..	..	62
Dalā'il al-Khairāt by al-Jazūlī (d. 870)	..	..	63-65

SHĪ'A PRAYERS.

Kitāb ad-Du'a' by 'Alī bin Abī Ṭālib (d. 40)	..	..	65
Al-Munājāt by .. ..	..	..	66
Aṣ-Ṣaḥīfat al-Kāmila by al-Imām Zain al-'Ābidīn (d. 94)	..	..	66-69
Ad'īya Aiyām Sab'a by .. ..	..	..	69
Sharḥ aṣ Ṣaḥīfat al-Kāmila by as-Saiyid Bāḳir ad-Dāmād (d. 1040)	..	..	70
Riyāq as-Sālikīn by as-Saiyid 'Alī Khān al-Madanī (d. 1117)	..	..	71
Miṣbāḥ al-Mutahajjid al-Kabīr by Abū Ja'far Muḥammad aṭ-Ṭūsī (d. 458 or 460) ..	..	..	74
Al-Iḳbāl bi Ṣāliḥ al-A'māl by Ibn Ṭā'ūs al-Alavī (d. 664)	..	..	75
Mahajj ad-Da'wāt by (662)	..	..	77
Kitāb al-Ad'īya .. ..	..	..	78
Sūrat al-Kahf .. ..	..	..	78
Al-Munājāt by al-Imām Zain al-'Ābidīn (d. 94)	..	..	78
Du'a' Duwāzda Imām .. ..	..	..	78
Ad-Du'a' al-'Adila by al-Iṣfihānī	..	..	78

Du'ā' aṣ-Ṣabāḥ w'al Masā' by al-Imām Zain al-'Ābidīn (d. 94)	79
Du'ā' al-Hilāl by	79
Kitāb al-Ad'iya	79
Du'ā' al-Jawshan al-Kabīr by al-Imām Zain al-'Ābidīn (d. 94)	79
.. .. . aṣ-Ṣaghīr by al-Imām Mūsā al-Kāzīm (d. 183)	80
.. as-Samāt	80
.. al-Mi'rāj	81
.. Kaḍḥ' al-Ḥawā'ij	81
Kitāb al-Ad'iya	82
Du'ā' Salm al-Lail	82
.. Nūr	83
.. al-Jawshan al-Kabīr by al-Imām Zain al-'Ābidīn (d. 94)	83
Kitāb al-Ad'iya	83
Du'ā' Ṣabāḥ by 'Alī b. Abī Ṭālib (d. 40)	84
Ta' kībāt	84
Du'ā' Kumai	85
.. Kḥāb Bad	85
.. al-Jawshan al-Kabīr	86
.. .. . aṣ-Ṣaghīr	86
.. Siḥr	87
Ziyārat 'Alī b. Abī Ṭālib	87
.. Imām Ḥusain	87
.. Ākhīr rūz 'Āshūra	88
Kitāb al-Ad'iya	88
Du'ā' Ṣabāḥ	89
.. Amīr al-Mu'minin	89
.. Suryānī	90
Munājāt	90
Darūd Kibrīt Ahmar	90
Awrad Usbū' by 'Abd al-Kādir al-Jilī al-Baghdādī (d. 561)	91
Kitāb az-Ziyāratāin	92
.. Ziyārat an-Nabī	92
.. Ahl al-Baqī'	92
Arba'in Sūra	93
Ṣuḥaf Idrīs	94

SCHOLASTIC THEOLOGY.

Kunūz al-Jawāhir	94
Ilām al-Hudā by Shihāb ad-Dīn as-Suhrawardī (d. 632)	98
Sharḥ Tajrīd al-'Aḳā'id by Ibn al-Muṭahhar al-Hillī (694)	99
Al-Hāshiyat al-Jadīdat aṣ Ṣadariya by Mīr Ṣadr ad-Dīn ash-Shīrāzī (d. 903)	100
Hāshiyat al-Khiḍrī	101
At-Ta'likāt 'Ala' Hāshiyat al-Khiḍrīya by 'Abd' ar-Razzāk al-Lāhijī (d. c. 1050)	102
At-Ta'likāt 'Ala' Hāshiyat al-Khiḍrīya by Mīrzā Ibrāhīm ash-Shīrāzī (d. 1070)	103

Hāshiya Mirzā Jān (d. 994)	..	..	..	103
Minhiyāt Ala'l Hāshiyat al-Ḳadīma by Mirzā Jān	..	..	..	104
Nahj al-Mustarshidin by Ibn al-Muṭahhar al-Ḥillī (d. 726)	..	..	..	105
Anwār al-Malakūt by ..	..	..	..	106
Al-Mujli Mir'at al-Munji by al-Ihsā'i (895)	..	..	..	108
Hāshiya Sharḥ al-Mawākif by Ḥasan Ḥalabī (d. 886)	..	..	..	109
.. .. by Mir Zāhid al-Haravī (d. 1101)	..	..	..	110
Sharḥ al-'Aḳā'id al-'Aḳudiya by ad-Dawwānī (905)	..	..	..	111
Al-Fawā'id al-Ḳhāḳāniya by Abū Naṣr	..	..	..	112
Al-'Aḳā'id al-'Aḳudiya by 'Aḳud ad-Dīn al-Ijī (d. 756)	..	..	..	112
Al-Hāshiyat al-Ḳhānḳāhiya by al-Ḳarābāghī (d. c. 1034)	..	..	..	113
Hāshiya Sharḥ al-'Aḳā'id al-Jalāliya	..	..	..	114
At-Taḳvīmāt by as-Saiyid Bākir ad-Dāmād (d. 1040)	..	..	..	115
At-Taḳdisāt by ..	..	..	..	116
Nibrās aḍ-Ḍiyā' by ..	..	..	..	116
Maẓhar an-Nūr by Ḳamr ad-Dīn Aurangabādī (d. 1193)	..	..	..	117
Baḥr al-Maḍhāhib by 'Abd al-Wahhāb al-Ḳannaujī (1125)	..	..	..	118
Risālat al-Ḳarābāghī by al-Ḳarābāghī (d. c. 1034)	..	..	..	119
Hāshiyat al-Ḳhayālī by as-Siyālkūtī (d. 1067)	..	..	..	119
Kitāb al-'Uluw	..	..	..	120
Risāla fi Iṭḥbāt al-Wājib by ad-Dawwānī (d. 907)	..	..	..	121
Sharḥ Risāla Iṭḥbāt al-Wājib by Muḥammad al-Ḥanafī (d. c. 900)	..	..	..	122

POLEMICAL WORK.

At-Tawḍīḥ al-Anwar by Ḳhiḍr ar-Rāzī (840)	..	..	..	123
Aṣ-Ṣawārim al-Muḥriḳa by Nūrallāh aṣh-Shūstarī (d. 1019)	..	..	..	124
Maṣā'ib an-Nawāṣib by ..	..	..	..	125
Iḥḳāḳ al-Ḥaḳḳ by ..	..	..	(1014)	127
Jalā' Jalā' an-Nazar	..	..	..	128

ASCETICISM AND SUFISM.

Il'yā' 'Ulūm ad-Dīn by al-Ḥazālī (d. 505)	..	..	..	129
Sirr al-'Ālamain by ..	..	..	..	130
Al-Faṭḥ ar-Rabbānī by 'Abd al-Ḳādir al-Jilī al-Baḡdādī (d. 561)	..	..	..	132
Talbīs Iblīs by Ibn al-Jawzī (d. 597)	..	..	..	133
Rawḳat al-'Ulamā' by az-Zandavaistī	..	..	..	134
Sharḥ Miftāḥ al-Ḡhaib by al-Fanārī (d. 834)	..	..	..	135
.. Hayākil an-Nūr by ad-Dawwānī (872)	..	..	..	136
At-Tarīḳat al-Muḥammadiya by al-Birkavī (d. 981)	..	..	..	137
Rūḥ ar-Rālī by al-'Aidarūs (d. 1038)	..	..	..	138
Majālīs al-Abrār by Aḥmad ar-Rūmī (d. c. 1040)	..	..	..	139
Ḥujjat al-Widād by 'Abd al-Aḥad an-Nūrī (d. 1061)	..	..	..	140
Miftāḥ as-Sarā'ir by Abū Bakr Bā'alavī (d. 1085)	..	..	..	141
Risālat al-Mu'āwanat wa'l Muẓāhara by 'Abdallāh al-Ḥaddād (d. 1132)	..	..	..	142
.. al-Mudḥākara ma' al-Iḳhwān by ..	..	..	..	143
Al-Kibrīt al-Aḥmar by 'Abdallāh al-'Alavī	..	..	..	144
Sunan al-Hudā by 'Abd an-Nabī al-Gangūhī (d. 991)	..	..	..	146

Tarjuma Majma' al-Bahrain by Muḥammad Ṣāliḥ al-Miṣrī	150
Rawḍat al-Anwār by 'Abd ar-Rasūl al-Bijāpūrī	152

THE PRINCIPLE OF JURISPRUDENCE.

Al-Manḥūl by Maḥmūd al-Ḥazālī	156
Sharḥ Mukhtaṣar al-Muntahā by 'Aḍud ad-Dīn al-Ījī (734)	157
.. .. by Muḥammad al-Kirmānī (d. 786)	158
Hāshiya 'Alā Sharḥ Mukhtaṣar al-Muntahā by Saif ad-Dīn al-Abharī	159
Minhiyāt Musallam ath-Thubūt by Muḥibballāh al-Bihārī (d. 1119)	159
Sharḥ Musallam ath-Thubūt by Mullā Nizām ad-Dīn (d. 1161)	161
.. .. by 'Abd al-'Alī Baḥr al-'Ulūm (1180)	162
.. .. by Mullā Barkat (1233)	164

THE PRINCIPLE OF JURISPRUDENCE ACCORDING TO SHĪ'A SCHOOL.

As-Sab' ash-Shidād by as-Saiyid Bāḳir ad-Dāmād (d. 1040)	165
Sharḥ Zubdat al-Uṣūl by al-Māzindarānī (1038)	167; 168
Tanḳīḥ al-Marām by 'Alī Aṣḡhar al-Kazvinī (1103)	169
Al-Kawānīn al-Muḥkama by Abū'l Kāsim al-Ḥaplāḳī (1205)	169

STATUTES OF LAW (AL-FURŪ'): ḤANAFIS.

Khizānat al-Fiḥḥ by Abū'l Laith as-Samarḳandī (d. 373 ?)	170
Al-Mabsūṭ by Shams al-A'imma as-Sarakhsī (d. 438 ?)	171
Jumal al-Aḥkām by an-Nāṭifī (d. 446)	173
'Umdat al-Fatāwā by aṣ-Ṣadr ash-Shahīd (d. 536)	174
Khulāṣat al-Fatāwā by Ṭāḥir bin Aḥmad al-Bukhārī (d. 542)	178
Al-Fatāwā at-Tāṭarkhāniya	189
Khizānat ar-Rawāyāt by al-Kāḳilī Chakan al-Hindī (d. 920)	181
Multaka'l Abḥur by Ibrāhīm al-Ḥalabī (d. 956)	182
Jāmi' ar-Rumūz by al-Ḳuhistānī (d. 962)	183
Fatāwā Ibrāhīm Shāhī by Nizām al-Jilānī	184
Al-Ashbāḥ wa'n Naẓā'ir by Ibn Nujaim (969)	185
Al-Fatāwā al-Ḥammādiya by al-Muftī an-Nāgūrī	186
Nabdhāt Tawḍīḥ fi Ṣalāt at-Tasbīḥ by al-Makki	187
Hāshiya Sharḥ al-Wikāya by Wajīḥ ad-Dīn al-Gujarātī (d. 1000)	188
Risālat al-Ihtidā' fi Ikhtidā' al-Ḥanafiya biṣh-Shāfi'iya by 'Alī al-Kāri (d. 1014)	188
Al-'Iḳd al-Farīd by ash-Shurunbulālī (d. 1064)	190
Rasā'il al-Arkān by 'Abd al-'Alī Baḥr al-'Ulūm (d. 1235)	191
Kitāb al-Fiḥḥ	192
Majmū'at al-Uṣūl	192

SHĀFI'IS.

Minḥāj at-Ṭalībīn by an-Nawawī (d. 676)	193
Sharḥ al-Muḳaddama by Ibn Ḥajar al-Haitamī (d. 973)	195
.. al-Irshād by	196

Taisir al-Wuḳūf by al-Munāwī (d. 1031)	..	..	..	197
Kitāb al-Mizān by 'Abd al-Wahhāb ash-Sha'rānī (d. 973)	..	..	..	198
Rahmat al-Umma	..	..	..	199
Mawāhib al-Fattāh by al-Burri	..	..	..	200
Al-Hujjat bilā Jidāl by Ḥasan Bahāmīd al-Anṣārī	..	..	..	201
Al-Kashshāf by ..	..	..	..	202

SHI'AS.

Al-Masā'il by 'Alī bin Ja'far bin Muḥammad	..	..	..	203
Tadhkirat al-Fukahā' by Ibn al-Muṭahhar al-Ḥillī (d. 726)	..	..	..	204
Kanz al-Fawā'id by 'Amīd ad-Dīn	..	..	..	205
Majma' al-Fā'idat wa'l Burhān by Ardabīlī (d. 993)	..	..	..	206
Madārik al-Aḥkām by Shams ad-Dīn al-Jab'ī (998)	..	..	..	207
Miftāḥ al-Falāḥ by Bahā' ad-Dīn al-'Āmilī (d. 1030 or 1031)	..	..	..	208
Risāla Ithnā 'Ashariya by ..	..	..	..	210
Shar'at at-Tasmiya by as-Saiyid Bākir ad-Dāmād (d. 1040)	..	..	..	211
Jāmi' al-Ma'ārif wa'l Aḥkām by 'Abdallāh al-Ḥusainī	..	..	..	212
Mafātīḥ ash-Sharā'i' by Mullā Muḥsin al-Kāshānī (1090)	..	..	..	213
Al-Maṣābīḥ by Muḥammad Mahdī (d. 1212)	..	..	..	215
Ash-Sharḥ al-Kabīr by as-Saiyid 'Alī at-Ṭabāṭabā'i (1192)	..	..	..	216
Risāla fi'l Fiḥ	..	..	..	217
Fiḥ ar-Riḍā by al-Imām 'Alī ar-Riḍā (d. 202)	..	..	..	219
Az-Zuhūr 'Alā Kitāb al-Lum'a by Najm ad-Dīn Yūsuf (d. 832)	..	..	..	225

HISTORY: GENERAL HISTORY.

Tārīkh Duwal al-Islām by adh-Dhahabī (d. 748)	..	..	..	227
Mīr'at al-Janān by al-Yāfī'i (d. 767)	..	..	..	228

LIVES OF THE PROPHETS.

Bad' ad-Dunyā by Muḥammad al-Kisā'i	230
-------------------------------------	----	----	----	-----

EARLY CALIPHS.

Kitāb al-Ināmāt wa's Siyāsa by Ibn Qutaiba ad-Dīnawarī (d. 270)	..	..	..	231
Al-Iktifā' fi Faḍl al-Arba'at al-Khulafā' by Ibrāhīm al-Waṣṣābī (963)	..	..	..	231
Is'āf Ikhwān as-Ṣafā' by al-'Aidarūs (1010)	..	..	..	235

'ALĪ AND HIS DESCENDANTS.

Tadhkirat Khawāṣ al-Umma by Sibṭ Ibn al-Jawzī (d. 654)	..	..	..	236
Al-'Umda by Ibn al-Bīṭriḳ al-Ḥillī (d. 600)	..	..	..	238
Kitāb al-Yaqīn by Ibn Ṭa'ūs al-'Alavī (d. 664)	..	..	..	241
Al-Kashkūl fi mā Jarā 'Alā Āl ar-Rasūl by Ḥaidar al-Ḥusainī	..	..	..	242
Kitāb al-Muwadda fi'l Qurbā by 'Alī al-Hamadānī (d. 786)	..	..	..	242
Jawāhir al-'Aḳdain by as-Samhūdī (897)	..	..	..	244
Miftāḥ an-Najā' by Mirzā Muḥammad al-Badakhshī (1124)	..	..	..	245
Nafḥat al-'Anbariya by Muḥammad Kāzīm al-Mūsavī (1074)	..	..	..	250

Manāḳib Ahl Bait by Haidar 'Alī ash-Shirwānī	250
Al-Majālis al-Mufji'a by as-Saiyid Ḥusain an-Naṣīrābādī (d. 1271) ..	254
Kitāb al-Manāḳib	257, 258, 260

GH AZNAVĪS.

Tārīkh al-Yamīnī by al-'Utbī (c. 411)	260
---------------------------------------------	-----

AIYUBĪS.

An-Nawādir as-Sulṭāniyyā by Ibn Shaddād al-Ḥalabī (d. 632) ..	261
---------------------------------------------------------------	-----

HISTORY OF EGYPT.

Al-Faḍā'il al-Bāhira by Ibn Zahr (d. 888)	262
Jawāhir al-Buḥūr by Ibn Wāṣif Shāh al-Miṣrī	264
Tārīkh Ḥuṣḥaiharī	265

APPENDIX TO HISTORY.

Kitāb al-Awā'il by Abū Hilāl al-'Askarī (d. 395)	266
--------------------------------------------------------	-----

BIOGRAPHY.

At-Tārīkh as-Ṣaḡhīr by al-Bukhārī (d. 256)	267
Ḥiyat al-Awliyā' by Abū Na'im al-Iṣfahānī (d. 430)	268
Kitāb al-Istī'āb by Ibn 'Abd al-Barr an-Namārī (d. 463)	272
Al-Jam' Bain Rijāl as-Ṣaḥīḥain by Ibn al-Ḳaisarānī (d. 597)	274
Al-Kāshif by adh-Dhahabī (720)	275
Al-Mu'jam by .. (d. 748)	275
Tahdhīb Tahdhīb al-Kamāl by Ibn Ḥajar al-'Asḳalānī (d. 852)	276
Al-Mughnī by al-Fātanī (952)	280
Mukhtaṣar Tārīkh Baghdād by Mas'ūd al-Bukhārī (d. 461)	281
Kitāb al-Ansāb by as-Sam'ānī (d. 562)	282
Tarājim al-Ḥuffāz by Mīrzā Muḥammad al-Badakhshī	285
Al-Jawāhir al-Muḍī'a by 'Abd al-Ḳādir al-Ḳurashī (d. 775)	288
I'lām al-Akhyār by Maḥmūd al-Kafavī (d. 990)	289
Al-Aṭhmār al-Janiya by 'Alī al-Ḳārī (d. 1014)	290
Ṭabaḳāt ash-Shāfi'iyyat al-Kubrā by as-Subkī (d. 771)	291
„ ash-Shāfi'iya by Ibn Kādī Shuhba ad-Dimishqī (d. 859)	295
„ al-Ḥanbaliya by Abū Ya'lā al-Farra' al-Ḥanbalī (d. 526)	296
„ al-Ḥanābila by Ibn Rajab (d. 795)	297
Bughyat al-Wu'āt by as-Suyūfī (871)	299
Sulāfat al-'Aṣr by as-Saiyid 'Alī Ḳhān al-Madanī (1082)	300
Ad-Durar al-Kāmina by Ibn Ḥajar al-'Asḳalānī (830)	302
An-Nūr as-Sāfir by al-'Aidarūs (1012)	303
Rawḍ ar-Riyāḥīn by al-Yāfi'i (d. 768)	304
Ḳhulāṣat al-Mafāḳhīr by	305
Mukhtaṣar Bahjat al-Asrār	306

SHĪ'A BIOGRAPHY.

<u>Khulāṣat</u> al-Akwāl by Ibn al-Muṭahhar al-Ḥillī (d. 726)	..	..	307
<u>Shudhūr</u> al-Ikṡān by I'jāz Ḥusain al-Kantūrī (d. 1286)	..	..	308

COSMOGRAPHY AND GEOGRAPHY.

Mu'jam al-Buldān by Yāqūt al-Ḥamawī (d. 626)	..	..	309
Mabāhiḡ al-Fikar by al-Waṭwāt (d. 718)	..	..	310
Zubad Maḥāsin Mir'at az-Zamān by Ibn Wāṣif <u>Shāh</u> al-Miṣrī	..	..	311

LOGIC.

Kitāb al-Maḡūlāt	..	..	..	312
Kitāb <u>Kāṭiḡhūras</u> by Ḥunain bin Ishāq (d. 269)	..	..	..	312
„ Bārmīnus by Ishāq bin Ḥunain (d. 298)	..	..	..	313
„ al-Kayās by Theodorus	..	..	..	314
„ al-Burhān by Mattā al-Kannā'ī (d. 328)	..	..	..	314
Kitāb ash-Shifā' by Ibn Sīnā (d. 428)	..	..	..	315
Lawāmi' al-Asrār by <u>Ḳuṭb</u> ad-Dīn ar-Rāzī (d. 766)	..	..	..	318
<u>Hāshiya Sharḡ</u> al-Maṭāli' by al-Jurjānī (d. 816)	..	..	..	319
„ „ „ by Dā'ūd ash-Shirwānī	..	..	..	321
Al- <u>Ḳuṭbī</u> by <u>Ḳuṭb</u> ad-Dīn ar-Rāzī (d. 766)	..	..	..	321
Mir <u>Ḳuṭbī</u> by al-Jurjānī (d. 816)	..	..	..	322
As-Sa'dīya by at-Taftāzānī (d. 792)	..	..	..	323
Al- <u>Hāshiya</u> 'Alā Mir <u>Ḳuṭbī</u> by 'Imād al-Fārisī (d. c. 900)	..	..	..	324
„ „ „ „ by as-Siyālkūtī (d. 1067)	..	..	..	325
„ „ „ „ by Aḥmad al-Abīwardī	..	..	..	325
As-Sa'dīya by at-Taftāzānī (d. 792)	..	..	..	326
<u>Sharḡ</u> Tahdhīb al-Mantiq by Nūrallāh ash-Shūstarī (1019)	..	..	..	327
<u>Hāshiya</u> Badī' al-Mizān by Mullā Muḥammad Ṣādiq	..	..	..	327
<u>Sharḡ</u> Sullam al-'Ulūm by Muḥammad Firūz	..	..	..	328
„ „ „ by 'Abd al-'Alī Baḡr al-'Ulūm (d. 1235)	..	..	..	329
Ta'liqāt 'Alā <u>Sharḡ</u> Sullam al-'Ulūm by „ „ „ „	..	..	..	329
<u>Sharḡ</u> Sullam al-'Ulūm by Muḥammad Ashraf al-Barduwānī (1150)	..	..	..	330
„ „ „ by Aḥmad 'Alī as-Sandilī (d. 1200)	..	..	..	331
<u>Hāshiya</u> <u>Sharḡ</u> Sullam al-'Ulūm by Muḥammad Sharīf <u>Khān</u> (d. 1231)	..	..	..	332
„ „ „ „ by Mullā 'Imād ad-Dīn al-Labkanī	..	..	..	332
Al- <u>Hāshiya</u> 'Alā <u>Sharḡ</u> al-Kādi by Hāfiḡ Darāz (d. 1263)	..	..	..	333
<u>Hāshiya</u> Ḥamdallāh	..	..	..	334
Risālat al-Jarī by Ghulām Ḥusain	..	..	..	335
Al- <u>Hāshiya</u> by Ghulām Yahyā (d. 1180)	..	..	..	335
„ Alā'l <u>Hāshiyat</u> az-Zāhidīya by Mullā Ḥasan (d. 1198)	..	..	..	336
„ by <u>Kādi</u> Mubārak Gūpāmū'ī (d. 1162)	..	..	..	337
Mizān al-Mantiq	..	..	..	337

PHILOSOPHY.

Akwāl Aflātūn	..	..	..	338
Uṡlūjiya by Aristotle	..	..	..	338

Risāla Alif aş-Şuġhrā by Yahyā bin 'Adī (d. 361)	..	..	..	339
Kitāb an-Najāt by Ibn Sīnā (d. 428)	..	..	..	340
Sharḥ Kitāb an-Najāt	..	..	..	341
.. 'Uyūn al-Ḥikma by Fakhr ad-Dīn ar-Rāzī (d. 606)	..	..	..	342
.. al-Ishārāt wa't Tanbīhāt by Naṣīr ad-Dīn at-Tūsī (644)	..	..	..	344
.. Ḥikmat al-Ishrāk by Kutb ad-Dīn ash-Shīrāzī (d. 710)	..	..	..	346
Risāla by Ādar Sāsān	..	..	..	347
Nāma by Dādyār	..	..	..	347
Risāla Dah Gūai by ..	..	..	..	348
.. by Mushkīn Bānū	..	..	..	348
.. Dastbūai by Isfندیār	..	..	..	348
Sharḥ Hidāyat al-Ḥikma by Mīrak Shams ad-Dīn	..	..	..	349
.. .. by al-Maibidhī (~80)	..	..	..	350
Hāshiya Sharḥ Hidāyat al-Ḥikma by al-Khalikālī	..	..	..	351
.. .. by Mullā Nizām ad-Dīn (d. 1161)	..	..	..	352
Risāla Hai'at by al-Kūshjī (d. 879)	..	..	..	352
Sharḥ Ḥikmat al-'Ain by Mīrak Shams ad-Dīn	..	..	..	353
Hāshiya Sharḥ Ḥikmat al-'Ain by Muḥammad Hāshim	..	..	..	354
Al-Ufuḳ al-Mubīn by as-Sayyid Bakīr ad-Dīmād (d. 1040)	..	..	..	354
Al-Kabasāt by ..	..	..	..	355
Aş-Şirāt al-Mustaḳīm by ..	..	..	..	356
Al-Imādāt wa't Tashrīkāt by ..	..	..	..	357
Al-Asfār al-Arba'a by Şadr ad-Dīn ash-Shīrāzī (d. 1050)	..	..	..	358
Naḳd al-Jawāhir by Khair ad-Dīn Jawnpūrī (1212)	..	..	..	359
Al-Hāshiya 'Al'ash Shams al-Bāzigha by Mullā Hasan (d. 1198)	..	..	..	360
.. 'Alā Sharḥ Şadrā by 'Abd al-'Alī Baḥr al-'Ulūm (d. 1235)	..	..	..	361
.. .. by Muḥammad 'Alam (d. 1200)	..	..	..	362
Sharḥ Risāla Muḥakkik Tūsī	..	..	..	362
Rasā'il Ikhwān aş-Şafā	..	..	..	363

MATHEMATICS AND ASTRONOMY.

Ash-Shamsiyya by an-Nizām al-'Araj an-Nisābūrī	..	..	..	370
Ar-Risāla fi'l Ḥisāb by Bahā' ad-Dīn al-'Āmilī (d. 1030)	..	..	..	371
Sharḥ ash-Shamsiyya by 'Abd al-'Alī al-Barjandī	..	..	..	371
Miftāḥ al-Ḥisāb by Ghiyāth ad-Dīn Jamshaid al-Kāshī	..	..	..	372
Sharḥ Ashkāl at-Ta'sīs by Kāḏizāda ar-Rūmī (d. 815)	..	..	..	373
Kitāb al-Munāẓar by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	..	..	374
Tashrīḥ al-Aflāk by Bahā' ad-Dīn al-'Āmilī (d. 1030)	..	..	..	374
Majmū'at ar-Rasā'il al-Ḥikamiyya	..	..	..	374
Taḥrīr Kitāb al-Munāẓar by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	..	..	375
Risāla In'ikās ash-Shur'ā by ..	..	..	..	375
Kitāb al-Mu'aṭiyāt by ..	..	..	..	376
.. al-Kurat al-Mutaharrrika by ..	..	..	..	376
.. al-Mafrūdāt by ..	..	..	..	377
.. al-Mākhūdhāt by ..	..	..	..	377
.. al-Kurat wa'l Ustuwāna by ..	..	..	..	378

Risāla fī Tarbī' ad-Da'ira by Ibn al-Haitham (d. c. 430)	..	..	378
Kitāb Masāhat al-Ashkāl al-Basīta wa'l Kuriya by Naṣīr ad-Dīn aṭ-Ṭūsī (d. 672)	..	..	379
Tahrīr al-Mijistī by Naṣīr ad-Dīn aṭ-Ṭūsī (d. 672)	..	..	379
Sharḥ Tahrīr al-Mijistī by 'Abd al-'Alī al-Barjandī	..	..	380
„ „ „ by 'Ismatallāh as-Sahāranpūrī	..	..	381
Az-Zīch al-Mulaḥḥaṣ	..	..	381
At-Tuḥfat ash-Shāhiya by Kuṭb ad-Dīn ash-Shīrāzī (d. 710)	..	..	382
Sharḥ Chaghminī by Kāḏizāda ar-Rūmī (815)	..	..	383
Al-Hāshiya 'Alā Sharḥ Chaghminī by 'Abd al-'Alī al-Barjandī	..	..	383
At-Takmila fī Sharḥ at-Tadhkira by al-Khidrī	..	..	384
Tashrīḥ al-Aflāk by Bahā' ad-Dīn al-'Āmilī (d. 1030)	..	..	385
Khulāṣat al-Hisāb by „ „ „	..	..	385
Risāla 'Ilm Hisāb by al-Kūshjī (879)	..	..	386

ASTROLOGY.

Kitāb ath-Thamara by Ptolemy	387
------------------------------	----	----	-----

ALCHEMY.

Al-Burhān fī Asrār 'Ilm al-Mizān by al-Jildakī (d. c. 743)	..	..	387
Daḳā'iq al-Mizān by aṣ-Ṣārūkhānī	..	..	388
As-Sirr ar-Rabbānī by „ „ „	..	..	389

MAGIC.

Kitāb aṭ-Ṭilsm	..	..	390
Manāfi' al-Aḥjār	..	..	390

INTERPRETATION OF DREAMS.

Kitāb al-Taḥbīr	391
-----------------	----	----	-----

MECHANICS.

Kitāb al-Ḥiyal by Ismā'īl al-Jazarī	393
-------------------------------------	----	----	-----

MEDICINE.

Kulliyāt al-Kānūn by Ibn Sīnā (d. 428)	..	..	404
Sharḥ al-Asbāb wa'l 'Alānāt by Nafīs al-Kirmānī (s27)	..	..	405
Majma' al-Manāfi' al-Badanīya by al-Anṭākī (d. 1008)	..	..	406
Kitāb aṭ-Ṭibb	..	..	409

DIALECTICS.

Al-Ādāb al-Bāḳiya by 'Abd al-Bāḳī al-Jawnpūrī (d. 1086)	..	410, 412
Al-Abḥāth al-Bāḳiya by „ „ „	..	411
Sharḥ al-Ādāb al-'Aḳudīya by 'Abd al-'Alī al-Barjandī	..	412
Al-Hāshiya 'Alā Sharḥ ar-Risālat al-'Aḳudīya	..	413
„ „ „ „ „ by Tāj as-Sa'īdī al-Ardabīlī (d. 950)	..	413

LEXICOGRAPHY.

<u>Shams</u> al-'Ulūm by <u>Nashwān</u> al-Himyarī (d. 573)	414
<u>An-Nihāya</u> by Ibn al-Aṭḥir al-Jazarī (d. 606)	415
<u>Al-Mughrib</u> by Nāṣir al-Mutarriẓī (d. 610)	416
<u>Al-Kāmūs</u> by Majd ad-Dīn al-Firūzābādī (d. 817)	417

ETYMOLOGY.

<u>Sharḥ</u> <u>ash-Shāfiya</u> by al-Jarabardī (d. 746)	418
„ „ by 'Abd al-Bāsiṭ al-Ḳannawjī (d. 1223)	419
„ <u>Taṣrif az-Zanjānī</u> by at-Taftāzānī (737)	420
„ <u>Uṣūl Akbarī</u> by 'Alī Akbar (d. 1091)	421
„ <u>al-Lāmiya</u>	421

SYNTAX.

<u>Sharḥ</u> <u>al-Kāfiya</u> by Raḍī ad-Dīn al-Ustrābādī (683)	422
<u>Al-Wāfiya</u> fī <u>Sharḥ</u> <u>al-Kāfiya</u> by Rukn ad-Dīn al-Ustrābādī (d. 713)	423
<u>Sharḥ</u> <u>al-Kāfiya</u> by al-Isfarā'īnī (d. 944)	424
<u>Ḡhāyat at-Taḥkīk</u> by Ṣafī ad-Dīn	424
<u>Al-Hāshiya</u> 'Alā <u>Sharḥ</u> <u>al-Jānī</u> by al-Isfarā'īnī (d. 944)	426
„ „ „ „ by Wajih ad-Dīn al-Gujarātī (d. 1000)	427
„ „ „ „ by Jamāl ad-Dīn (1019)	428
„ „ „ „ by Ḥāfiẓ Kūmakī	428
„ „ „ „ by as-Siyāl-kūtī (d. 1067)	429
<u>Hāshiyat al-Muwashshah</u>	429
<u>Ḥall</u> <u>Tarkīb Kāfiya</u> by Kūkilū'ī	430
<u>Sharḥ</u> <u>al-Lubāb</u> by Nuḳrakār (735)	431
<u>Al-Irshād</u> by Shihāb ad-Dīn ad-Dawlatābādī (d. 842)	432
<u>Manhaj al-Masālik</u> by <u>ash-Shumunnī</u> (d. 872)	433
<u>Tanḳīḥ an-Nahv</u> by 'Azmatallāh	434

RHETORIC.

<u>Sharḥ</u> <u>Miftāḥ</u> <u>al-'Ulūm</u> by al-Jurjānī (803)	435
<u>Khizānat al-Adab</u> by Ibn Hījāt al-Ḥamavī (826)	435
<u>Mukhtaṣar al-Ma'ānī</u> by at-Taftāzānī (756)	436
<u>Hāshiya Mukhtaṣar al-Ma'ānī</u> by al-Hafid (d. 916)	438
<u>Al-Hāshiya</u> 'Alā <u>Hāshiyat al-Khaṭa'ī</u> by 'Abdallāh al-Yazdī (972)	439
<u>Hāshiyat al-Mutawwal</u> by Ḥasan <u>Ḥalabī</u> (d. 886)	440
„ „ by as-Siyāl-kūtī (d. 1076)	441
„ „ „ „	441
'Uḳūd ad-Durar by Ḥusain al-'Amilī (d. 1076)	442

PROVERBS AND MAXIMS.

<u>Zubdat al-Aḳḥbār</u>	443
<u>Ḡhurar al-Ḥikam</u> by al-Amidī	444
<u>Kalimāt Maknūna</u>	446
<u>Majma' al-Amṭḥāl</u> by al-Maidānī (d. 548)	447

PROSE.

Al- <u>Iqd</u> al- <u>Farīd</u> by Ibn 'Abdrabbih (d. 328)	448
Rasā'il by Ibn al-'Amīd (d. 360)	449
Nahj al-Balāgha by aṣh- <u>Sharīf</u> ar-Raḥī (d. 406)	450
I'lām Nahj al-Balāgha by 'Alī bin an-Nāṣir	451
Al-Makāmāt by al-Ḥarīrī (d. 516)	452
Durrat al- <u>Ḥawwās</u> by	453
Rabī' al-Abrār by az-Zamakḥsharī (d. 538)	454
Al-Falak ad-Dā'ir by Ibn Abī'l Ḥadīd (d. 655)	455
Ḳahwat al-Inshā' by Ibn Hījāt al-Ḥamavī (d. 837)	456
Asās al-Iktibās by Ikhtiyār ad-Dīn (897)	456
Rawḍ al-Akhyār by Muḥammad bin Kāsim (926)	457
Kitāb al-Murāsālāt by 'Abd ar-Raḥmān al-Murshīdī (d. 1037)	458
..	459
Al-Makāmāt al-Hind'ya by Abū Bakr al-'Alavī (1118)	459
Ḥadā'iq al-Adab by Sharaf ad-Dīn al-'Alamī	460

POETRY.

Ad-Diẓwān by 'Alī bin Abī Ṭalīb (d. 40)	461
.. by 'Abd ar-Raḥīm al-Bur'ī	463
Sharḥ Lāmīyat al-'Ajam by aṣ-Ṣafadī (d. 764)	464
Ad-Diẓwān by Ibn Ḥajar al-'Asḳalānī (d. 852)	465
Al-Manḥ al-Makkiya by Ibn Ḥajar al-Haitamī (d. 973)	465
Faṭḥ al-Jawād by al-'Aidarūs (d. 1038)	466
Sharḥ al-Ḳaṣīdat an-Nūniya by .. (999)	467
Jawāhir al-Waḳḳād by 'Almad aṣh-Shirwānī (1233)	468
Ad-Diẓwān by Wazīr 'Alī as-Sandilī	470
Majmū'at al-Ash'ār	471
Al-Ḳharīdat al-Jarīda by 'Abdallāh al-'Akkāshī	471
Al-Ḳaṣīda by al-Farazdaq (d. 110)	472
Sharḥ Bānat Surād by 'Abdallāh al-'Akkāshī	473
Lāmīyat al-'Ajam by at-Ṭughrā'ī (d. 513)	473
Al-Ḳaṣīdat al-Lāmīya by aṣ-Ṣafadī (d. 764)	474
.. an-Nūniya by al-Bustī (d. 400)	474
.. al-Lāmīya by Ibn al-Mukrī (d. 837)	475
.. at-Ṭanṭarāniya by at-Ṭanṭarānī	476
Al-Ḳaṣīd al-'Ashr	476
Sharḥ Lāmīyat al-'Ajam	477
.. .. al-'Arab	477
Al-Ḳaṣīda by an-Nābigha (d. A. D. 604)	477
Az-Zahriya by Rabī' b. Ziyād al-'Absī	478
Al-Ḳaṣīd by Ibn al-Fārīdī (d. 632)	479
.. by al-Bikrī	480
Al-Ḳaṣīda by Ibn al-Fārīdī (d. 632)	480
Al-Ḳaṣīdat al-Badī'iya by Ibn Sarāya (d. 750)	480

FABLES AND TALES.

Sīrat 'Antra	182
----------------------	-----

MISCELLANEOUS.

Al-Arba'ūn 'an al-Arba'in by Muntajab ad-Dīn al-Kūmī	186
Muḥāsabat an-Nafs al-Lawwāna by Ibrāhīm al-Kaṭ'amī	187
Uṣūl ad-Dīn by al-Imām 'Alī ar-Riḍā (d. 202)	188
Ar-Risālat adh-Dhahabiya by	188
Al-Fawā'id ar-Raḍaviya by Muḥammad bin al-Ḥasan al-Maḥḥadī	189
Sirāj al-'Ibād	190
Tarjumat aṣ-Ṣalāt	190
Sharḥ al-Fawā'id by Aḥmad al-Aḥsā'ī (d. 1241)	191
Ar-Rasā'il by	192
Ar-Risālat as-Sa'diya by Ibn al-Muṭalḥar al-Ḥillī (d. 726)	195
Risāla fī Lafẓ Ḥawl by as-Saiyid Muḥammad bin Dildār 'Alī	195
Sharḥ Tairīd al-'Aḳā'id by al-Kūshjī (d. 879)	196
Ar-Risāla by Zain ad-Dīn ad-Dallāl	197
Ad-Durr ath-Thamīn by al-'Aidarūs (944)	198
'Iḳd al-La'āl bi Faḍl al-Āl (d. 1038)	199
Al-'Itikādīya by	200
Ṣidq al-Wa'ā' by	201
Risāla fī Manāqib al-Bukhārī by	201
.. .. . by Aḥmad bin 'Alī al-Baskarī (1008)	201
Al-Ibtihāj bi'l Kalām 'Ala'l Isrā' wa'l Mi'rāj by Najm ad-Dīn al-Ḥifī (d. 981)	202
Risāla fī Lailat an-Niṣf min Shab'ān by as-Sanhūrī (d. 1015)	203
Majmū'at ar-Rasā'il	203
Kitāb al-Wasā'il ilā Ma'rifat al-Awā'il by as-Suyūṭī (d. 911)	204
Risāla fī Ḥayāt an-Nabī by	204
Al-Fiḳh al-Akbar by al-Imām Abū Ḥanifa (d. 150)	205
Bad' al-Amālī by Sirāj ad-Dīn al-Ūshī	205
Majmū'at ar-Rasā'il	206
Al-Maḳālāt an-Nāfi'a by al-'Aidarūs (d. 1038)	207
Al-Qawl al-Jāmī by	207
Buḡhyat al-Mustafid by	208
Al-Faṭḥ al-Kudsī by	208
Kitāb at-Taḥṣīn by Ibn Fahd al-Ḥillī	209
Risāla dar 'Ādab Ḥajj by al-Majlisī (d. 1070)	209
Ḥadā'iq Dhāt Bahja by al-'Āḳil	210
Al-Ḳaṣida	211
Al-Faraj min ba'd aṣṣ-Shidda	211
Ad-Da'vat aṭ-Ṭaiyiba	212
Sharḥ Tahdhīb al-Manṭiq by 'Abdallāh al-Yazdī (d. 1015)	212
Al-'Ādāb ar-Rashīdiyya by 'Abd ar-Rashīd al-Jawnpūrī (d. 1038)	213
Sharḥ Risālat al-Munāzara	214
Bānat Surūd by Karb bin Zubair	214

Risāla fi Jam' bain Rā'yai Aflātūn wa Arstū by al-Fārābī (d. 339)	..	515
Risālat al-Kūnavī by Ṣadr ad-Dīn al-Kūnavī (d. 672)	..	515
„ at-Tūsī by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	515
„ al-Kūnavī by Ṣadr ad-Dīn al-Kūnavī (d. 672)	..	516
Risāla fi Ithbāt al-Wājib by ad-Dawwānī (d. 907)	..	516, 517
„ „ „ „ by Mīr Ṣadr ad-Dīn aṣh-Shīrāzī (d. 903)	..	517
„ „ „ „ by al-Khidrī	..	518
Tahrīr Uklīdas by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	519
‘Ain al-Ḥikma	..	520
Risālat al-Falsafa	..	520
Risāla fi Bayān al-Māhiyat wa'l Huwaiyat by ad-Dawwānī (d. 907)	..	521
‘Ain al-Ḥikma by „ „	..	521
Risāla fi ‘Ilm mā Ba'd at-Ṭab'īya	..	521
„ Juz' lā Yatajazza by Muḥibballāh al-Biharī (d. 1119)	..	522
Ḥall al-Mūjiz by al-Akṣarā'ī (d. c. 770)	..	522
Al-Kānūnja by Maḥmūd al-Ḥaḡḡminī (d. 745)	..	523
Kitāb at-Ṭibb	..	523
Risāla Awzān by Ṭāhīr Muṭaḥhar Ḡhazālī	..	524
Sharḥ al Fuṣūl al-Ilāqīya	..	524
At Talvīl ilā Asrār al-Tanqīl by al-Kūjandī	..	525
Sharḥ Risāla Ādāb al-Baḥṭh by aṣh-Shīrwānī (d. 905)	..	526
Al-‘Alam aṣh-Shāmikh by an-Narilī	..	526
Tanbīh al-Labīb by „ (939)	..	527
Khulāṣat al-Akwāl by Ibn al-Muṭaḥhar al-Ḥillī (d. 726)	..	527
Al-Wajīza by Bahā' ad-Dīn al-‘Āmilī (d. 1030)	..	528
Sharḥ al-Bidāya by Zain ad-Dīn al-‘Āmilī (d. 966)	..	528

SUPPLEMENT.

Ḥadā'ik aṣh-Shu'arā by Amīr Beg ‘‘ Amīr ’’ (1262)	..	529
---------------------------------------------------	----	-----

ADDITIONS AND CORRECTIONS.

Page	2, line	1.	Read <i>Ḳur'ān</i> for <i>Kur'ān</i> .
„	3, „	33.	Read <i>Naṣīr ad-Dīn</i> for <i>Nasīr ad-Dīn</i> .
„	4, „	9.	Read „ „ for „ „
„	„ „	24.	Read <i>Escuria</i> for <i>Eacuria</i> .
„	5, „	15.	Read <i>al-Isfārā'inī</i> for <i>Isfrā'inī</i> .
„	7, „	9.	Read ' <i>Ulamū</i> ' for ' <i>Ulama</i> '.
„	8, „	10.	Read (<i>A.H. 1173-1221, A.D. 1759-1806</i>) for (<i>A.H. 1173-1202, A.D. 1759-1788</i>).
„	9, „	36.	Read <i>Yūsuf</i> for <i>Yusuf</i> .
„	14, „	34.	Read <i>Muḥammad Būḳīr bin Muḥammad Taḳī al-Majlisī</i> for <i>Muḥammad bin Muḥammad at-Taḳī al-Majlisī</i> .
„	16, „	11.	Read عباد الله for عباد الله
„	13, „	27.	Read <i>Ṭabaḳāt al-Kubrā, Vol. IV</i> for <i>Ṭabaḳāt al-Kubrā, Vol. V</i> .
„	25, „	23.	Read شرح الشفاء for شرح الشفاء
„	26, „	21.	Read <i>Majd ad-Dīn</i> for <i>Maj dad-Dīn</i> .
„	27, „	28.	Read <i>an-Nasā'ī</i> for <i>an-Nisā'ī</i> .
„	29, „	9.	Read „ for „
„	32, „	14.	Read <i>Tadhkirat al-Huffāz</i> for <i>Tadhkirat al-Huffāz</i> .
„	„ „	15.	Read <i>Ṭabaḳāt al-Kubrā</i> for <i>Ṭabaḳāt al-Kubrā</i> .
„	„ „	16.	Read <i>Suyūṭī</i> for <i>Suyūṭī</i> .
„	41, „	30.	Read ' <i>Abd ar-Raḥmān</i> ' for ' <i>Abd ar-Raḥīm</i> '.
„	43, „	14.	Read <i>Nasta'liq</i> for <i>Nasta'liq</i> .
„	„ „	19.	Read <i>AZ-ZAWĀJIR</i> for <i>AR-ZAWĀJIR</i> .
„	„ „	38.	Read <i>Nūr as-Sāfir</i> for <i>Nūr as-Safir</i> .
„	46, „	„	Read ' <i>Abd ar-Raḥīm</i> ' for ' <i>Abd ar-Raḥīm</i> '.
„	„ „	39.	Read <i>Khān 'Aẓam</i> for <i>Khān 'Aẓam</i> .
„	47, „	3.	Read <i>Akḥbār al-Akhyār</i> for <i>Akḥbar al-Akhyār</i> .
„	„ „	4.	Read <i>at-Ta'liḳāt as-Saniya</i> for <i>at-Ta'liḳāt as-Saniya</i> .
„	48, „	31.	Read <i>Fihrist Ṭūsī</i> for <i>Fihrist Ṭūsī</i> .
„	53, „	20.	Read <i>an-Nu'mān</i> for <i>a-Nu'mān</i>
„	„ „	32.	Read <i>aṣ-Ṣadūq</i> for <i>aṣ-Ṣadūq</i> .
„	55, „	27.	Read <i>Ya'ḳūb</i> for <i>Ya'ḳūb</i> .
„	56, „	12.	Read <i>Imāmīte</i> for <i>Imāmīte</i> .
„	60, „	14.	Read لدعوات for لدعوات
„	„ „	27.	Read <i>an-Nubalā'</i> for <i>ān-Nubalā'</i> .
„	61, „	15.	Read <i>Tamerlane</i> for <i>Tamarlane</i> .
„	„ „	30.	Read <i>Hājī Kḥalīfa</i> for <i>Hājī Kḥalīfa</i> .
„	62, „	14.	Read آذان for آذان
„	63, „	15.	Read <i>also</i> for <i>alss</i> .

- Page 66, line 30. Read *al -Awliyā'* for al -Awlyā'.
- „ 72, „ 8. Read *Ḳuṭb Shāh* for Ḳuṭub Shāh.
- „ „ 12. Read *(A.H. 1083-1089)* for A.H. 1085-1089.
- „ 83, „ 12. Read *see* for set.
- „ 85, „ 16. Read *عَوْنٌ* for عَوْنٌ
- „ 86, „ 20. Read *the* for the.
- „ 88, „ 31. Read *لَعْرَازٍ* for لَعْرَازٍ
- „ 93, „ 10. Read *البني* for البني
- „ 99, „ 28. Read *Kashf al -Huṭub* for *Kashf al -Ḥujab*.
- „ 100, „ 8. Read *Ḡhayāth ad -Dīn* for Ḡhayāth ad -Dīn.
- „ „ 19. Read *Bāyazīd* for Bayazād.
- „ „ 24. Read *his life No. 99, I* for *his life No. 93*.
- „ 101, „ 9. Read *Ḡhayāth ad -Dīn* for Ḡhayāth ad -Dīn.
- „ 102, „ 4. Read *Al -Ḳhidrīya* for Al -Ḳidriya.
- „ 103, „ 4. Read *'Ala' Hāshiyat Al -Ḳhidrīya* for *Al' Hāshiyat Al -Ḳidriya*.
- „ 104, „ 32. Read *See No. 92* for *see No. 93*.
- „ 106, „ 8. Read *as -Saiyid* for as -Sayid.
- „ 107, „ 31. Read *al -Ihsā'ī* for al-Ihsā'ī.
- „ 108, „ 1. Read „ for „
- „ „ 18. Read *Imāmīya* for Imamiya.
- „ 114, „ 8. Read *Sāhibzāda* for Sahibzāda
- „ 120, „ 37. Read *الصقياء* for لاصقياء
- „ 122, „ 1. Read *Ṣiddīkī* for Ṣiddikī.
- „ „ „ „ Read *A.D. 1501* for A.D. 151.
- „ „ „ 13. Read *Casiri* for Caisiri.
- „ 123, „ 7. Read *his life No. 289* for *his life No. 288*.
- „ 125, „ 11. Read *as -Saiyid* for as -Sayid.
- „ 127, „ 7. Read „ for „
- „ „ 16. Read *Jamāl ad -Dīn Ḥasan bin Yūsuf* for *Jamāl ad -Dīn bin Yūsuf*.
- „ 132, „ 16. Read *WA'L* for WA,L.
- „ 135, „ 28. Read *Ḥamza* for Ḥamaza.
- „ 137, „ 17. Read *'Umar bin Muḥammad* for 'Umar bin 'Abdallāh.
- „ 141, „ 22. Read *Ḳhulāṣat al -Athar* for *Ḳhulāṣat al, Athar*.
- „ 150, „ 19. Read *ink* for nk.
- „ 155, „ 30. Read *after-effect* for after-affect.
- „ 160, „ 3. Read *Bihār* for Bihar.
- „ 183, „ 5. Read *al -Aṣghar* for al -Āṣghar.
- „ „ 36. Read *Wishāh* for Wishāh.
- „ 185, „ 34. Read *Aḥmad* for Aḥmed.
- „ 187, „ 36. Read *Aḥmad bin 'Ubaidallāh* for 'Ahmad bin Ubaidallāh.
- „ 188, „ 2. Read *الدين العلوي الجعراتي* for *وجية الدين العلوي الجعراتي*
- „ 194, „ 17. Read *Browne* for Brown.

Page	195,	line	13.	Read <i>Hadrāmī</i> for <i>Hāṭramī</i> .
"	"	"	15.	Read <i>Haitamī</i> for <i>Hāitami</i>
"	197,	"	15.	Read <i>Naskh</i> for <i>Nāskh</i> .
"	198,	"	19.	Read <i>ash-Shar'rānī</i> for <i>ash-Shar'ranī</i> .
"	201,	"	10.	Read ' <i>Aidarūs</i> for ' <i>Idrūs</i> .
"	203,	"	20.	Read (<i>died A.H. 183, A.D. 799</i>) for (<i>died A.H. 180, A.D. 793</i>).
"	"	"	32.	Read <i>Saiyid</i> for <i>Saiyed</i> .
"	210,	"	8.	Read <i>A.D. 1621</i> for <i>1620</i> .
"	212,	"	8, 15.	Read <i>al-'Āmili</i> for <i>al-Āmilī</i> .
"	215,	"	15.	Read <i>Yūsuf</i> for <i>Yusūf</i> .
"	216,	"	12.	Read <i>Vol. I., p. 406</i> for <i>Vol. I, p. 409</i> .
"	227,	"	34.	Read <i>A.H. 746</i> for <i>A.H. 786</i> .
"	230,	"	13.	Read <i>Hamza</i> for <i>Hamaza</i> .
"	231,	"	23.	Read <i>Mohammadan Dynasties</i> for <i>Mohammadan, Dynasties</i> .
"	"	"	36.	Read <i>Al-Arba'at</i> for <i>Al -Araba'at</i> .
"	234,	"	23.	Read الدرر الموصعة for الدرر الموصعة
"	235,	"	16.	Read <i>al-'Aidarūs</i> for <i>al-Iidrūs</i> .
"	238,	"	10.	Read <i>Imāmiya</i> for <i>Imamiya</i> .
"	245,	"	35.	Read ' <i>Amr</i> for ' <i>Amar</i> .
"	249,	"	28.	Read <i>Mahdi</i> for <i>Mihdī</i> .
"	263,	"	14.	Read ' <i>Amr bin al-'Āṣ</i> for ' <i>Amar bin al-'Ās</i> .
"	289,	"	23.	Read <i>Nasta'lik</i> for <i>Nasta'lik</i> .
"	302,	"	22.	Read <i>Ad-Durur al-Kāmini fi A'yān al-Mi'at ath-Thāmina</i> for <i>Al-Durur al-Kāmina fi A'yān al-Mi'at ath-Thāmina</i> .
"	304,	"	2.	Read <i>al-'Aidarūs</i> for <i>al-'Idiūs</i> .
"	"	"	30.	Read <i>A.H. 767, A.D. 1365</i> for <i>A.H. 768, A.D. 1366</i> .
"	305,	"	24.	Read " " " " " " " "
"	314,	"	24.	Read <i>Yūnus al-Kannā'i</i> for <i>Yūnus al-Kannā'i</i> .
"	315,	"	15.	Read <i>the title of الشيخ الرئيس</i> for <i>the titles of الشيخ الرئيس and المعلم الثاني</i>
"	"	"	22.	Read <i>ash-Shifā'</i> for <i>ash-Shifā</i> .
"	318,	"	14.	Read <i>Tabaqāt</i> for <i>Tabaqāt</i> .
"	319,	"	15.	Read تمام زائدة عبارة هذه for تمام عبارة هذه للصيغة زائدة الصيغة
"	320,	"	27.	Read <i>preceding one</i> for <i>preceding, one</i> .
"	321,	"	13.	Read <i>affirmation, تصديقات</i> for <i>affirmation و تصديقات</i>
"	323,	"	22.	Read <i>A.D. 1390</i> for <i>A.D. 1389</i> .
"	"	"	"	Read <i>See No. 399</i> for <i>See No. 398</i> .
"	324,	"	"	Read <i>as-Saiyid</i> for <i>as-Sayid</i> .
"	326,	"	17.	Read <i>as-Sa'diya</i> for <i>As-Sa'adiya</i> .
"	"	"	20.	Read <i>A.D. 1390</i> for <i>A.D. 1389</i> .
"	"	"	21.	Read <i>See No. 399</i> for <i>See No. 398</i> .
"	327,	"	8.	Read <i>as-Saiyid</i> for <i>as-Sayid</i> .
"	329,	"	26.	Read <i>al-'Alī</i> for <i>Al -alī</i> .
"	335,	"	25.	Read العاشية الغلام يحيى for العاشية الغلام يحيى

- Page 327, line 30. Read *Mizān* for *Mīzan*.
- „ 343, „ 24. Read *Haneberg* for *Heneberg*.
- „ 344, „ 7. Read *Nasta'lik* for *Nasta'lik*.
- „ 353, „ 19. Read الحواشي القطيعة for الحواشي للقطيعة
- „ 356, „ „ Read الصراط المستقيم for صراط المستقيم
- „ „ „ 20. Read *Aṣ-Ṣirāt* for *Ṣirāt*.
- „ 358, „ 16. Read *A work on* for *A work on*.
- „ „ „ 32. Read *al-Hādī bin Mahdī* for *al-Hādī bin -Mandī*.
- „ 372, „ 28. Read *Ghiyāth* for *Ghayāth*.
- „ 376, „ 7. Read *No. 283, II* for *No. 282, II*.
- „ 378, „ 8. Read „ „ „ for „ „ „
- „ 382, „ 14. Read *Paris Cat. No. 2528* for *Paris Cat. No. 2516*.
- „ 382, „ 25. Read *At -Tuḥfat* for *At -Tahfat*.
- „ 404, „ 20. Read *Ibn Jābir* for *Ibn Jubair*.
- „ 414, „ 14. Read *Nishwān* for *Nashwān*.
- „ 419, „ 7. Read *as -Sāwī* for *aṣ -Ṣāwī*.
- „ 421, „ 6. Read *al -Ilāhābādī* for *al -Ilāhābādī*.
- „ 424, „ 13. Read *al -Isfarā'inī* for *al -Isfrā'inī*.
- „ 433, „ 12. Read *Bughyat al -Wu'āt* for *Bughyat al -Wu'āt*.
- „ 434, „ 8. Read *Tanḳih* for *Tanḳih*.
- „ „ „ 16. Read *'Abd al -Malik* for *'Abad al -Malik*.
- „ 435, „ 7. Read *Miftāh* for *Mitāh*.
- „ 437, „ 14. Read *al -Baḥr* for *Baḥr*.
- „ 449, „ 37. Read *al -Ḥasan* for *al -Husain*.
- „ 456, „ 26. Read *Ghiyāth* for *Ghayāth*.
- „ 457, „ 22. Read *al -Akhbār* for *al -'Akhbar*.
- „ 459, „ 6. Read *al -'Aidarūs* for *al -'Aidrūs*.
- „ 460, „ 3. Read حدائق الآداب for حدائق الاداب
- „ „ „ 4. Read *al -Ādāb* for *al -Adab*.
- „ 466, „ 31. Read *'Aidarūs* for *'Aidrūs*.
- „ 467, „ 16. Read „ „ for „ „
- „ „ „ 20. Read „ „ for „ „
- „ 469, „ 17. Read *Printed in Calcutta, A.H. 1231 ?* for *Printed in Calcutta, A.H. 1231*.
- „ 473, „ 8. Read *'Akkāshī* for *Akkāshī*.
- „ 474, „ 6. Read *Goliūs* for *Golias*.
- „ „ „ 26. Read *Bahrān* for *Bahran*.
- „ 475, „ 1. Read *Subuktiḡin* for *Subuktagin*.
- „ 486, „ 30. Read *Muḥammad b. 'Alī bin al-Ḥusain* for *'Alī bin al -Ḥusain*.
- „ 504, „ 33. Read *as -Sirāj al -Wahhāj, a work on* for *Sirāj al -Wahhāj, A work on*.
- „ 515, „ 1. Read *al -Mu'allim ath -Thānī* for *Mu'allim ath -Thānī*.
- „ 517, „ 25. Read *Ghiyāth* for *Ghayāth*.

- Page 521, line 27. Read *See No. 462, IX*, for *See No. 462, XI*.
 „ 530, „ 23. Read اخوان الصفا for 'خوان الصفا'
 „ 533, „ 20. Read بحر الرائق for بحر الرائق
 „ 548, „ 22. Read شرح مفتاح الغيب for شرح مفتاح الغيب

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